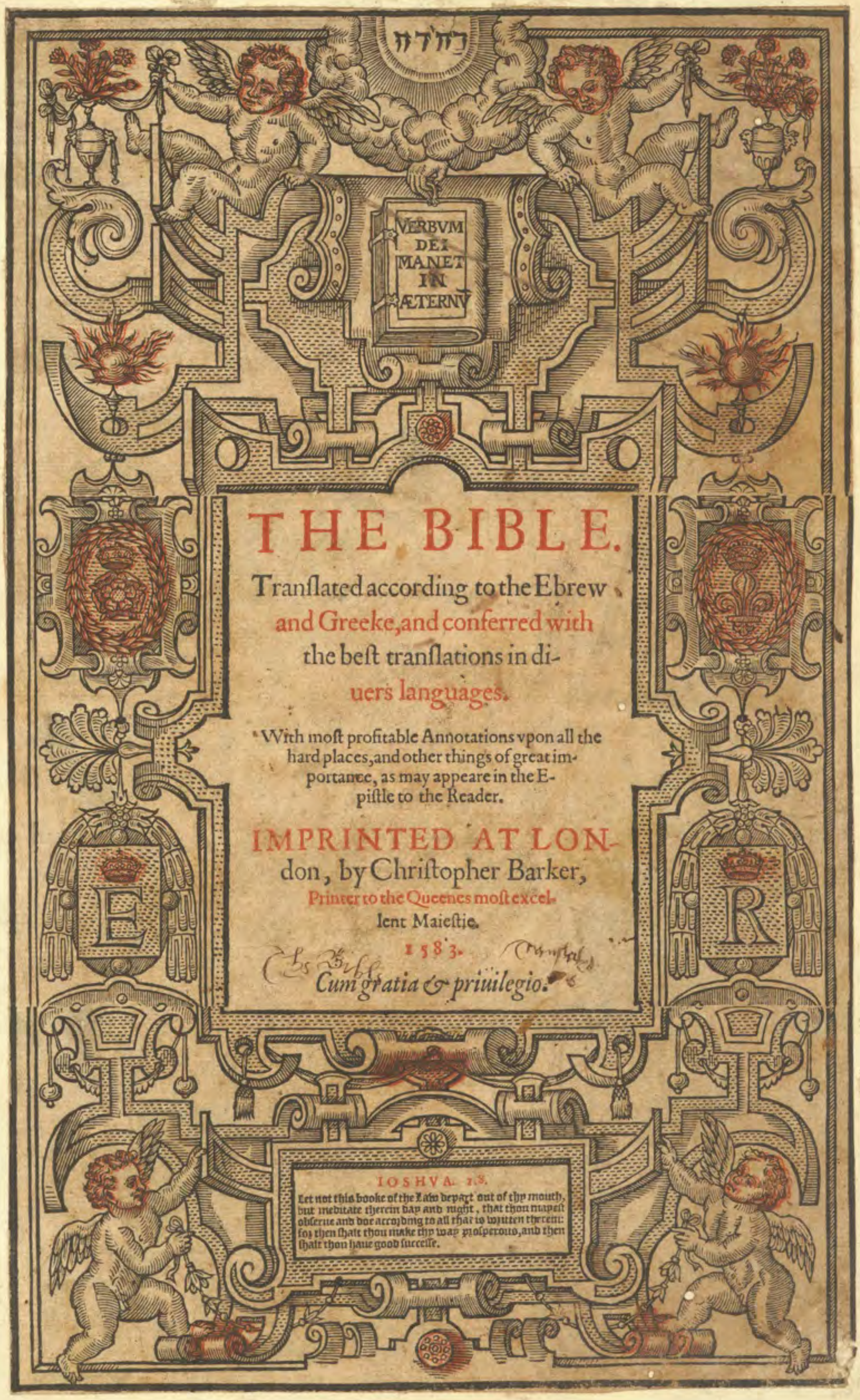

בְּרֵאשִׁית
VERBVM
DEI
MANET
IN
ÆTERNV
THE BIBLE.
Translated according to the Ebrew
and Greeke, and conferred with
the best translations in di-
uers languages.
With most profitable Annotations vpon all the
hard places, and other things of great im-
portance, as may appeare in the E-
pistle to the Reader.
IMPRINTED AT LON-
don, by Christopher Barker,
Printer to the Queenes most excel-
lent Maiestie.
1583.
Cum gratia & priuilegio.
E
R
IOSHVA. 1.8.
Let not this booke of the Law depart out of thy mouth,
but meditate therein day and night, that thou mayest
obserue and doe according to all that is written therein:
for then shalt thou make thy way prosperous, and then
shalt thou haue good successe.

TO THE MOST VERTVOVS AND NOBLE LADIE ELIZABETH,

Queene of England, France, and Ireland, &c. Grace and peace from God the Father through Christ Iesus our Lorde.

HOwe hard a thing it is, and what great impediments let, to enterprise any worthy acte, not onely dayly experience sufficiently sheweth (most noble and vertuous QVEENE) but also that notable prouerbe doeth confirme the same, which admonisheth vs, that *All things are hard which are faire and excellent.* And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singular commendation, then the building of the Lords * Temple, the * house of God, the * Church of Christ, whereof the * Sonne of God is the head and perfection? 1.Cor.3.17. 1.Tim.3.14. Ephes 1.22. Hebre.3.6.

When Zerubbabel went about to build the materiall Temple, according to the commandement of the Lord, what difficulties and stayes * dayly arose to hinder his worthie indeuours, the bookes of Ezra and Esdras plainely witnesse: howe that not onely hee and the people of God were sore molested with * foreine aduersaries, (whereof some maliciously * warred against them, and corrupted the Kings officers: and others craftily practised vnder * pretence of religion) but also at home with domesticall enemies, as * false prophets, * craftie worldlings, faint hearted souldiers, and * oppressors of their brethren, who aswell by false doctrine and lyes, as by subtill counsell, cowardies, and extortion, discouraged the hearts almost of all: so that the Lords worke was not onely interrupted and left off for * a long time, but scarcely at the length with great labour and danger after * a sort brought to passe. Ezra.4. 1.Esdr.2.16. Ezra.4.7. Ezra.4.2. Nehem.6.10. Nehem.6.18. Nehem.5.1. Iohn 2.20. Ezra.3.12.

Which thing when we weigh aright, and consider earnestly howe much greater charge God hath laide vpon you in making you a builder of his spirituall Temple, we cannot but partly feare, * knowing the craft and force of Satan our spirituall enemie, and the weakenes and vnabilitie of this our nature: and partly be feruent in our prayers towarde God that he would bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our selues by all meanes to ayde, and to bestowe our whole force vnder your graces standard, whom God hath made as our Zerubbabel for the erecting of this most excellent Temple, and to plant & maintaine his holy word to the aduancement of his glory, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ Iesus the * great shepheard hath bought with his * precious blood, and committed vnto your charge to be fed both in body and soule. 2.Cor.2.11. Hebre.13.20. 1.Pet.1.19.

Considering therefore how many enemies there are, which by one meanes or other, as the * aduersaries of Iudah and Beniamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papists, who vnder pretence of fauouring Gods word, traiterously seeke to erect idolatrie and to destroy your Maie-stie: some are worldlings, who as * Demas haue forsaken Christ for the loue of this worlde: others are ambitious Prelates, who as * Amasiah and * Diotrephes can abide none but themselues: and as * Demetrius many practise sedition to maintaine their errours) we perswaded our selues that there was no way so expedient and necessarie for the preseruation of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainely translated according to the languages wherein they were first written by the holy Ghost. For the word of God is an euident token of Gods * loue and our assurance of his defence, whersoeuer it is obediently receiued: it is the tryall of the * spirites: and as the Prophet saith, * It is a fire and hammer to breake the stonie heartes of them that resist Gods mercies offred by the preaching of the same. Yea it is * sharper then any two edged sword to examine the very thoughts and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and would be secret from the face of God and his Church. So that this must be the first fundation and groundworke, according whereunto the good stones of this building must be framed, and the euill tryed out and reiected. The enemies which labour to stay religion. Ezra 4.1. 2.Tim.4.10. Amos 7.12. 3.Iohn 9. Actes 19.24. The necessitie of Gods word for the reforming of religion. Iohn.14.23. 1.Iohn 4.1. Iere.23.29. Hebre.4.12. The grounde of true religion.

Now as he that goeth about to lay a fundation surely, first taketh away such impediments, as might iustly either hurt, let, or deforme the worke: so is it necessarie that your Graces zeale appeare herein, that neither the craftie perswasion of man, neither worldly policie, or naturall feare disswade you to roote out, cut downe and destroy these weedes and impediments which do not onely deface your building, but vtterly indeuour, yea and threaten the ruine thereof. For when the noble * Iosias enterprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priests bones vpon their altars, and put to * death the false prophets and sorcerers, to performe * the wordes of the Law of God: and therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made * Gods worde his line and rule to folowe, and enterprised nothing before he had inquired at the mouth of the Lord. All impediments must be taken away. 2.King 23.16. 2.chro 34.5. Iosias zeale and true obedience to God. Deut.13.5. Leuit.20.6. deut.18.11. 2.Chro.35.12.

And if these zealous beginnings seeme dangerous and to breede disquietnes in your dominions, yet by the storie of King * Asa it is manifest, that the quietnes and * peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah liued in rest and quietnes for the space of fiue and thirtie yeere, till at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, and at length tooke him away by death. 2.Chro.14.5. and 15.15. Wherein standeth the quietnesse of kingdomes. 2.Chro 15.8.

Wherefore great wisdome, not worldly, but heauenly is here required, which your Grace must earnestly craue of the Lord, as did * Salomon, to whom God gaue an vnderstanding heart to iudge his people aright, & to discerne betweene good and bad. For if God for the furnishing of the olde Temple gaue the Spirit of wisedome and vnderstanding to them that shoulde be the workemen thereof, as to * Bezaleel, Aholiab, and * Hiram: howe much more will he indue your Grace and other godly Princes and chiefe Gouernours with a principall Spirit, that you may procure and commande things necessarie for this most holy Temple, foresee and take heede of things that might hinder it, and abolish and destroy whatsoeuer might impaire and ouerthrowe the same? What wisedome is requisite for the establishing of

Diligence and zeale are necessarie to builde it speedily.
2.Chro.34.21.
2.Chro.34.31.

Moreouer, the marueilous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singular prouidence of God left as an example to all godly rulers to reforme their countreis and to establish the word of God with all speede, lest the * wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and mainteined through all their countreis and dominions, * binding them and all their subiectes both great and small with solemne protestations and couenants before God, to obey the worde, and to walke after the wayes of the Lord. Yea and

A solemne oth for the maintenance of Gods worde.
2.Chro.15.13.
An act against them that obeyed not Gods worde.
2.Chro.17.7. and 19.5.

in the dayes of King * Asa it was enacted that whosoeuer would not seeke the Lord God of Israel, should be slaine, whether he were small or great, man or woman. And for the establishing hereof and performance of this solemne othe, aswell * Priestes as Iudges were appointed and placed through all the Cities of Iudah to instruct the people in the true knowledge and feare of God, and to minister iustice according to the worde, knowing that, except God by his worde did reigne in * the heartes and soules, all mans diligence and indeuours were of none effect: for without this worde we can not discerne betweene iustice, and iniurie, protection and oppression, wisedome and foolishnesse, knowledge and ignorance, good and euill. Therefore the Lorde, who is the chiefe gouernour of his Church, willeth that nothing be attempted before wee haue inquired thereof at his mouth. For seeing he is our God, of duetie wee must giue him this preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to preuent him, or doe any thing without his worde, * but assoone as he hath reueiled his will, immediatly to put it in execution.

What policie must be vsed for the planting of religion.
Deut.6.6. and 11.18.
Gods worde must goe before, or els we build in vaine.

Nowe as concerning the maner of this building, it is not according to man, nor after the wisedome of the flesh, but of the Spirit, and according to the worde of God, whose * wayes are diuers from mans wayes. For if it was not lawfull for Moses to builde the materiall Tabernacle after any other sort then God had shewed him by a * paterne, neither to prescribe any other * ceremonies and lawes then such as the Lord had expressely commanded: how can it be lawfull to proceede in this spirituall building any other wayes, then Iesus Christ the Sonne of God, who is both the fundation, head, and chiefe corner stone thereof, hath commanded by his worde? And forasmuch as he hath established and left an order in his Church for the building vp of his body, * appointing some to be Apostles, some Prophets, others Euangelists, some Pastors, and Teachers, hee signifieth that euery one according as he is placed in this bodie which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reueiled in his worde. For they are, sayth * Ieremiah, as the mouth of the Lorde: yea hee * promiseth to be with their mouth, and that their * lippes shall keepe knowledge, and that the trueth and the Lawe shall be in their mouth. For it is their office chiefely to vnderstande the Scriptures, and teache them. For this cause the people of Israel in matters of difficultie vsed to * aske the Lord eyther by the * Prophets, or by the meanes of the hie * Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfection which shoulde be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of Israel, he appointed Amariah to be the chiefe concerning the worde of God, because he was most expert in the Lawe of the Lorde, and coulde giue counsell and gouerne according vnto the same. Els there is no degree or office which may haue that authoritie and priuiledge to decise concerning Gods worde, except withall hee hath the Spirit of God, and sufficient knowledge and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought he to be herein chiefely heard, or at least that without the expresse worde none be heard: for hee that hath not the worde, * speaketh not by the mouth of the Lorde. Againe, what danger it is to do any thing, seeme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites, * deceiued hereby through the Gibeonites: and of * Saul, whose intention seemed good and necessarie: and of * Iosiah also, who for great considerations was moued for the defence of true religion and his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

We must first consult with God.
Isai 30.2.
The maner of building is as God hath prescribed by his worde.
Isai 55.8.
Exod.25.4.
actes 7.44.
hebre.8.5.
Deut.5.32.
Ephes.4.11.
Of whom we must inquire concerning the will of the worde and knowledge of his worde.
Ierem.15.19.
Exod.4.12.
Mala 2.7.
Iud.1.1. and 20.1.
1 sam.10.22.
2.Sam.9.9.
2.king.22.13.
Exod.28.30.
What is requisite in them that must giue counsell by Gods worde.
Ierem.23.16.
Iosh.9.14.
1.Sam.13.11.
2.Chro.35.20.

Last of all (most gracious Queene) for the aduancement of this building and rearing vp of the worke, two things are necessarie, First, that we haue a liuely and stedfast faith in Christ Iesus, who must * dwell in our heartes, as the onely meanes and assurance of our saluation: for he is the * ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heauenly places: he maketh vs * liuely stones and buildeth vs vpon himselfe: hee ioyneth vs to himselfe as the members and bodie to the head: yea he maketh himselfe and his Church one * Christ. The next is, that our faith bring foorth good fruites, so that our godly conuersation may serue vs as a witnes to * confirme our election, and be an example to all others to * walke as apperteineth to the vocation whereunto they are called: least the worde of God be * euill spoken of, and this building be stayed to grow vp to a iust height, which cannot be without the great prouocation of Gods iust vengeance and discouraging of many thousands through all the world, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places behold your Countries as an example to all that beleeue, and the * prayers of all the godly at all times are directed to God for the preseruation of your Maiestie. For considering Gods wonderfull mercies toward you at all seasons, who hath pulled you out of the mouth of the lyons, and howe that from your * youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they cannot but looke that God shoulde bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his Church. Therefore euen aboue strength you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you assured that God will fight from heauen against this great * dragon, the ancient serpent, which is called the deuill and Satan, till he haue accomplished the whole worke and made his Church * glorious to himselfe, without spot or wrinckle. For albeit all other Kingdomes and Monarchies, as the Babylonians, Persians, Grecians and Romanes haue fallen and taken ende: yet the Church of Christ euen vnder the Crosse hath from the beginning of the world bene victorious, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of Iustice shine and bring it to light and liber-

The setting vp of the building.
Ephes.3.17.
Gene.28.12.
1.Pet.2.5.
1.Cor.12.12.
2.Pet.1.10.
Ephes.4.1.
Rom.2.12.
2.Thess.1.11.
2.Tim.3.15.
Reuel.12.9.
Ephes.4.27.

tie. If for a time it lye couered with ashes, yet it is quickly kindled againe by the winde of Gods Spirit: though it seeme drowned in the Sea, or parched and pined in the wildernesse, yet God giueth euer good successe. For he punisheth the enemies, and deliuereth his, nourisheth them, and still preserueth them vnder his wings. This Lorde of lordes, and King of kings who hath euer defended his, strengthen, comfort, and preserue your Maiestie, that you may be able to build vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lorde.

¶ To

To the diligent and Christian Reader,

Grace, mercie and peace, through Christ Iesus.

BEsides the manifold and continuall benefits which almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospell, and mercifully to regarde vs after so horrible backesliding and falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednesse, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to bee thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glorie of his holy name. Nowe forasmuch as this thing chiefely is atteined by the knowledge and practising of the worde of God, (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shielde and sworde against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought that wee coulde bestowe our labours and studie in nothing which coulde be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleere light which God hath now reueiled, ẏ translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene, for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God towarde his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men: and such diuersities of translations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse that we haue by all meanes indeuoured to set foorth the puritie of the word and right sence of the holy Ghost for the edifying of the brethren in faith and charitie.

Nowe as we haue chiefely obserued the sence, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes wee haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delite in the sweete sounding phrases of the holy Scriptures. Yet least eyther the simple should be discouraged, or the malicious haue any occasion of iust cauilation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost and proper for our language with this marke ‖.

Againe, whereas the Ebrewe speache seemed hardly to agree with ours, we haue noted it in the margent after this sort ǂ, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word be vnderstand of them that are not well practised therein) wee haue put in the text betweene these two markes [ ] such worde or verbe as doth more properlie explane or manifest the text in our tongue. As touching the diuision of the verses, wee haue followed the Ebrewe examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doeth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set foorth by this *. Besides this the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering howe hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dayly for lacke of the true knowledge thereof, and howe many are discouraged (as they pretend) because they cannot atteine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such wordes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel, seemed so darke that by no description they coulde be made easie to the simple reader, wee haue so set them foorth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a b c. &c. atteine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently knowe the true meaning of all such places. Whereunto also wee haue added certaine maps of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countries, partly described, and partly by occasion touched, both in the olde and newe Testament. Finally that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glorie, we haue adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteining all the chiefe and principall matters of the whole Bible: so that nothing (as wee trust) that any coulde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, wee beseeche you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you woulde willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that you may nowe appeare in deede to bee the people of God, not walking any more according to this worlde, but in the fruites of the Spirit, that God in vs may bee fully glorified through Christ Iesus our Lorde, who liueth and reigneth for euer. Amen.

(.*.)

A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Canterburie.

Concerning two sundrie sortes of people, it seemeth much necessarie that something be saide in the entrie of this booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better vsed of them which heretofore haue misused it. For truely some there are that be too slowe, and neede the spurre, some other seeme too quicke, and neede more of the bridle: some loose their game by short shooting, some by ouer shooting, some walke too much on the left hande, some too much on the right. In the former sort be all they that refuse to reade, or to heare read the Scripture in the vulgare tongue, much worse they that let also or discourage the other from the reading or hearing thereof. In the latter sort be they which by their inordinate reading, vndiscrete speaking, contentious disputing, or otherwise by their licentious liuing, slander and hinder the worde of God most of all other, whereof they would seeme to be greatest furtherers. These two sortes, albeit they be most farre vnlike the one to the other, yet they both deserue in effect like reproche: neither can I well tell whether of them I may iudge the more offender, him that doth obstinately refuse so godly and goodly knowledge: or him that so vngodly and so vngoodly doth abuse the same. And as touching the former, I would marueile much that any man should be so mad, as to refuse in darkenesse, light: in hunger, foode: in colde, fire: for the worde of God is light: Lucerna pedibus meis verbum tuum. Thy worde is a lanterne vnto my feete. It is foode: Non in solo pane viuit homo, sed in omni verbo Dei. Man shall not liue by bread onely, but by euery worde of God. It is fire: Ignem veni mittere in terram, & quid volo, nisi vt ardeat? I am come to sende fire on the earth, and what is my desire, but that it be kindled? I would marueile (I say at this) saue that I consider howe much custome and vsage may do. So that if there were a people as some write, de Cymeriis, which neuer sawe the Sunne, by reason that they be situated farre toward the North pole, and be inclosed and ouershadowed with high mountaines: it is credible and like ynough, that if by the power and will of God, the mountaines should sinke downe, and giue place, that the light of the sunne might haue entrance to them, at the first some of them would be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was first found, many delighted more to feede of maste and acornes, wherewith they had bene accustomed, then to eate bread made of good corne. Such is the nature of custome, that it causeth vs to beare all things well and easily wherewith we haue bene accustomed, and to be offended with all things thereunto contrary. And therefore I can wel thinke them worthie pardon, which at the comming abroade of Scripture doubted and drewe backe. But such as will persist still in their wilfulnesse, I must needes iudge not onely foolish, frowarde, and obstinate: but also peeuish, peruerse, & indurate. And yet, if the matter should be tried by custome, we might also alledge custome for the reading of the scripture in the vulgare tongue, and prescribe the more ancient custome. For it is not much aboue one hundreth yeere ago, since Scripture hath not bene accustomed to be read in the vulgare tongue within this Realme, and many hundreth yeres before that, it was translated and read in the Saxons tongue, which at that time was our mother tongue, whereof there remaine yet diuers copies found lately in olde Abbeys, of such antique maner of writing and speaking, that fewe men now be able to reade and vnderstand them. And when this language waxed olde and out of common vsage, because folke should not lacke the fruit of reading, it was againe translated into the newer language, whereof yet also many copies remaine, and be dayly found. But now to let passe custome, and to wey, as wise men euer should, the thing in his owne nature: let vs here discusse what it auayleth Scripture to be had and read of the lay and vulgare people. And to this question I intend here to say nothing, but that was spoken and written by the noble doctour and most morall diuine, S. John Chrysostome, in his third sermon de Lazaro, albeit I will be some thing shorter, and gather the matter into fewer wordes and lesse roome then he doth there, because I would not be tedious. He exhorteth there his audience, that euery man should reade by himselfe at home in the meane dayes & time, betweene sermon and sermon, to the intent they might both more profoundly fire in their mindes and memories that he had said before vpon such tertes, whereupon he had alreadie preached: and also that they might haue their mindes the more readie and better prepared to receiue and perceiue that which he should say from thencefoorth in his Sermons, vpon such tertes as he had not yet declared and preached vpon: therefore saith he there, My common vsage is to giue you warning before, what matter I intend after to intreate vpon, that you your selues in the meane dayes, may take the booke in hande, reade, wey, and perceiue the summe and effect of the matter, and marke what hath bene declared, and what remaineth yet to be declared, so that thereby your minde may be the more furnished to heare the rest that shalbe said. And that I exhort you (saith he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is saide by the Preacher: but that also when you be at home in your houses, ye applie your selues from time to time to the reading of holy Scriptures: which thing also I neuer lin to beat into the eares of them that be my familiars, and with whome I haue priuate acquaintance and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealth, I beare this office, or that, I am a craftes man, I must applie mine occupation, I haue a wife, my children must be fed, my household must I prouide for, briefly I am a man of the world, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the world farewell, which liue in solitarines, and contemplation, and haue bene brought vp and continually nouselled in learning and religion. To this answering, what sayest thou man (saith he?) Is it not for thee to studie and to reade the Scripture, because thou art encumbred and distract with cares and busines? So much the more it is behouefull for thee to haue defence of Scriptures, how much thou art the more distressed in worldly dangers. They that

Psal. 119. 105. Matth. 4. 4. Luke 12. 49.

Saint Chrysostome.

be free

be free and farre from trouble and intermedling of worldly things, liue in safegard, and tranquillitie, and in the calme, or within a sure hauen. Thou art in the middest of the sea of worldly wickednesse, and therefore thou needest the more of ghostly succour and comfort. They sit farre from the strokes of battell, and farre out of gunne shotte, and therefore they be but seldome wounded. Thou that standest in the forefront of the hoste, and nighest to thine enemies, must needes take nowe and then many strokes, and be grieuously wounded, and therefore thou hast most neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occasion to take sorowe and pensiuenesse, thine enemies lie in waite for thee, thy friend (as thou takest him) sometime enuieth thee, thy neighbour misreporteth thee, or pyketh quarels against thee, thy mate or partner vndermineth thee, thy Lord, Iudge, or Iustice threatneth thee, pouertie is painefull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee, aduersitie bringeth thee lowe: briefly, so diuerse and so manifolde occasions of cares, tribulations, and temptations beset thee, and beliege thee rounde about. Where canst thou haue armour or fortresse against thine assaults? Where canst thou haue salues for thy sores, but of holy Scripture? Thy flesh must needes be prone and subiect to fleshly lustes, which dayly walkest and art conuersant among women, seest their beautie set forth to the eye, hearest their nice and wanton words, smellest their balme, ciuet, and muske, with many other like prouocations and stirrings: except thou hast in a readinesse where with to suppresse and auoyde them, which cannot elsewhere be had, but onely out of the holy Scriptures. Let vs reade and seeke all remedies that we can, and all shall be litle ynough. How shall we then do, if we suffer and take dayly woundes, and when we haue done, will sit still and search for no medicines? Doest thou not marke and consider howe the Smith, Mason, or Carpenter, or any other handicraftes man, what neede soeuer he be in, what other shift soeuer he make, he will not sell nor lay to pledge the tooles of his occupation: for then howe should he worke his feate, or get his liuing thereby? Of like minde and affection ought we to be towardes holy Scripture. For as mallets, hammers, sawes, chesils, ares, and hatchets be the tooles of their occupation: so be the bookes of the Prophets, and Apostles, and all holy writers inspired by the holy Ghost, the instruments of our saluation. Wherefore let vs not sticke to buy and prouide vs the Bible, that is to say, the bookes of holy Scripture, and let vs thinke that to be a better iewell in our house, then either golde or siluer. For like as theeues be loth to assault an house where they know to be good armour and artillerie: so wheresoeuer these holy and ghostly bookes be occupied, there neither the deuill nor none of his angels dare come neere. And they that occupie them be in much safegarde, and haue a great consolation, and be the readier vnto all goodnesse, the slower vnto all euill: and if they haue done any thing amisse, anon euen by the sight of the bookes their consciences be admonished, and they ware sorie and ashamed of the fact. Peraduenture they will say vnto me, Howe and if we vnderstand not that we reade, that is conteined in the bookes? What then? Suppose thou vnderstand not the deepe and profound mysteries of Scriptures, yet can it not be but that much fruit and holinesse must come and grow vnto thee by the reading: for it cannot be that thou shouldest be ignorant in all things alike. For the holy Ghost hath so ordered and attempered the Scriptures, that in them aswell publicans, fishers, and shepheards may finde their edification, as great doctours their erudition. For those bookes were not made to vaineglorie, like as were the writings of the gentile Philosophers and Rhethoricians, to the intent the makers should be had in admiration for their hie stiles and obscure maner and writing, whereof nothing can be vnderstanded without a master or an expositour: But the Apostles and Prophets wrote their bookes so, that their speciall intent and purpose might be vnderstanded and perceiued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. Who is it that reading or hearing read in the Gospel, Blessed are they that be meeke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and such other like places, can perceiue nothing except he haue a master to teach him what it meaneth? Likewise the signes and miracles, with all other histories of the doings of Christ or his Apostles, who is there of so simple wit and capacitie, but he may be able to perceiue and vnderstand them? These be but excuses and clokes for the raine, and couerings of their owne slouthfulnesse. But still ye will say, I cannot vnderstand it. What marueile? Howe shouldest thou vnderstand, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole storie, & that thou vnderstandest keepe it well in memorie: that thou vnderstandest not reade it againe, and againe: if thou can neither so come by it, counsell with some other that is better learned. Go to thy Curate and Preacher, shewe thy selfe to be desirous to knowe and learne: and I doubt not but God seeing thy diligence and readinesse (if no man else teach thee) will himselfe vouchsafe with his holy Spirit to illuminate thee, and to open vnto thee that which was locked from thee. Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wilde & barbarous countrey, and one occupied with worldly cares and businesse, yet ryding in his charet, he was reading the Scripture. Nowe consider, if this man passing in his iourney was so diligent as to reade the Scripture: what thinkest thou of like was he wont to do sitting at home? Againe, he that letted not to reade, albeit he did not vnderstand: what did he then troweste thou, after that when he had learned and gotten vnderstanding? For that thou mayest well knowe that he vnderstoode not what he read, hearken what Philip saith there vnto him, Vnderstandest thou what thou readest? And he nothing ashamed to confesse his ignorance, answered, Howe should I vnderstand hauing no body to shewe me the way? Lo when hee lacked one to shewe him the way, and to expounde to him the Scriptures, yet did hee reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderstand it. God perceiued his willing and toward minde, and therefore he sent him a teacher by and by. Therefore let no man be negligent about his owne health and saluation. Though thou haue not Philip alwayes when thou wouldest, the holy Ghost which then mooued and stirred vp Philip, will be readie and not faile thee, if thou do thy diligence accordingly. All these things be written vnto vs for our edification and amendment, which be borne towards the latter ende of the worlde. The reading of the Scriptures is a great and strong bulwarke or fortresse against sinne: the ignorance of the same is a greater ruine and destruction of them that will not know it. That is the thing that bringeth in heresie, that is it that causeth all corrupt and peruerse liuing, that is it that bringeth all things out of good order. Hitherto all that I haue said, I haue taken and gathered out of the foresaide sermon of this holy doctour S. Iohn Chrysostome. Nowe if I should in like maner bring forth what the selfe same doctour speaketh in other places, and what other doctours and writers say concerning the same purpose, I might seeme to you to write an other Bible, rather then to make a Preface to the Bible.

Wherefore

Wherefore in few words to comprehend the largenesse & vtilitie of the Scriptures, how it conteineth fruitfull instruction and erudition for euery man, if any thing be necessary to be learned, of the holy Scripture we may learne it. If falshood shalbe reproued, therof we may gather wherewithall. If any thing be to be corrected and amended, if there need any exhortation or consolation, of the Scripture we may well learne. In ỹ Scriptures be the fat pastures of the soule, therein is no venemous meat, no vnwholesome thing, they be the very daintie and pure feeding. He that is ignorant shall finde there what he should learne. He that is a peruerse sinner, shall there finde his damnation, to make him to tremble for feare. He that laboureth to serue God, shall finde there his glory, & the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learne how to gouerne their subiects: subiects obedience, loue, and dread to their princes: husbands how they should behaue them vnto their wiues, how to educate their children & seruants: And contrary, the wiues, children, and seruants, may know their duetie to their husbands, parents, & masters. Here all maner of persons, men, women, yong, olde, learned, vnlearned, rich, poore, priests, lay men, lords, ladies, officers, tenants, and meane men, virgins, wiues, widowes, lawyers, marchants, artificers, husbandmen, & all maner of persons, of what estate or condition soeuer they be, may in this booke learne all things what they ought to beleeue, what they ought to do, and what they should not do, as well concerning Almightie God, as also concerning themselues and all other. Briefly, to the reading of the Scripture none can be enemie, but that either be so sicke that they loue not to heare of any medicine, or else that be so ignorant that they know not Scripture to be ỹ most healthfull medicine. Therefore as touching this former part, I will here conclude, and take it for a conclusion, sufficiently determined and appointed, that it is conuenient & good, the Scriptures to be read of all sortes & kindes of people, and in the vulgare tongue, without further allegations or probations for the same, which shall not neede, since that this one place of Iohn Chrysostome is ynough, and sufficient to perswade all them that be not frowardly & peruersly set in their owne wilful opinion, specially now that the Kings highnesse being supreme head next vnder Christ of this Church of England, hath approued with his royall assent ỹ setting forth hereof, which onely to all true & obedient subiects ought to be a sufficient reason for the allowance of the same, without further delay, reclamation, or resistance, although there were no Preface, or other reason herein expressed.

The Conclusion.

The Kings highnesse hath allowed the Scripture as necessarie for vs.

There is nothing but it may be abused. Rom. 8.

Therefore now to come to the second or latter part of my purpose: here is nothing so good in this world, but it may be abused, and turned from vnhurtfull and wholesome, to hurtfull & noysome. What is there aboue better then the Sunne, the Moone, and the starres? Yet was there that tooke occasion by the great beautie and vertue of them, to dishonour God, and to defile themselues with idolatry, giuing the honour of the liuing God and creator of all things, to such things as he had created. What is there here beneath better then fire, water, meates, drinkes, mettals of gold, siluer, yron, and steele? Yet we see dayly great harme & much mischiefe done by euery one of these, as well for lacke of wisedome and prouidence of them that suffer euill, as by the malice of them that worke the euill. Thus to them that be euill of themselues, euery thing setteth forward and increaseth their euill, be it of his owne nature a thing neuer so good: like as contrarily, to them that studie and indeuour themselues to goodnesse, euery thing preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer so bad, as S. Paul saith, His qui diligunt Deum, omnia cooperantur in bonum. All things do bring good successe, to such as do loue God, euen as out of most venemous wormes is made triacle, ỹ most soueraigne medicine for the preseruation of mans health in time of danger. Wherefore I would aduise you all that come to the reading or hearing of this booke, which is the word of God, the most precious iewell, and most holy relique that remayneth vpon earth, that ye bring with you the feare of God, and that ye do it with all due reuerence, and vse your knowledge thereof, not to vainglorie of friuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and others. And to the intent that my words may be the more regarded, I will vse in this part the authoritie of S. Gregory Nazianzene, like as in the other I did of S. Iohn Chrysostome. It appeareth that in his time there were some (as I feare me there be also now at these dayes a great nomber) which were idle brablers, and talkers of the Scripture out of season and all good order, & without any increase of vertue, or example of good liuing: to them he writeth al his first booke, de Theologia. Wherefore I shall briefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not onely eares and tongues, but also their fistes be whetted and ready bent all to contention and vnprofitable disputation, whom I would wish as they be vehement and earnest to reason the matter with tongue, so they were all ready and practiue to do good deedes. But for as much as they subuerting the order of all godlinesse, haue respect only to this thing, how they may binde and loose subtil questions, so that now euery market place, euery alehouse and tauerne, euery feasthouse, briefly euery company of men, euery assembly of women, is filled with such talke: Since the matter is so (saith he) and that our faith and holy religion of Christ beginneth to ware nothing else but as it were a sophistrie or a talking craft, I can no lesse do but say something thereunto. It is not fit (saith he) for euery man to dispute the high questions of diuinitie, neither is it to be done at all times, neither in euery audience must we discusse euery doubt: but we must know when, to whom, and how farre we ought to enter into such matters. First, it is not for euery man, but it is for such as be of exact, & exquisite iudgements, and such as haue spent their time before in studie and contemplation, and such as before haue cleansed themselues aswel in soule as body, or at the least endeuoured themselues to be made cleane. For it is dangerous (saith he) for the vncleane to touch that thing which is most cleane, like as the sore eye taketh harme by looking vpon the Sunne. Secondarily, not at all times, but when we be reposed, and at rest from all outward dregs and trouble, and when that our heads be not encombred with other worldly & wandring imaginations: as if a man should mingle balme and dirt together. For he that shall iudge & determine such matters and doubts of Scriptures, must take his time when he may apply his wits thereunto, that he may thereby the better see and discerne what is trueth. Thirdly, where, and in what audience. There and among those that haue bene studious to learne: And not among such as haue pleasure to trifle with such matters, as with other things of pastime, which repute for their chiefe delicates, the disputation of high questions, to shew their wittes, learning, and eloquence in reasoning of high matters. Fourthly, it is to be considered how farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie will serue him, & againe no further then the weakenesse or intelligence of the other audience may beare. For like as too great noyse hurteth the eare, too much meate hurteth ỹ mans body, heauie burdens hurt the bearers of them, too much raine doth more hurt then good to the ground: briefly in all things too much is noyous: euen so weake wittes, & weake consciences,

may

may soone be oppressed with ouer hard questions. I say not this to dissuade men from the knowledge of God, and reading or studying of the Scripture: For I say that it is as necessary for the life of mans soule, as for the body to breathe. And if it were possible so to liue, I would thinke it good for a man to spende all his life in that, and to do none other thing. I commend the Lawe which biddeth to meditate & study the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euentide, and God to be lauded and blessed in all times, to bedward, from bed, in our iourneys, and in all other workes. I forbid not to reade, but I forbid to reason. Neither forbid I to reason so farre as is good and godly: but I allow not that is done out of season, and out of measure and good order. A man may eate too much of honie be it neuer so sweete, and there is time for euery thing, & that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of season, and as a womans apparell becommeth not a man, neither cõtrarily, the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a buriall. Now if we can obserue and keepe that is comely & timely in all other things: shall not we then the rather do the same in holy Scriptures? Let vs not runne foorth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitter on their backes. Let vs keepe vs in our bounds, and neither let vs go too farre on the one side, least we returne into Egypt, neither too farre ouer the other, least we be caried away to Babylon. Let vs not sing the song of our Lord in a strange land, that is to say, let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned as where it is, and as well in the eares of them that be not fit therefore, as of them that be. If we can in no wise forbeare, but that we must needes dispute, let vs forbeare thus much at the least, to do it out of time & place conuenient: and let vs entreat of those things which be holy, holily: and vpon those things that be mysticall, mystically: and not to vtter the diuine mysteries in the eares vnworthy to heare them, but let vs knowe what is comely, as well in our silence & talking, as in our garments wearing, in our feeding, in our gesture, in our goings, in all our other behauing. This contention and debates about Scriptures and doubtes thereof (specially when such as do pretend to be the fauourers and students therof, cannot agree within themselues) doth most hurt to our selues, and to the furthering of the cause & quarels that we should haue furthered aboue all other things. And we in this (saith he) be not vnlike to them that being mad, set their owne houses on fire, and that slay their owne children, or beate their owne parents. I marueile much (saith he) to recount whereof commeth all this desire of vaineglorie, whereof commeth all this tongue itch, that we haue so much delight to talke and clatter: And wherein is our communication? Not in the commendation of vertuous and good deeds, of hospitalitie, of loue betweene christian brother & brother, of loue betweene man and wife, of virginitie and chastitie, and of almes toward the poore: not in Psalmes and godly songs, not in lamenting for our sinnes, not in repressing the affections of the body, not in prayers to God. We talke of Scripture, but in the meane time we subdue not our flesh by fasting, watching and weeping, we make not this life a meditation of death, we do not striue to be lords ouer our appetites and affections, we go not about to pull downe our proude and high mindes, to abate our sumish and rancorous stomackes, to restraine our lust and bodily delectations, our vndiscret sorowes, our lasciuious mirth, our inordinate looking, our insatiable hearing of vanities, our speaking without measure, our inconuenient thoughts, and briefly, to reforme our life & maners: but all our holinesse consisteth in talking. And we pardon eche other from all good liuing, so that we may sticke fast together in argumentation, as though there were no mo wayes to heauen but this alone, the way of speculation and knowledge (as they take it) but in very deed it is rather the way of superfluous contention & sophistication. Hitherto haue I recited the minde of Gregorie Nazianzene in that booke which I spake of before. The same author saith also in another place, that the learning of a Christian man ought to begin of the feare of God, to end in matters of high speculation: and not contrarily to begin with speculation, and to end in feare. For speculation (saith he) either high cunning or knowledge, if it be not stayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man headlong downe the hill. Therefore, saith he, the feare of God must be the first beginning, and as it were an A.B.C. or an introduction to all them that shall enter into the very true and most fruitfull knowledge of holy Scriptures. Where as is the feare of God, there is (saith he) the keeping of the commandements: and where as is the keeping of the cõmandements, there is the cleansing of the flesh: which flesh is a cloude before the soules eye, & suffreth it not purely to see the beame of the heauenly light. Where as is the cleansing of the flesh, there is the illumination of the holy Ghost, the end of all our desires, and the very light whereby the veritie of Scriptures is seene and perceiued. This is the minde, & almost the words of Gregorie Nazianzene, doctor of the Greeke Church, of whom S. Jerome saith, that vnto his time the latine Church had no writer able to be compared, and to make an euen match with him. Therefore to conclude this latter part, euery man that commeth to the reading of this holy booke, ought to bring with him first and formost this feare of almightie God, and then next, a firme and stable purpose to reforme his owne selfe according thereunto, and so to continue, proceede, and prosper from time to time, shewing himselfe to be a sober and fruitfull hearer and learner: which if he do, he shall proue at length well able to teach, though not with his mouth, yet with his liuing and good example, which is sure the most liuely and effectuous forme and maner of teaching. He that otherwise intermedleth with this booke, let him be assured that once he shall make account therefore, when he shall haue said to him as it is written in the Prophet Dauid, Peccatori dicit Deus, &c. Vnto the vngodly saide God, Why doest thou preach my lawes, and takest my testament in thy mouth? Whereas thou hatest to be reformed, and hast bene partaker with adulterers. Thou hast let thy mouth speake wickednesse, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother, and hast slandered thine owne mothers sonne. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: But I will reproue thee, and set before thee the things that thou hast done. O consider this, ye that forget God, least I plucke you away, and there be none to deliuer you. Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, wil I shewe the saluation of God.

Praise be to God.

¶ I haue here (gentle Reader) before this Translation of the Bible, at the request of diuers learned, set downe this notable Preface, (conteyning both the necessarie, and also the profitable vse of the Scriptures) as well for the godly exhortations, and louing admonitions therein giuen, as also for reteyning amongst vs the memorie of that excellent and worthy Martyr, T. C. sometimes Archbishop of Canturburie.

CREATED GOOD
AND FAIRE
BY BREACHE
OF LAVE A
SNARE
RESTORD WE BE
BY PROMIS MADE
DESIRE TO KNOWE
HATH WROVGHT
OVR WOE
BY TASTINGE
THIS THEXILE
OF BLISSE
ETERNITIE
TO PLEASVRES OF
FATE
MVST BE
MY MEATE

The Prologue.

This Table fetteth out to the eye the genealogie of Adam, so passing by the Patriarches, Iudges, Kings, Prophets, and Priestes, and the fathers of their time, continuing in lineall dissent to Christ our Sauiour.

A,

ADam, the first man, was fourmed by God of the dust of the ground, and placed in paradise, out of the which doe spring the foure notable floudes. And Adam gaue name to the woman, which was made of his ribbe (while he was a sleepe) and called her Eua, as he gaue name to all other creatures. And after he had consented unto her for eating of þ apple which was forbidden them, their eyes were opened, and they knewe they were naked, and therefore they made themselues aprons of figge leaues. And God dryue them out of Paradise, and set Cherubins and a fierie two edged swoorde to keepe the way of the tree of life: And after he had rebuked him, his wife and the serpent, hee curied the earth with thorne and thistle, and he was enioyned to get his bread in the sweate of his face. Who begate thirtie sonnes and thirtie daughters, besides Cain and Abel, as followeth. He liued yeres 930. Genesis 5.5.

B Kain was a husbandeman, and being displeased that his offrings were reiected, and not his brother Abels (although he was rebuked of God for his enuie) slue his brother, and offended seuen folde thereby. After that, hee was made a fugitiue and a vagabonde vpon the earth: for he was accursed of God, and was seuen folde punished vnto the seuenth generation. His sinne was seuen folde. For first he did not rightly deuide, 2 he enuied his brother, 3 hee dealt subtilly, 4 hee killed him, 5 hee stubbernely denied it, 6 hee dispaired, 7 being condemned, hee repented not. Gen. 4.13. This Kain was the first builder of the earthly Citie, in the which hee beskowed his children for feare, because he vsed violence, rauine, and spoyle. Gen. 4.17.

C Iabal did first deuise þ shepheards cabones to be redily caried about. Hee was the first which made distinction betwixt the flockes of sheepe, & the flocks of kyds, according to their age and qualitie, and did deuide them asunder. Gen. 4.20.

D Iubal was the father of them which sang in Harpe and Organes, not finder of the instruments, but inuenter of the Art of musicke, to the intent that the shepheards labours might be somewhat recreated: and lest that the Arte of musicke shoulde decay, hee graued the whole science in two pillars, the one of marble against the floodes, the other of bricke against the fire. Genesis 4.21.

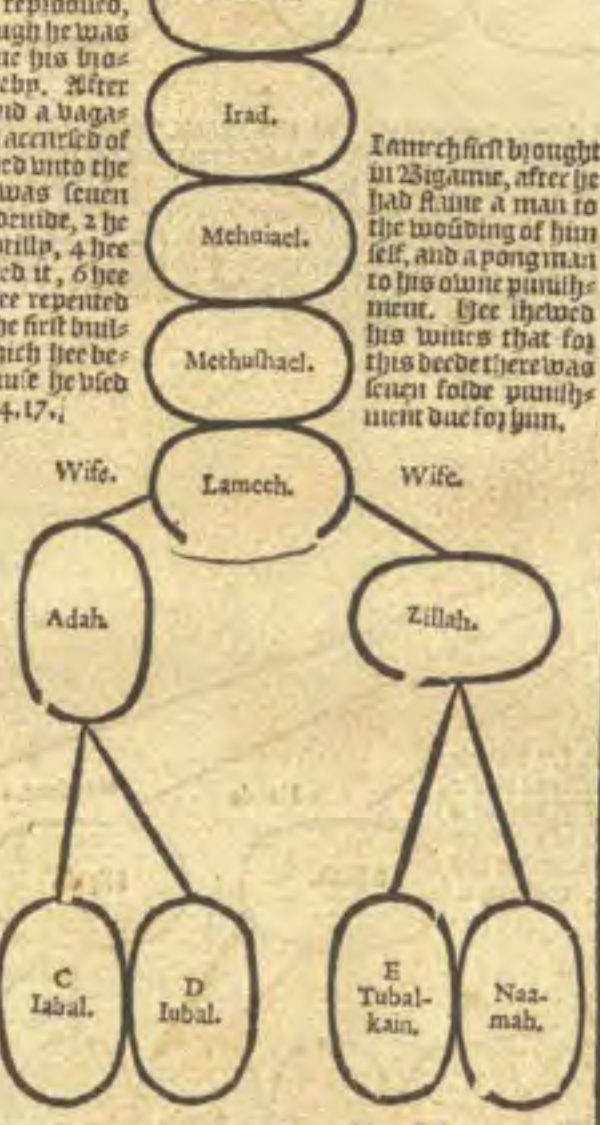
E Tubalkain was the first inuenter of Smithes arte, and of grauing worke in metall: by whose doing, Iubal his brother hauing delectation in the sounde of his hambers, was the first that deuised proportions, and harmonies springing out of them. Genesis 4.22.

F Of Eber came the name of the Hebrewes, because in his familie the auncient tongue of the Iewes was kept, notwithstanding the diuision of tongues. Gen. 11.17.

G Peleg liued when the diuision of the tongues was made, at the building of the towre of Babel in the lande Sennaar, in whose familie the most auncient tongue of the Hebrewes did remaine. He was called Peleg, that is, diuided from other: For God diuided all the children of men into 72. tongues, of the which onely 18. hath their letters. In his time idoles were worshipped in Babylon. Gen. 11.18, 19.

H Nahor after he was come out of Chaldea, he tooke to wife Milcah the daughter of his brother Haran, hee dwelt in Haran of Mesopotamia, hee had three sonnes, Hus, Buz, and Bethuel, with other fiue. Of Buz sprang Balaam, who is called in Iob Elihu Buzites. Gen. 11.29.

I Terah maketh the ende of the seconde generation, hauing 1222. yeeres according to the Hebrewes, but according to the Septuaginta 1072. This Terah the father of Abraham, not able to beare the iniuries that were done vnto him of worshipping the fire in Chaldea, where the Chaldeans destroyed his first begotten sonne Haran, he sojourned as pilgrim with Abraham and Nahor, and the familie of Haran, in Haran Mesopotamia, where after two hundred and fiue yeeres of his age hee dyed. Genesis 11.32.



Lamech first brought in Bigamie, after he had slaine a man to the woūding of him self, and a pongman to his owne punishment. Hee shewed his wiues that for this deede there was seuen folde punishment due for him.

K Sheth was begotten by Adam in the 130. yeere of his life, where Moses hath omitted one hundred yeres, wherein Adam & Eua did bewaile Abel their sonne so slaine. Gen. 5.3.

L Henoch pleasing God, was translated into Paradise, and liueth with Elias. Which Henoch by inuenting certaine letters, wrote a booke as is to be gathered out of þ Epistle of Iude, in whose time it is thought that Adam dyed. Gen. 5.24. and 22.

M Abel was the first martyr, who began and builded the Church, which is the Citie of God, whereof hee was the first citizen, and because he was righteous, God accepted his oblation. Gen. 4.4.

N Noah in the six hundred yere of his life, vpon the rage of the waters, made his Arke by Gods monition twentie yeres before, and the waters encreasing vpon the earth, by the vehemencie of the raine, which continued fourtie dayes and xl. nightes, he entred his ship with seuen soules, and after a hundred and fiftie dayes the waters began to decrease, and the Arke did rest vpon the mountaines of Armenia. And after fourtie dayes he sent out a Rauen, and after that a Done, returning with a bowe of Olyue in her mouth. And in the 27. day of the second moneth, he came out of the Arke, the selfe same day after the reuolution of the yere that hee entred, and had granted him to eate flesh, excepting the blood therein, and builded an altar, and sacrificed to God, and God blessed him that he should grow and multiplie, and had the signe of the rainebowe giuen him, as a token that the worlde should be no more ouerflowen with flood. He first planted vines, and was drunken with the wine thereof, and was scorned of his sonne Ham, who cursed him, and blessed his other sonnes, and so dyed. Gen. 9.29.

Here at Noah doeth ende the first age, hauing yeres according to the Hebrewes 1656. and according to the Septuaginta 2242.

The eight ages of the worlde.

THE first age was from Adam to Noah: the second, from Noah to Abraham: the thirde, from Abraham to Dauid: the fourth, from Dauid to the translnugration of Babylon: the fifth from thence to Christ: the sixth, from Christ to the ende of the worlde: the seuenth, may be added as of them which be in rest, which may be accompted from Christes passion to the day of iudgement: the eight age, as of them which shall rise againe from the day of iudgement for euer.

And these ages be not so called for the distinct number of certaine thousande yeres, but for certaine notable actes which were wrought in the beginning of euery one of them. For in the beginning of the first age the worlde was created: In the beginning of the seconde the worlde was purged by the flood: In the beginning of the thirde circumcision was giuen against originall sinne: In the beginning of the fourth was the anoynting of the kings of Israel: In the beginning of the fifth was the translmigration of Gods people into Babylon: In the beginning of the sixth was the incarnation of the sonne of God: In the beginning of the seuenth were the gates of heauen opened, In the beginning of the eight shalbe the resurrection of the bodies, the reward of good and euill. Aulten. Hierom. Orosius.

After the flood, sprang vp foure principall Kingdomes.

Assyrians of the East, where Belus was the first king.
Sycionians of the West, where Egialeus was the first king.
Scithians of the North, where Ninus was the first king.
Egyptians of the South, where Mineus was the first king.

To this Belus succeeded Semiramis his wife, who did constitute Babylon the chiefe of his kingdome, to whome Ninus succeeded, who was the deuiser of idoles, making an image to his father Belus after his departure, and caused it to be honoured of all men. Hee obteined all Asia, and called the head citie Niniueh, hee raigned in Thracia, hee was the inuenter of the arte Magicke, and graued the seuen liberall Arts in two pillars, one of braste, and another of bricke, he destroyed all maner of bookes. After him succeeded Sardanapalus, and after him Arbaces, who translated that kingdome to the Medes, ouer whome raigned Astyages, whose daughter was wife to the Prince of Persia, of whome sprang Cyrus, who conquered Astyages: after his death, Darius Astyages sonne raigned with the said Cyrus his nephewe.

From these children of Noah doe spring 72. generations: of Japheth 15. of Ham 30. of Shem 27. which was spread ouer all the whole worlde. Shem obtained Asia, Ham Africa, Japheth Europa, that is, the North part. The generation of Shem shalbe followed in this genealogie, for of the other two sprang the Gentiles.

Christes line.

¶ Note, that where in any circle ye finde two nombers, the vpper sheweth howe many yeres he liued, the vnder nomber sheweth how many yeres hee iudged or raigned. Note also, that where thorowe these tables any person or deede is mentioned not in the very wordes of the Scripture, they may be aduouched out of Histories Ecclesiasticall, and other good and ancient authorities.

Christes line.

A Nahor went out of Chaldea, and maried Milcah the daughter of his brother Haran, departing and abiding in Haran of Mesopotamia, where his father being dead, and Abraham sojourning in Chanaan, had three sonnes, Hus, Buz, Bethuel, with other fiue: of Buz came Balaam. Gen. 22.22.

B Haran was slaine by the Chaldees, because hee would not worship the fire for God. Gen. 11. whose daughter Sarai, Abraham tooke to wife, & bare him alone, Izhak by name. Gen. 11.29.

D Lot, after he was come out of Egypt, and after the destruction of fiue cities by fire and brimstone, and his wife turned to a salt stone, because she looked backe: and being in the mountaine, and made drunken of his two daughters, hee begate two sonnes, Moab, and Ammon, of whom *

Terah.

Here endeth cond age, conteineth 42.

Abrahã the second con- 9. hundreth yeeres.

A Nahor.

B Haran.

C 175. Abraham.

Hus. Buz. Bethuel. Milcah. D Lot. Sarai.

Wife to Izhak.

Iob. Balaam or Eliud. Laban. H Rebekah. Moab. Ammon.

G 186. Izhak.

* two great nations sprang. Genesis 19.37,38.

H Rebekah was wife to Izhak, and came out of Mesopotamia, Labans sister the daughter of Bethuel. Gen. 24.47.

I Iaakob supplanted his brother Esau in his birthright and in his fathers blessing, went into Mesopotamia, and erected vp a title nigh to Luban, which is now called Jerusalem, hee laide him downe to sleepe, and sawe a ladder reaching vp to heauen, and saw Angels going vp, and comming downe, and sawe the Lorde leaning vpon the ladder, saying to him, This lande will I giue to thee and to thy seede, and afterwarde iourneyed Eastwarde to Laban, whome hee serued fourteene yeres for his daughters, Leah and Rahel. Rahel stoole her fathers idols: Iaakob wrestled with the Angel, and his name was changed into Israel, his daughter Dinah was rauished by Sichem, he erected vp an altar at Bethel, Rahel died of Beniamin, Reuben did abuse Bilhah his fathers concubine. Of the children of Iaakob came a great issue. Gene. 46.8.

Esau

I 147. Iaakob.

Terah Abrahams father being offended with the Chaldeans in worshipping the fire, for which they killed his sonne Haran, departed from thence with Abraham and Nahor. Gen. 11.31.

C Abraham, after the death of his brother Haran in Ur of the Chaldeans, taking Lot for his sonne by adoption, and Sarai to his wife, the daughter of Haran, did journey with his father into Charram. And after his fathers decease went into Sichem, where God appeared vnto him, saying, To thy seede will I giue this lande. And from thence hee came to Pentapolis. After that hee pitched his tent betwixt Bethel and Ai, and called vpon the name of the Lord. And from thence he departed for the famine, and went downe into Egypt, where hee named his wife to be his sister. And from thence he went to the valley of Mamre, and deuided himselfe from Lot. He did deliuer Lot from his captiuitie, and killed fiue kings, and gaue tythes to Melchizedek Priest and king. And in the 85. yere of his age, he had a sonne of his handmayde, called Ishmael, whome with himselfe he did circumcise, and in the 100. yere of his age, he had Izhak. And after the death of Sarai his wife, he maried Keturah, and had fiue children of her: and when he had fulfilled 175. yeres, he died.

F Keturah was wife to Abraham after the death of Sarai, though some thinke she was called Hagar being his wife, and afore his concubine, of whome he had fiue sonnes, from whome sprang the Saracins, and dwelt wide in the land. Gen. 25.1.

His Concubine.

Hagar. F Keturah.

These two did Ishmael beget, with ten other by his wife of Egypt.

Ishmael.

E This Hagar of Egypt, maide to Sarai, had by Abraham, Ishmael, whom Abraham did circumcise but Sarai expelled her and her sonne, and after gaue to her sonne Ishmael a wife, one of Egypt, by whom he had 12. sonnes, princes of their 12. tribes, from whome sprang the Arabians, Gen. 16.

Nebaioth. Kedar. Medan. Midian.

G Izhak was borne in the land of Canaan, circumcised the eight day, and when he was 5. yeeres olde, his father would haue made him a sacrifice. And at fourtie yeeres of his age, hee tooke to wife Rebekah, who labouring in her birth, heard the reuelation that Esau should serue Iaakob, and in the 60. yere of his age, his two sonnes Esau and Iaakob were borne. Afterward Izhak in a great famine went to King Abimelech, and there fayned his wife to be his sister, as his father did before him. And hee digged the three pittes which his father had made, which the Philistims did stoppe vp. Gen. 26.8.

M Ioseph was sold into Egypte to Ishmaelites for thirtie pence, & there was made steward of Pharaohs house, where he receiued his father Iaakob & his 11. brethren. Gene. 46. and 47.

Hande maydens. A free woman.

Bilhah. Zilpah. Rahel.

Leah free.

K Reuben. L Simeon. Leui.

N Kohath. 133. Gershon Merari.

O Amram. 137. Izhar.

P Dathan. Abiram.

135. Iudah King.

Issachar. Zebulun. Dinah. Dan. Naphtali. Gad. Asher. M Ioseph. Beniamin.

Shuah.

Manasseh. Ephraim.

Er. Onan. Sheiah.

Tamar.

Pharez. Zarah.

Frõ Iuda Christ descẽded by this line following who had Shuah to wife, by whom he had 3. sõnes, Er, Onan, & Shelah. Frõ Iuda the kings descẽded, of whom Christ came.

N This Kohath was sonne of Leui, father to Amram. Exod. 6.

K Reuben founde the mandrakes and gaue them to Leah his mother, which gaue them to Rahel for the companie of one night with Iaakob, who lay with Bilhah his fathers concubine, therefore hee was accursed of Iaakob. Gen. 49.4.

These two be the children of Ioseph, & either of them make a tribe by himselfe. Where the tribe of Leui was remoued from the lot of inheritance.

Tamar was giuen to wife by Iudas to his two sonnes Er and Onan, and after they were destroyed for their offence, she was sent away widowe into her fathers house, of whome Iudas after the death of his wife Shuah, finding her sitting in the high way, as hee was going to sheare his sheepe, did companie with her, and had thereby two children, Pharez, Zarah, & when Tamar was charged of adulterie, she brought forth Judas ring and staffe, as pledge of his companying with her. Gen. 38.

L Of Simeon came the Scribes, who with Leui slue the Sichemites, from Leui came the Priestes, who sacrificed to God: from Iudah came the Kings, two children of Kohath, but of the one descended Priestes, of him onely is it sufficient to speake.

P Dathan and Abiram came from Reuben by reason of the first begotten, for that they would haue entred the office of Moses, by sedition which they raysed at ỹ suggestion of Korah, which were swallowed vp of the earth, with 250. men, with all their householde. Numb. 16.1.

O This Amram tooke Iochebed the daughter of Leui to wife, as the Iewes say. Exod. 6.20.

Christes line.

Amram.

Esrom.

113.
B Aaron.

120.
A Moses.
40.

C
Miriam.

D
Korah.

Nadab.

Abihu.

Eleazar.

Ithamar.

Here at Moses endeth the time of the Lawe of nature, conteyning yeeres 3689. and then beganne the time of the law written, which did endure vnto the natiuitie of Christ, and conteined yeeres, 1510.

Iudges of Israel.

110.
F Iothua.
27.

*when he was 120. yeres olde, he dyed. Exod. 2.1.

B Aaron tooke the daughter of Aminadab to wife, of whome hee had foure sonnes, who being of 123. yeeres dyed in the mount Hor, in the 39. yere of his comming forth out of Egypt: by this Aaron the Priestes descended. Num. 20.28.

C Miriam Moses sister, wife to Caleb, for the disswading of Pharaoh in ꝑ red sea, sung the cãticle. Exod. 15. and because shee did chide Moses for his wife ꝑ Ethiopian, shee was striken with leprie. Num. 12.10.

D Korah strone against Moses and Aaron for the priesthood, because he was of the first begotten of Kohath: for which offence he was deuided from others, & swalowed into the grounde with his familye, ꝙ Dathan & Abiram, Num. 16.

E Phinehas.

E Phinehas the sonne of Eleazar hauing great zeale to the Law of God, slue the Iewe that committed filthinesse with the woman of Moab, wherebp Gods wrath was pacified, hee & his heires swoine Priestes for euer. Num. 25.7,13.

G
Othniel.
40.

H
Ehud.
80.

I
Shamgar.
1.

K
Deborah.
40.

L
Gideon.
40

M
Abimelech.
3.

F Ioshua the sonne of Nun succeeded Moses in office, & fought many battailes of the Lord: hee made a couenaunt of the worshipping of God, and beeing 110. yeres olde he died. After whose death the children of Israel committed idolatrie, who were grieuously punished for the same. And after him God gaue them Othniel for their guide: betwixt whose entrie & Ioshuahs death, was committed that fact of the idole of Michah. Judg. 17.3. and that fact of the wife of the Leuite. Judg. 19.1.

Abishua.

G Othniel conquered Kiriathsepher, that is, the citie of letters, wherefore hee had Achsah to wife, and deliuered the people of Israel from the King of Mesopotamia, and the lande was quiet fourty yeres: after whose death the Israelites sinned against God, wherevpon in his anger he deliuered them into the handes of Eglon King of Moab, and they serued him eighteene yeres. Judg. 3.9.

Bukki.

H This Ehud was lame of his right hande, or left handed, he slue the King of the Moabites, and the lande had peace fourescore yeeres. Judg. 3.15.

I Shamgar slue sir hundreth Philistims with one share, hee defended the Israelites, but after his death they sinned against God, & therefore were afflicted 20. yeres by Sisera, in whose time Troia was builded of Tros King of Dardan. Judg. 3.31.

K Deborah wife to Barak a prophetesse, she fought against Sisera, and slue him by Iael the wife of Heber, and sung her canticle, & the lande had rest fourtie yeeres, after whose death the Israelits sinned against God, and therefore were deliuered into the handes of Midian seuen yeeres, in whose time Apollo founde the arte of Physicke, and the harpe. Judg. 4.4.

L Gideon saluted of the Angel, hee sacrificed to God vnder an oke, who for destroying the altar of Baal was called Ierubbaal, hee had a signe in a fleece that God would deliuer Israel by his hand, in whose time Mercurius made ꝑ lute, and Tyrus the citie was builded 250. yeres before the Temple. Judg. 6.11.

M Abimelech sonne of Gideon slue 70. of his brethren vpon one stone in one day, yet Iotham the yongest fledde to the mountaines, and spake the parable of the olive, of the figge tree, of the vine, and of the bryer: this Abimelech was striken with a peece of a milstone, and had his squire kill him with his sword. Judg. 8.31.

O Salmon maried Rahab the harlot of Iericho, which receiued ꝑ spyes ꝑ Ioshua sent, and hid them vnder the bunches of flare, of whom Salmõ begat Booz, ꝑ grandfather of ꝑ Booz which begate Obed: for they were three coyntlye together, ꝑ father, the sonne, & the nephew, and they were called Booz, & because it was a name of three men, Matthew the Euangelist putteth him but once in his genealogie. Matth. 1.5.

Aram.

Aminadab.

N Naasson.

O Salmon.

THE MANSIONS OF THE FIRST YERE.

XII.

THE MANSIONS OF THE SECOND YERE.

XXI.

NVMERI CAP. 33.

THE MANSIONS OF THE THIRD YERE.

IX

FROM THE DESERT OF SINAI TO THE DESERT OF SINAI. MANSIONS.		FROM THE DESERT OF SINAI TO CADES BARNE. 21. MANSIONS.			FROM CADES BARNE TO THE FEELDE OF MOAB. 9 MANSIONS.	
RAMESES.	RED SEA.	GRAVE OF LVST	MOVNT SEPHER	MOVNT SEROTH	MOVNT HOR.	ALMON DIBLATHAIM
SVCOTH	DESERT OF SYN.	HAZEROTH	HARADA	BENE-IAKAN	ZALMONA.	MOVNTS ABARIM
ETHAM	RAPHA	RITHMA	MAKELOTH.	GADGAD	PHVNON	FEPLOES OF MOAB
PIHAIROTH.	ALVS.	RIMON PHARES	THASHATH	IETHERATHA	OBOTH	
MARAH	RAPHIDIM.	LIBNA	THARATH	ARRONA	IIMARARIM	
ELIM	DESERT OF SINAI	RISSA.	MITHCA	EZEON-GABER	DIBON GAD.	
		KEHELATHA.	HASMONA	DESERT OF CADES		

THES BE THE 42 MANSIONS OF THE PEOPLE OF ISRAEL BY YERES

This figure following serueth to vnderstand the disposing of the Tribes and Leuites by foure quarters of the world about the Tabernacle. At the East was Iudas with 74600. of whome the chiefe was Naasson with other about him, the whole number was 186400. Toward the South was Reuben with 46500. fighting men of his flocke, of whome the chiefe was Elizur, and about him was others to the number in the whole 151100. men. Toward ꝑ West was Ephraim with 40500. men, of whom the chiefe was Elishama, nigh vnto him were others which were in the whole 108100. Toward the North was Dan, with 72700. men, the head of whome was Ahiezer, and about him were others to the number of 175000. of fighting men. This is the summe of the children of Israel by the houses of their kindreds, so that the hoste amounted to 600550. men. The Leuites were not numbred within the other tribes, and all these pitched their tents about the Tabernacle, as appeareth, Num. 2.3. but most largely, Exod. 27.

This figure also serueth to vnderstand what Leuites, what cities, and in what tribes the children of Leui with their suburbes did receiue by lot for the tenthes of the tabernacles, as in Iosh. 21. 1. Chron. 6. This figure also sheweth the sixe cities of refuge, vnto the which they did flee that by chance slue any man, and were therein saued, and after the death of the high Priest, they returned againe into their owne houses. Deut. 4. Iosh. 20.

From this Vzzi was the Priesthood translated from the children of Eleazar to Eli, which was of the children of Ithamar, and these foure outwarde of the children of Eleazar were deprived of the Priesthood vntill Sadok.

G Abdon had fourtie sonnes, & thirtie nephewes of them, in whose dayes the people of Israel departed not from the Lord: some thinke that that notable fact of the Leuites wife, which is read, Judg. 19. after whose death the Israelites did offende, was committed, and therefore were plagued of ꝑ Philistims.

Judg. 13. 1.

E Elon iudged ꝑ people ten yeres, Judg. 13. in whose time Agamemnon king of Mycene, and Menelaus of Lacedemonia, raigned.

D Ibzan a Bethlehemite, of the tribe of Juda, iudged Israel seuen yeres: he had 30. sonnes & 30. daughters, & married them all, in whose time Paris rauished Helena, and ꝑ citie of Paris was buylded of Paris: in his thirde yeere was Troy taken, & there did flow 406. yeeres vnto the first Olimpias: then the Grecians for the glorie of their victorie began to note ꝑ times thus. In the yere from the capturne of Troy. After that, they noted the times according to ꝑ number of their Olimpiades. After that, the Romanes noted theyr times thus. In the yere from the building of ꝑ Citie. Lastly christiannen noted their time from the Natiuitie of Christ. In ꝑ 3. yeere from the captiuitie of Troy, raigned Eneas 3. yeres in Italie, where raigned before hym *

These 2 of Samuiudges, in Bethother in ba which peruertment by uetusnes 8.1. and fore the did aske king ouer them,

sonnes el were the one el, the Beerlhe both ed iudg their co 1. Sam. there- people them a

Boaz when he went to sleepe tooke Ruth, who put her selfe vnder his cloke, and sitting with the seniors of the people of ꝑ citie of Bethel, for that the next of her kindred would not take her, hee maryed her, to rayse vp seede to his next kinseman that was departed. Ruth. 3. 14.

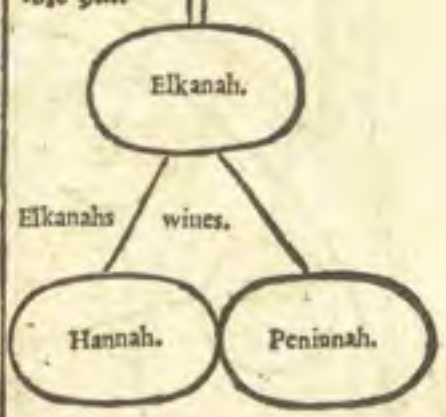
A Tola sonne of Puah vncle to Abimelech, of Issachar, ruled the people 23. yeres. Judg. 10. 1. In whose dayes Priamus raigned in Troy.

B Iair iudged the people 22. yeres. Judg. 10. 5. In whose time Carmentis did finde the Latine letters, and the citie of Carthago was builded of Carthage.

C Iphtah a valiant Gileadite, expelled by his brothers as a bastarde, but afterward made ruler ouer the Gileadites, and ouer his brethren: and purposing to fight against the Ammonites, made a vow to God vnwisely. Judg. 11. 30.

F Eli Iudge & Priest, in correcting his two sonnes Hophni & Phinehas very slackely, and hearing of their death, and of the taking of the arke by the Philistims, hee fell from his seate, and brake his necke. 1. Sam. 4. 11. in whose time Silvius was king of the Latines.

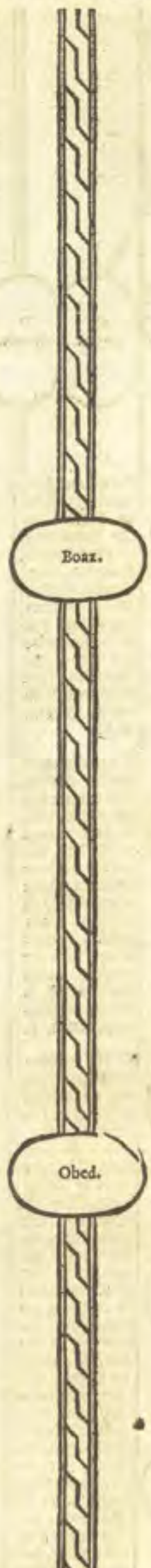
Elkanah came of Leui by Izhar and Korah, which had two wiues, Hannah, and Peninnah, of which Hannah, hee begate Samuel the Prophete, whome shee did nurse vp, and Eli offered him vp in Shilo. 1. Sam. 1.



* Ianus, Saturnus, Picus, Siluius, Latinus, about 150. yeeres, at that time Anthenor builded Antheriondam, that is, Padua.

H Samson of the tribe of Dan, whose fathers name was Manoah, hee was a Nazarite, and sanctified in his mothers wombe, who did much destroy the Philistims, at the last by the deceite of Dalila his concubine, who did sheare his head, whereby hee lost his strength, was taken of the Philistims, and his eyes put out, and in time his strength growing to him, hee shooke the pillars of the house, which fell downe and oppressed the Philistims, and thereby killed more by his death then he did by his life: he was buried in his fathers graue, as in the booke of ꝑ Iudges: in whose time Ascanius the second king of the Latines builded Alban. Judg. 13. 24.

I. Samuel was called thy le of the Lord, for hee had three dignities, being Priest, Iudge, and Prophet: hee at the petition of the people of Israel anoynted Saul of the tribe of Beniamin for the King, giuing him charge to kill the Amalekites, and Agag their King: which precept because he did not fulfill, he was reprooued of the Lorde, and Samuel did anoint Dauid the sonne of Ishai in Bethlehem to be King. This Samuel was raysed vp after his death by a Pythonesse a witch. In his time began the people of Israel to haue Kings. 1. Sam. 10. 1.



K Elimelech husband to Naomi, in the time of famine in the land of Iuda vnder Eli the Priest, iourneyed with his wife and his two sonnes, from Bethlehem into the lande of Moab, where his two sonnes tooke to wiues Ruth and Orpah: where her husband and her two sonnes dying and leaning Orpah, Naomi returned with her daughter Ruth a Moabitesse. Which Ruth by the counsell of Naomi went into the fields of Boaz, cousin to her husband, to gather eares after the reapers, which Ruth tolde Boaz the consanguinitie of her husbande, and hee at length maried her to wife, of whome he begate Obed the father of Iesse: in the time of Elimelech, the sunne stoode to the terrour of sinners against the Lord. Ruth.

M Saul long seeking for the Asses of his father, and finding them not, went to Samuel in Ramath, who powred a viall full of oyle vpon his head, and anoynted him for King, and receiued three signes to the confirmation of his anoyntment: in the sepulchre of Rahel next the oke of Tabor: the second at the hill of the Lord finding a compaine of the Prophets, he prophecied among them: thirdly in Mizpa where by tempering of the lottes of the children of Israel, he was elected and anoynted. This Saul did deliuer the men of Jabesh Gilead from Nahash King of the Moabites, and againe was confirmed of Samuel in Gilgal to be King, who fighting against the Philistims, and not tarying for Samuel by seuen dayes, and doing sacrifice against the precepte of God and Samuel, was reproued of him. Where Jonathã because hee had eaten of the hony combe against the prohibition, though hee did it ignorantly, was hardly saued from death, notwithstanding the entreatie of the people: and Saul because hee spared Agag the King of Amalek against the precept of God and Samuel, (though that Samuel mourned for him before God) the Lord elected Dauid for King, and reprooued Saul, for which cause Saul did persecute Dauid continually: but finally Saul with his three sonnes, Jonathan, Abinadab, and Malchishua was slaine of the Philistims in the mountaines of Gilboa. 1. Sam. 31. 2, 8. In this Kings time Homer the Greeke Poet liued.

L Abiel by

successions, that

sap, 18. came of

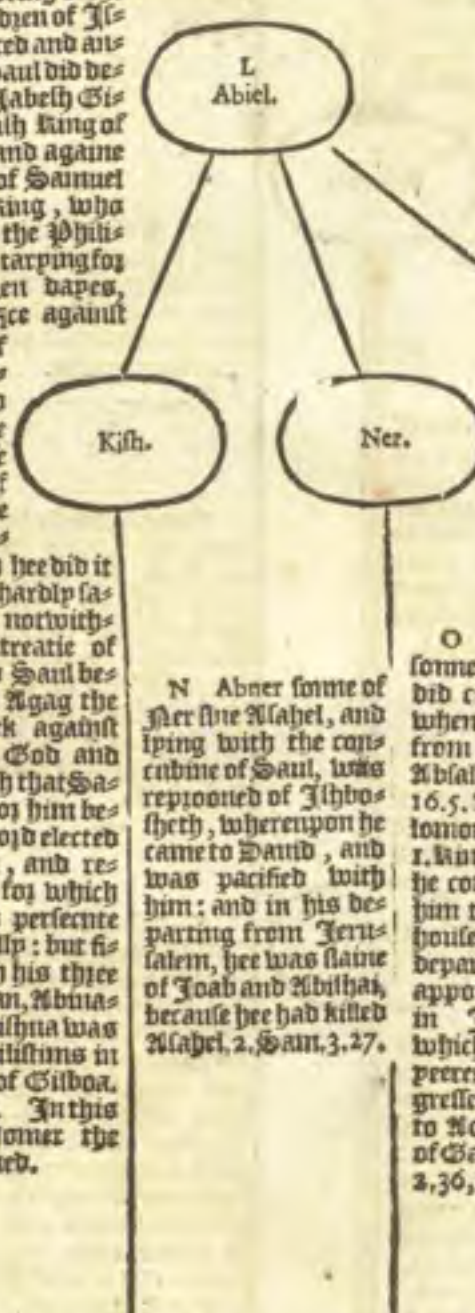
iamin, of whose

kish by name,

king Saul begat

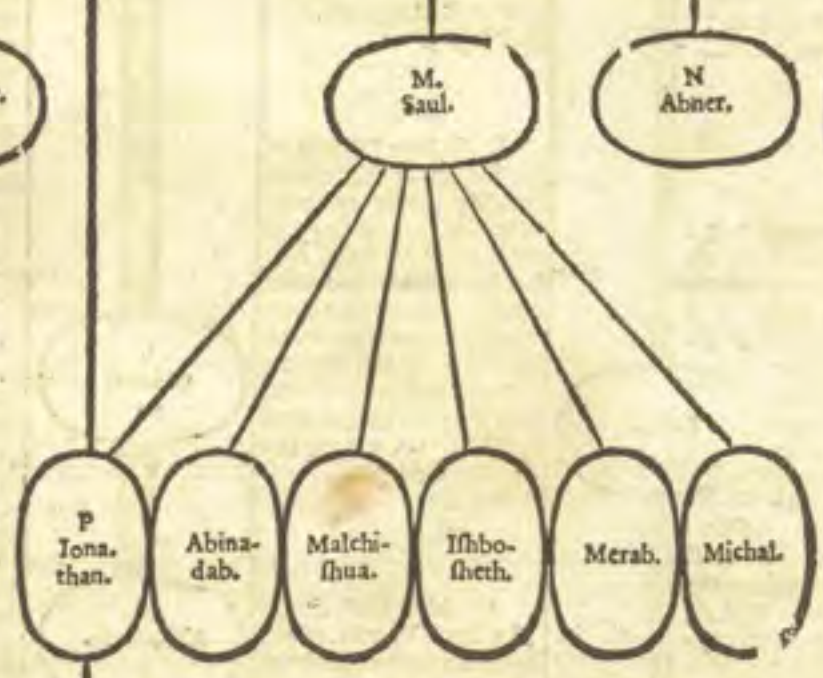
which Kish, Ner

brother. 2. King.



N Abner sonne of Ner sine Aiahel, and lying with the concubine of Saul, was reproued of Ishbosheth, whereupon he came to Dauid, and was pacified with him: and in his departing from Jerusalem, hee was slaine of Joab and Abishai, because hee had killed Asahel. 2. Sam. 3. 27.

O Shimei the sonne of Gera, did curse Dauid when hee fledde from the face of Absalom. 2. Sa. 16. 5. whom Salomon did slay. 1. King. 2. for that he commanded him to keepe his house, and not to depart ꝑ limites appointed him in Jerusalem, which after three yeeres hee transgressed and fled to Achish ꝑ King of Gath. 1. King. 2, 36, 37.



P Jonathan was dearely beloued of Dauid, and in signe of friendship hee gaue to Dauid his apparell, and deliuered him from his fathers ire, for hee knewe that hee was elected King by God: Dauid loued his sonne Mephibosheth, and did mercifully with him as hee promised to Jonathan, for hee set him at his table. 2. Sam. 9. 7. At last was slaine of the Philistims. 1. Sam. 31. 2.

Christes line.

Eſaias the Prophet writeth. Chap.11.1. There ſhall come a rodde forth of the ſtocke of Jſhai (which is Chriſt) and a graffe ſhall growe out of his rootes, and the ſpirit of the Lord ſhall reſt vpon him, &c.

In the time of Dauid, Joab the ſonne of Zeruiah was lieftenant vpon the armie: Joſaphat ſecretarie, that is, writer of the actes: Zadok and Abiathar Prieſtes: Sheia ſcribe, that is, Chauncelour, Benaiah ouer the Cherethites and Pelethites, which were of the garde to Dauids perſon: Nathan and Gad were Prophets in his time. 2.Sam.20.23.

Dauid had ſeuen wiues, Eglah, Abital, Bathſheba, Haggith, Maacha, Abigail, Achidoc, which were mothers of theſe children, in order as they goe, beſide other concubines, and other children manie, 1.Chron. 3.1,2.&c.

Here at Dauid endeth the thirde age, and it conteineth yeeres 1020. and within this age, in the yeere 3699. from the creation of the worlde, the children of Iſrael went out of Egypt, and ioyning the yeeres from Adam vnto Dauid, there were 4204. yeres.

Ieſſe.

Dauid.

Sifters to Dauid.

Abigail.

Zeruiah.

Shammah.

Nathan.

Ionadab.

Eliab.

Abinadab.

Abiathar.

Ahitub.

Nathan is he whome Dauid adopted vnto his ſonne, he was not Nathan the Prophet.

By the counſell of this Ionadab, Ammon did beſloure his ſiſter, 2. Sam.13.3.

Salomon was conſtituted King of Iſrael of his father Dauid, who ſlue his brother Adoniah, and Joab, and Shimei: receiued of God the gift of wiſdome, gaue a notable iudgement of the harlots children, made the Temple by the helpe of Hiram in ſeuen yeres, and ſeuen monethes, and the tenth day of September did conſecrate it, brought the Arke of God into the Temple, receiued honourably the Queene of Sheba, and at the laſt defiled his olde age by the loue of women, and by the worſhipping of idoles, and therefore the Lord ſwore that he would deuide his kingdome from the hande of his ſonne: and after he had reigned fourtie yeeres, hee was buried in the citie of Dauid. 1.King.11.43.

In the time of Salomon, Benaiah the ſonne of Jehoiada was ruler ouer the hoſte, Zadok, and Azariah were Prieſtes, Elioreph and Ahiah, children of Shiſha were Scribes: Jehoſhaphat was Recorder, Azariah ſonne of Nathan, was ſet ouer them which aſſiſted the King: Ahiſhar ſtewarde of the houſe: Adoniram ſet ouer the tributes. 1.King.2.3.&c.

Salomon. 7.

A Amaſa.

B Aſahel.

C Ioab.

D Abiſhai.

E Ieſſan, or, Nathan. 6

Shephatiah. 5

F Adoniah. 4

G Abſalom. 3

Chileab. 2

H Ammon the firſt ſonne.

Zadok.

Here returneth the Prieſthoode to the children of Eleazar in the time of Salomon, who did driue Abiathar, which was of the children of Ithamar, and reſtored to Zadok the Prieſthood, which was of the ſonnes of Eleazar.

A. Amaſa was lieftenant ouer the battailes of Dauid, whome Joab ſlue deceitfully vnder the colour of imbracing him. 2.Sam.20.9.

B. This Aſahel was a man very ſwift in running, whome Abner the ſonne of Ner did kill, whereupon himſelfe alſo was ſlaine. 2.Sam.2.19.

C. This Ioab was Dauids ſeruant, whome hee maintepned in high dominion againſt all men, which killed Abner the ſonne of Ner, the chiefe of Sauls hoſte. 2.Sam.3.27.

D. Abiſhai went with Dauid when he tooke away the ſpeare and pitcher of water from the head of Saul in his ſleepe, whome he would haue killed, but Dauid would not ſuffer him. 1.Sam.26.6.

E. By this Ieſſan or Nathan the ſonne of Dauid, the virgine diſcendeth, as appeareth: beginning from him, and ſo going downe to Marie in the right line.

F. Adoniah was depoſed by Dauid, becauſe he would raigne, and did appoint Salomon, who ſlue him becauſe hee did aſke Abiſhag the Shunammite to wife. 1.King.2.17.

G. Abſalom was a very faire man, hee ſlue his brother Ammon, hee had the fauour of the people, hee tooke from his father his kingdome, lay with his concubines, at the laſt was ſlaine with three ſpeares. 2.Sam.18.14.

H. Ammon did defile his ſiſter Tamar in his fayned ſickeneſſe, being him ſeruice, by the counſaile of Ionadab, and therefore was ſlaine by Abſalom, who fled from his father, and by ſuite of Joab was reconciled. 2.Sam.13.1.2.&c.

Chriſtes line.

Christes line.

Bishops in this first line.

Prophets that were in the times of the Kings of Iuda in this second line.

In this line on the right hand, be put the kings of Iuda, raignng ouer two tribes, of whom the first was Rehoboam, for the thier kings before named, Saul, Dauid, and Salomon, had the rule of all Israel.

Kings of Iuda.

Kings of Israel.

συνέτυχε that is, the time that the kings of Iuda and Israel liued eche one with the other: *συνέτυχε* as per wolde sape, of one time with an other.

Theis be the names of the Kings which reigned af Salomon vpon Israel, that is, ouer tenne tribes, b till Shalmaneser King of the Assyrians, which t them nigh the flood of Cazan beyond the mountain of the Medes & Persians, that is, beyond the mount Caspius. It is read in the storie of Alexander of M cedonia, that hee in the same place brought in two v cleane nations, Gog and Magog, lest the whole lan should be defiled of them. Antichrist shall deliuer thr and bring them from thence, whome the Iewes loo for, and beleeue that he is the Messias.

Ahimaaz. Iddo. Shemaiah. Azarjah. Iehu. Zechariah. Eliezer. Oxiel.

A Rehoboam despising the counsell of the seniors, and following the aduice of the ponger men, did much trouble Gods people by his rashnes: he retei ned two tribes with the leuiticall tribe, and it was called the kingdome of Iuda: hee vpon þ demerite of his sõnes, did sufker þ inuasiõ of Shishak king of Egypt, who tooke away the targets of golde, and put brasen in þ same place. 1. King. 14. 25.

B. Abiam followed þ sinnes of his father Rehoboam, who gathered together 900. souldiers, and did vpheld Ieroboam of his idolatrie, and the Lord deliuered Israel into the handes of Iuda, & after 5000. of the people of Israel were slaine, Ieroboam fled. Abiam after his death, was buried in the Citie of Dauid: in his time Azariah liued in the temple of Salomon. 1. King. 15. 1.

C. Asa did right before the Lord, he suppressed the stues, and at the counsel of Azariah the Prophet, he destroyed all þ idoles and woods that his father had made: but after, for that he was confederate wt Benhadad the king of the Assyrians, hee was reproued of Iehu, whome he put in the stockes, and so forsooke God, and dyed of the paine of his feete, and his sonne reigned after him. 1. King. 15. 9.

D. Iehoshaphat vpon the inuasiõ of his enemies into þ lande of Iuda, receiued comfort of Oziel the Prophet in the temple, saying to him, O Iuda and Hierusalem, feare not, &c. He called þ place where Israel was spoyled, the valley of blessing: His ships (as Eleazar the Prophet said before) were destroyed in Ezion-gaber. 1. King. 22. 48.

E. Iehoram maried to wife the daughter of Ahab king of Israel, & by his counsell did euill, and builded vp againe idolatrie, he killed seuen of his brethren, he was stricken with an incurable disease, that his bowels departed frõ him: He was buried in the citie of Dauid, but not in the sepulchres of the kings. 2. Chron. 22. 3, 4.

F Ahaziah had to mother Athaliah the daughter of Ahab, which prouoked him to do euill before the Lord, he fought with Iehoram king of Israel his vncle against Hazael king of the Assyrians. In the besieging of Ramoth Gilead he was slaine whose brothers 42. Ieiu at þ same time slue: Elias the Prophet was taken vp into Paradise. 2. King. 2. 11.

Prophets in the times of the Kings of Israel.

G. Ieroboam tooke ten cute off of his cloke of Ahiah þ Shi lonite, fled into Egypt for th feare of Salomon, but after hi death returned into Sichem and was elected king of the te tribes, hee made the golde calues, and put them in Da and Bethel, and caused the peo ple of Israel to commit idola trie, which did sacrifice to th calues, who hearing the threat of Iddo the Prophet, and afte his hande which hee stretche against Iddo was dried vp, an by his prayer restored againe which Prophet being slaine o a lion for that he tooke a dinne of the false prophet, the said Je roboam leaning not his said crooked wayes, notwithstan ding the Prophets counsel, and asking counsell of Ahiah by his wife of þ recouerie of his childe and hearing the heame tidings of his desolation, departed, and his sonne Nadab reigned after him. 1. King. 12. 20.

Ahiah.

Iehu.

H. Nadab besieging Gibbethon the citie of the Philistims, was slaine of Baasha, and he liued euill in the sight of God. 1. King. 15. 28.

I. Baasha though hee was reproued of Iehu the Prophet, after hee had builded Ramah against Asa, and letted by Benhadad, Asa his friend died, and was buried in Tirzah. 1. King. 15. 9.

K. Elah ruled euill, who in his drunkennesse was slaine in Tirzah of Zimri, being head captaine of halfe of his horsemen, and Zimri being besieged by Omri, was destroyed by fier in Tirzah. 1. King. 16. 18.

L. Omri three yeeres before hee did reigne, hee did warre with Tibni the sonne of Ginath: after hee had builded Samaria died. 1. King. 16. 28.

Kings of Syria.

Eliiah. Michaiah. Obadiah.

M. Ahab the sonne of Omri, did euill before the Lord, aboue all the kings that were before him, he worshipped Baal, and made him a temple: in his time was Iericho builded. This Ahab imprisoned Michaiah the Prophet, and slue Naboth for his vineyarde, and at the last was slaine with an arrowe. 1. King. 22. 34. In his time Helias prophecied of the drought, who slue 450. prophets of Baal, and for feare of Iezebel he fled into the desart.

O. Iehoram slue Michaiah, with casting him downe headlong. Eliha the Prophet in his time, gaue water in the desart to three kings and their hostes, þ is, to Iehoiam king of Israel, Iehoshaphat, king of Iuda, & to the king of Edom, fighting against þ Moabites, whose king offred his eldest sonne for a burnt offring: and after that Iehoiam had escaped the famine of Samaria at the telling of the lepers, he was wounded at þ siege of Ramoth, & at the last slaine by Iehu with an arrowe. 2. King. 9. 24.

Elisha. Eliiah.

P. Benhadad warring against Ahab, was taken of him, and afterward set at libertie, wherefore he was reproued of Eliiah the Prophet, he also besieged Iehoram the sonne of Ahab in Samaria, but by the power of God, hee was expelled, and was strãgled of Hazael, and so depo sed. 2. King. 8. 15.

These Kings of Syria were they which did much spoyle the kingdome of Israel.

Ahaziah. Iehoram. Iehoshaphat. Ioram. Ahab. Ahaziah. Ioram.

Sonne. Sonne. Sonne. Sonne. Mother. Mother. not sonne. not sonne. not sonne. not sonne.

xvii. iii. The Sinodochies. ii. Sin. ii. Sin. xxiiii. Sin. ii. Sin. vii. Sin. xii. Sin. iiii. xviii. ii. i. vii. i.

58. A Rehoboam. 18

B Abiam. 3

C Asa. 41

69 D Iehoshaphat 25

45 E Iehoram. 8

43 F Ahaziah. 1

58 G Ieroboam. 22

H Nadab. 2. sin.

I Baasha. 24

Zimri 7. dayes.

K Elah. 24

L Omri. 12

M Ahab. 22

N Ahaziah. 2

O Iehoram. 12.

N. Ahaziah because hee counselled with the God of Ekron for his sickneese, and had twise fiftie of his chiefe men consumed by fire of Eliiah, the thirde fiftie escaped, but hee dyed. 2. King. 1. 17.

Christes line.

Kings of Iuda. | Kings of Israel. | Kings Syrians of the

Ichoiada.

Zechariah.

Azariah.

Amariah.

Ahitub.

Zadok.

Shallum.

Hilkiah.

Azariah.

Seraiah.

Iaiah.

Nahum.

Micah the sixt.

Zephaniah.

Ieremiah.

Huldah.

except Ioash, who Iehosheba ꝑ wife of Iehoiada did hide secretly sixe pœres, and nourished him vp. And this Athaliah was slaine vp the cõmandement of Iehoiada the Bishop. 2. king. 11.15.

B. Ioash restored the treasure house to the reparation of the temple, and after hee had killed Zechariah the sonne of Iehoiada the Bishop, which made him king, he toke vpon him honour due vnto God, & was slaine of his owne seruants. 2.king.12.20.

C. Amaziah being not taught vp the parable of the thistell, vp Ioash king of Israel, hee was slaine, and therefore deliuered him vp the citie, and the walles to be spoyled, and the vessels of the temple to be caried away. 2.kin.14.13.

D Vzzah loued tillage well, but he vsurped the priests office vnder Azariah, and therefore was striken with lepri, and so was a leper vnto the day of his death, in whose daies, were the Prophets, Isaiah, Hosea, Joel, and Obadiah. 2. king.15.2.

E Iotham builded the gate of the Temple which is called beautifull, and of the Ebrues it is called, The gate of Iotham: of other, The towre of ꝑ flocke: vnder whom Isaiah the Prophet sawe the Lorde sitting. And the prophets Nahum & Micah, began to prophecie. 2.king. 15.32.

F Ahaz dyewe his sonne through the fire, hee was besieged of Rezin, and Pekah, and would not followe the counsell of Isaiah, hee forsooke God, and destroyed the ornaments of the Temple, 2. king.16.1,2. And in this mans dayes was Rome builded.

G. Hezekiah repaired that which his father destroyed, hee pulled downe the brasen serpent, hearing the reuiling words of Rabshakeh, hee humbled himselfe before the Lorde, and had a signe from the Angel of his deliuerie from ꝑ destruction of a great armie of men: and hee giuing no thankes to God, fell in sickenes, & had a signe of his recouerie by the Prophet Isaiah, by the going backe of the sunne, and after hee was recouered, hee song his Canticle to God: hee shewed the treasures of the house of the Lorde to ꝑ ambassadours of Babylon, for which the Prophet rebuked him. 2.king.20.13. Isaiah 39.1.

Christes line.

A. Athaliah. 6 — vi. not full.

B. Ioash. 46 — 40 — xvii. fourte. — i. fourte. — K. Iehu. 28

C. Amaziah. 54 — 29 — xv. fourte. — xv. fourte. — Ichoahaz. 17

without king 13 — xiii. fourte. — L. Ioash. 16

D. Vzzah. 68 — 52 — xxiiii. not full. — M. Ieroboam. 41

E. Iotham. 41 — 16 — vi. moneths. fourte. — without king 23

F. Ahaz. 36 — 16 — i. moneth. not full. — Zachariah. 6. moneths.

G. Hezekiah. 54 — 29 — xv. fourte. — Shallum. one moneth.

H. Manasseh. 76 — 55 — i. fimod. fourte. — N. Menahem. 10

Amon. 24 — 2 — ii. not full. — Pekahiah. 2

I. Iosiah. 29 — 31 — xv. full. — O. Pekah. 10

Iehoahaz, three moneths. — viii. not full. — without king 8

Kings of Babylon. — vi. — P. Hoshea. 9

Merodach Baladan.

Tobias. — Anna. — Tobias.

Raguel. — Edna. — Sara.

Merodach hauoured ꝑ king of Israel Hezekiah, to whose messengers hee detected the treasures of the Lords house, and of his owne house, for which offence the kings of Babylon did euer molest the kingdome of Iuda. Isaiah 39.1,2.

H Manasseh was an euill man, and dyewe his sonne through the fire, and after he had cut the Prophet Isaiah a sunder with a woodden sawe, and when he had defiled the streetes of Jerusalem with the blood of the Prophets, at the last he perceiuing his wickednes, changed his life to a better. 2.king.21.3.

I This Iosiah finding the booke of Deuteronomie in a chest, hee destroyed all the idolatrie in the high places, hee burnt all the bones of the false prophets and priests in Bethel, as Iddo the prophet did prophecie, hee made a great Easter, and did encrease the worshipping of God, hee was slaine with an arrowe by the archers, vpon whose death Jeremiah the Prophet did write his lamentations, and in the thirteenth peere of his kingdome Jeremiah began to prophecie, vsing the similitudes of a shaking rodde, of a bopling pot, and a linnen girdle. Jerem.13.1.

K. Iehu anoynted king of Elishas seruant, after that he had slaine Iehoram and Ahaziah, had throwne downe headlong Iezebel, had beheaded the three score and ten sonnes of Ahab, and killed the fourtie and two brethren of Ahaziah, hee killed by subtiltie the Prophets and Priestes of Baal in Samaria, and turned the Temple of Baal into a common iakes. 2. kings 10.1,2.

L Ioash after hee had visited Elisha who counselled him to shoote his arrowe thrise into the ground, signifying thereby, that he shoulde thrise conquere Syria, hee toke the treasure of Jerusalem, it being paied vnto him, and Amaziah ouercome. 2.king.13.10.

M Ieroboam bounded out all the coastes of Israel, according to the woordes of the Lorde which was spoken by the Prophet Jonah. 2.king.14.23.

Hosea. Amos. Ioel. Ionah.

N Menahem by giuing a thousande talents of siluer to Pul to go from him, prouoked the kings anger against him. 2. kings 15.19.

P Pul and other following him, reigned after Sardanapalus the last Monarchie of Assyria, and to recouer their olde dignitie, did warre vpon their borderers, euen vnto Hezekiah, when Sancherib was killed in the Temple of his owne children, vpon his fleeing away from Judea into Assyria, all his armies being destroyed. 2. kings 19.35.

Obadiah, or Obeth.

O Pekah the sonne of Remaliah did not resist the king of the Assyrians in destroying all the countrey beyond Jordane, with the two tribes and the halfe: here began the destruction of the seuen tribes. 2.king. 15.29.

P. Hoshea the king of Israel though her gaue licence to the Iewes to goe thyther in the peere to Jerusalem, the seuen tribes of Israel were brought into captiuitie vnder Shalmaneser king of the Assyrians, amongst whom was Tobias. 2. king.17.3.

Iehoiakim was made King of the people, Pharaoh substituted him, and displaced his brother. 2.king. 23.31.

Hazael.

Rezin sonne of Remaliah.

Pul.

Tiglathpileser.

Shalmaneser.

Sancherib.

Esarhaddon.

Sargon.

The children of Mattathias.

A. Mattathias Priest in Modin, but not the hie Priest, after hée had slaine the messengers of Antiochus, which compelled the people of Israel to commit idolatrie, and after hée had slaine the Iewe in the sight of them all that did sacrifice vpon the altar, hée fled with fiue of his children, and with others which feared God, and hid themselues in caues and in woodes, and vpon the Sabbath daye, hee taught them to vse armour, and restored the lawes of the fathers, destroyed the altar of the idoles, circumcised the children that were not circumcised, and toward his death hee made a testament, commanding the lawe to bée obserued. 1. Macca. 2. 1.

A. Mattathias. Asamoneus.

B. Iudas Maccabeus, that notable triumpher in Israel, who had neuer the like before nor after, whose workes be set out in the booke of the Maccabees, after standing in defence of the lawe of God, hee was slaine, and offered him selfe as martir to the Lord. 1. Mach. 9. 18.

B. Iudas Maccabeus.

C. Ionathan stoode faythfully to the testament of God, but at the last hee was guyleskilly slaine with his two sonnes of Tryphon. 1. Mach. 13. 16.

C. Ionathan.

D. Eleazar going about to supplant the Elephant, which as he thought caried Antiochus, going through the armie, killing on both sides, felled the Elephant, which did oppresse him to death. 1. Mac. 6. 43.

D. Eleazar.

Iohannes.

E. Simon a prudent man till his olde age, & victorious, but at the last he was slaine vngratiously of his sonne in lawe. 1. Mac. 16. 16.

E. Simon.

Melchi. Parentes. Matthan.

Second wife. First wife.

Esiha.

Some Naturall. Some Naturall.

Some. Some.

Brothers of one Mother. Twies

Heli. Iacob.

The Child of Adoption by the Lawe.

F. Iohannes Hircanus.

F. Iohn Hircanus did open two of the eight lockers of Dauid, and gaue to Antiochus to rayse vp his siege from Ierusalem 300. talents, and to still the murmure of the people for the spoyling of the graue: hee was the first that builded hospitalles for sicke folkes, which hee did with the rest of the monye.

L. This Aristobulus ouercomming his brother Hircanus in battell, was taken prisoner in Hierusalem of Pompeius, & brought to Rome, but hee breaking prison out of Rome, with a great multitude of ỹ Iewes, besieged Alexandria, which hee would haue destroyed, but Aristobulus was taken and brought againe to Rome with hée children.

G. Aristobulus King.

G. Aristobulus after hée had put his mother in prison and three of his brethren, hee set the crowne on his owne head, and at the suggestion of his wife, hee killed his brother Antigonus.

H. Alexander.

H. Alexander slue about 1000. of the Iewes, and hée obeying his wife, gaue vp his Crowne.

I. Alexandra.

I Alexandra his wife promising to her sonne Hircanus the dominion, put in prison Aristobulus her other sonne.

Bre- thren.

K. Hircanus.

K. Hircanus after his mothers death, was chased of his brother Aristobulus & discomfited, hee fled to Ierusalem, and at the last, agreed that Aristobulus should be chiefe ruler, and Hircanus vnder him, which Hircanus went to Aretha king of Arabia secretly, to helpe him againe to his dominion, which Aretha comming into Iurie, besieged Ierusalem, and should haue taken it, if one Scaurus duke of the Romanes had not raised vp the siege, and so departed.

L. Aristobulus.

M. Antigonus.

M. Antigonus the sonne of Aristobulus, by ỹ helpe of Lysanias his nephewe, promised to Parthus king of the Parthians 1000. talents and 500. virgins, to restore him into the kingdome againe: and hée hauing many thousand men of the Parthians, besieged Hierusalem. At the last, the king of the Parthians constituted Antigonus king, & slue Hircanus after hee had cut off his eares.

Alexandra. Alexander.

Lysanias.

N. Antiochus Eupator after the taking of Bethsura and the besieging of Ierusalem, and his promise made to the Iewes of obseruing their lawes, hée drone Philip out of Antiochia. At the last, hée and Lysias bound of their owne armie, and at the commandement of Demetrius Soter, the children of Seleucus were slaine. 1. Mac. 7. 2.

O. Demetrius Soter the sonne of Seleucus returning to Rome, slue Antiochus with Lysias, and did constitute Alcimus for high Bishop, with whom Bacchides was sent into Iurie, and destroyed many about Ierusalem, he lost Nicanor, who was slaine by the hand of Iudas, who was killed by Bacchides & Ionathan withdrawing his helpe, although he promised him many things, Alexander meeting with him, which was the sonne of Epyphanes, the sayd Bacchides was destroyed. 1. Mac. 10.

Eleazar.

Ioseph.

P. Demetrius was ouercome of Antiochus the ponger, by Tryphon after hee was returned from Arabia. 1. Mac. 11. 54.

Q. Antiochus was the last king of the Assyrians, the land of Syria was tributarie to the Romanes, and Pompei was sent against Tigrauen king of Armenia, hée made Scaurus lieutenant in Syria, and then when Aristobulus and Hircanus were at debate, and being receiued into Ierusalem by Hircanus friendes, he brake vp the Temple, wherein Aristobulus friendes were, for which cause hée was neuer fortunate after as hee was before: for he made the porches of the Temple stables for his horse. And after he had made Hircanus Bishop, hee let Aristobulus & his children captiue to Rome, & here ended the kingdome of Syria, which came into the Empire of the Romanes.

R. Antiochus the ponger gaue the priesthood to Ionathan, and was slaine by sleyght of Tryphon who desired to reigne. 1. Mac. 13. 31.

Kings of Syria.

N. Antiochus Eupater.

O. Demetrius soter.

Alexander.

P. Demetrius.

Q. Antiochus.

R. Antiochus the yonger.

Tryphon.

Tryphon slue his master Alexander, and Ionathan the Machabite with his two sonnes. 1. Mac. 13. 17.

The Presidentes of Syria.

Pompeius.

Scaurus.

Emperours of Rome.

S. Iulius Cæsar.

Marcus Anthonius.

Gabinus.

Crassus.

Cassius.

S. Iulius Cæsar in the time of Cassius lieutenant of Syria, warred with Pompeius, and after his victorie, held the chiefe rule 3. yeeres and seuen moneths, for before him the comon wealth was gouerned vnder consulles 464. yéeres, and from the time of Romulus it was gouerned vnder seuen kings 240. yeeres, at the ende whereof succeeded the Consuls vntill Iulius Cæsars dayes, who ruled alone.

T. Crassus tooke away almost all the golde of the Temple, from the which Pompei kept his handes cleane, hée spent it vpon his souldiers that hee had in Parthia, whereupon hee had golde crammed into his mouth, and thereof dyed.

...ather lieutenant of
...slue Ezekias a nota-
...e, with his compa-
...g king of the Jewes
...ome and Augustus, &
...was after brought
...kingdome of Jurie,
...e the infantes, a-
...whom he thought to
...led Christ, he had le-
...es, yet ỳ Scripture
...but of these foure.
...Mariamne his wife vp
...slation of her sister
...terie with her hus-
...whom hæ also slue, he
...sonnes, Antipater, A-
...s, and Alexander, and
...ther Jewes: at the
...ue pinnacle, and dyed
...p, leauing Archelaus
...ne after him. This
...nert him hath his
...s, vnder whom hee
...tes, and vnder them
...sonnes of his foure

...Archelaus after long
...with his brethren,
...ieutenant of Idumea
...ne of the Senate of
..., being puft in pride
...promise of his come,
...culed before Cesar for
...ie, and was driuen
...rnie to Vienna of Bur-
...where he dyed, which
... being brought vnder
..., Cossanius was sent
...gustus Cesar, which
...nius was Procurator
...ie. Matth. 2.22.

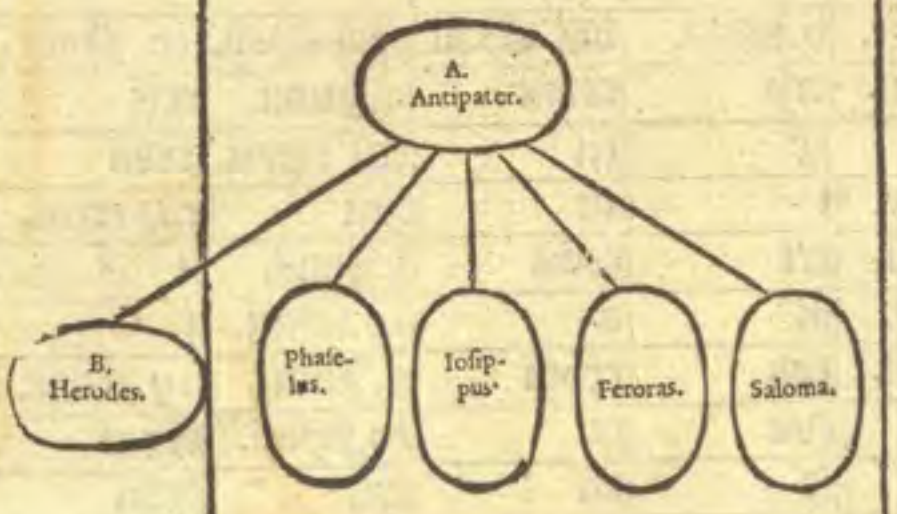
... Herode Antipas slue
...Baptist, to who Pi-
...t Christ, vnder whom
...ffred being Tetrarche
...lee, after long battell
...Archelaus, enuying He-
...Agrippa king of the
..., after Christes death,
...to Rome by the coun-
...his wife, hee was dri-
...rnie by the accusati-
... Herode Agrippa to Li-
...where hee dyed misera-
...nth Herodias his con-
...Matth. 14.1,2. &c.

... Herodes Agrippa vn-
...ed with varietie of
...e, to whom was gi-
... Tetrarchie of Tracho-
...p Caligula, the which
...p refused, and Claudius
...garde added Samaria
...adea, and called him
... And he being desirous
...ease the Jewes, slue
... and James, impriso-
...Peter, tooke vpon him
...s honour, and therefore
...eaten of wormes. Act.

...is to be noted that Ma-
...and Melchi descended
... Dauid, but Mathan by
...on, and Melchi by Na-
... Mathan had to wife one
..., of whom he begate Ia-
... and Iacob being dead,
...i of the line of Nathan
...ne of Leui maried her
...fe, of whom he had He-
...and so Iacob and Hely
... brothers of one
... Hely maryed a wife,
...dyed without children,
...therefore ... maried
...of whom ... had Ioseph,
...at Ioseph was the natu-
...rall sonne of Iacob, and the
...e of Hely by lawe, and
...of it is that Matthewe
...th Ioseph the sonne of
..., and Luke calleth Io-
...the sonne of Hely.

John Baptist was pro-
...ised to Zacharie by the
...ell Gabriel, and was
...e of Elizabeth when shee
...baren, sanctified in her
...the: when hee was se-
...yeres of age went into
...ernelle, where hee liued
...nstere life, and after
...st was baptized, and
...preached penance, and
...ed Christ, hee was be-
...ed by Herode Antipas at
...request of Herodias his
...ubine in the 32. yeere of
...age. Luke 1.17. &c.
...he Apostles dispearsed
...ugh the whole world to
...ch the Gospell of Christ,
...e for Christes sake slaine
...uers torments, excep
...n the Euangelist: Paul
...e 39. from Christes pas-
..., and in the 14. yeere of
... was slaine at Rome,
...ame day Andrewe in Pa-
... Iames both of them and
...dias in Jurie, Iohn the
...ngelist was translated
...n Ephesus, Thomas and
...holomewe in Judea, Si-
...e Iudas in Persia, Mat-
...e in Ethiope, Marke in Alexandria, Luke in Bithinia, Barnabas was martered in Cipresse.

A. Antipater borne in Idumea, a gentile, was conse-
crated first with Hircanus, who went at his counsell to the
king of Arabie, hee ioyned with Pompeius, and after his
death with Iulius Cesar, whom Cesar sent with 3000. men
against Pellucium, in which battell doing valiantly, yet hee
had many woundes, hee was accused of Antigonus for the
death of his father and brother, and for betraying of the
Empire, before Cesar. Wherupon hee put off his clothes,
and shewed the scarres of his woundes which he receiued
for Cesars sake, saying, Though my tongue speake not, let
these woundes declare whether I haue bene a traytour.
At the last hee was poysoned: hee had Crispis to wife, neece
to the king of the Arabians, of whom he had foure sonnes
and one daughter, as appeareth here.



F. Componius and his followers in this line, were Pro-
curators of Jurie, this Cõponius was made Procurator
of Jurie by Augustus Cesar after ỳ Archelaus was exiled,
who because the Samaritanes entred in the night into
Jerusalem, and did cast the bones of
the dead men about the Temple, hee commanded the
gates of the Temple to be shut vntill the day, who after
his returne to Rome, Marcus was sent, after his returne
was sent Annius Rufus, in whose dayes Cesar was slaine:
after whom Valerius was sent to be Procurator of Jurie.

G. Valerius a Greeke borne, hee was made Procura-
tor of Jurie by Tiberius Cesar, he deposed Annas, and sub-
stituted Ismael, whom within a while hee deposed and set
vp Eleazar the sonne of Annas, and after a yeere deposed
him, and appointed Simeon, whom hee also deprined af-
ter a yeere, and constituted Iosippus which was also cal-
led Caiaphas, vnder whom Christ suffred, hee after 11.
yeeres forsooke Jurie and returned to Rome, after him
Tiberius sent Pontius Pilate, vnder whom Herode A-
grippa to the honour of Tiberius Cesar builded the Citie of
Tiberias. After the death of Herode Ascolonita, the Mo-
narchie of the kingdome of the Jewes was deuided into
two partes by the Senate of Rome, and one part was
giuen to Archelaus vnder the name of the Tetrarch, that
is, of Jurie and Idumea, and it was promised him that
if he did worthily he should be made king. An other part
was deuided into two Tetrarches, and one part thereof
was giuen to Herode Antipas ouer the riuer, and Gali-

Annas. Caiaphas.

lee: and to his brother Philippus was giuen the Tetrar-
chie of Ituria, or Traconitis: and to Lysanias, was giuen
the Tetrarchie of Abilene, Luke 3.1, &c.

M. Paul in the seconde yeere from Christes death, was
by miracle conuerted to the faith: in the 13. yeere Paul and
Barnabas were deuided in Antioche, and went vp to Peter
and Iames in Jerusalem, and in the 14. yeere they went to
preache, and Paul after long preaching in Jurie & Greece
came to Rome.

CHRIST IESVS our Lord was borne the 42. yeere of the Empire of Augustus, in the 30. yeere of Herode the king, on the Sunday at night, and in the 15. yeere of Tiberius, Christ was 30. yeres of age.

Christes birth.

1. Octauianus or Augustus. 57.

Christes childhood.

Christes suffering.

Christes rising.

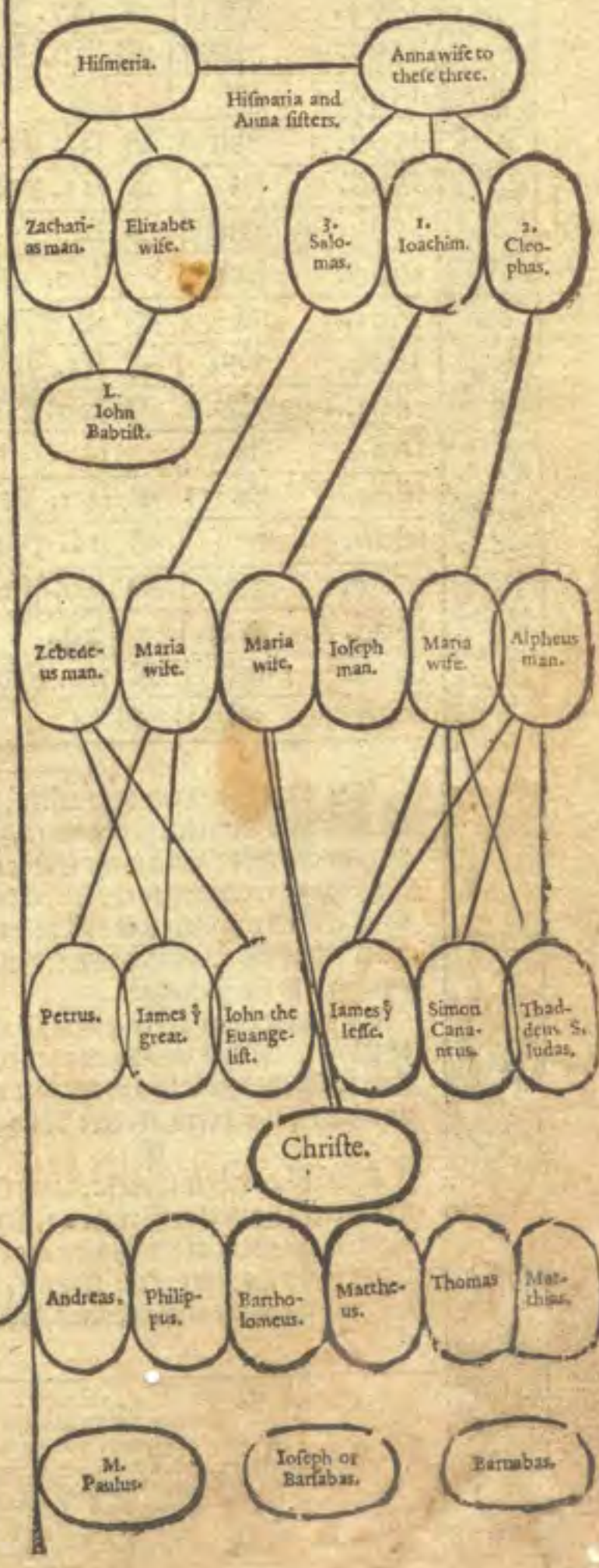
K. Tiberius Cæsar. 23.

Here at the Natiuitie of Christ endeth the fift age, in the xlii. yeere of Octauian the Emperour, and it conteyneth yeeres fiue hundreth foure score & sixe, whereunto if you ioyne the yeeres from Adam to Christes birth, they amount to v. thousand one hundred ninetie and nine yeeres, & so beginneth the sixt age, which shall continue to the day of iudgement.

H. Pontius Pilate was made Procurator of Jurie by Tiberius Cesar, who comming to Jerusalem would haue the image of Iulius Cesar to be set in the Temple: in the 17. yeere of his rule he pronounced false sentence against Christ, he would haue brought into the Temple the images of the Gentiles, contrary to the lawe of the Jewes, and the money receiued into Corbonam, that is, of the Arke wherein was put the offrings of the Priestes to the repairing of the Temple, and also of the Treasure house, wherein was put the oblations of all passengers: he turned to his owne vse, and therefore Tiberius exiled him to Lions his owne countrey, where he dyed to his shame. Iohn 19.

I. Octauianus or Augustus Cesar after hee came to the Empire, founde pacified the whole worlde, and therefore hee desired to knowe what regions, what cities, what castles, what villages, what men were vnder his Empire, for hee had the rule of the whole worlde, and this description was first made of Cirinus the lieutenant of Syria, and then was Christ borne. And hauing desire to builde a notable pallace, he would knowe howe long it should continue, and had answere from Sybilla that it shoulde endure so long till a virgine shoulde bring forth a childe, whereupon he called it eternum, that is, euerlasting: But Christ being borne of a virgine, the pallace fell downe, whereupon he builded an altar to God borne of the virgine, and called it the altar of heauen, hee reigned 13. yeeres after Christes birth, and in the 41. yeere of his rule, he numbred the people in Rome, and there were found nynetie times three hundred thousand, and 80. thousand, and fiue hundreth men. Luke 2.1.

K. Tiberius was the sonne of Augustus and of Iulia his wife, he had two Nephues, one of his sonne called Tibur, and another of his brother called Gaius, hee would haue substituted after him the sonne of his sonne whom hee loued better, but Herode Agrippa loued better Gaius, and wished him to be Emperour, for which wishe hee put Herode in prison. In the 15. yeere of his reigne Iohn Baptist began for to preache and to baptise, and in his 23. yeere Christ was crucified, and Tiberius dyed.



An Almanacke.

The yeeres of our Lord.	The Golden number.	The Epact.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascention day.	Whitsunday.	Aduent Sunday.
1578.	ii	xxii	E	26. Ianu.	12. Febru.	30. Mar.	v. Maii.	viii. Maii.	xviii Maii.	30. Nouē.
1579.	iii	iii	D	15. Febru.	4. March.	19. April.	xxv	xxviii	7. Iunii.	xxix
1580.	iiii	xiiii	CB	31. Ianu.	17. Febru.	3.	ix	xii	xxii Maii.	xxvii
1581.	v	xxv	A	22.	8.	26. Mar.	i	iiii	xiiii	3. Decem.
1582.	vi	vi	G	11. Febru.	28.	15. April.	xxi	xxiiii	3. Iunii.	ii
1583.	vii	xvii	F	27. Ianu.	13.	31. Mar.	vi	ix	19. Maii.	i
1584.	viii	xxviii	ED	16. Febru.	3. March.	19. April.	xxv	xxviii	7. Iunii.	29. Nouē.
1585.	ix	ix	C	7.	24. Febru.	11.	xvii	xx	30. Maii.	xxviii
1586.	x	xx	B	30. Ianu.	16.	3.	ix	xii	xxii	xxvii
1587.	xi	i	A	12. Febru.	1. March.	16.	xxii	xxv	4. Iunii.	3. Decem.
1588.	xii	xii	GF	4. Febru.	21. Febru.	7.	13. Maii.	16. Maii.	26. Maii.	i
1589.	xiii	xxiii	E	26. Ianu.	12. Febru.	30. Mar.	v	viii	xviii	30. Nouē.
1590.	xiiii	iiii	D	15. Febru.	4. March.	19. April.	xxv	xxviii	7. Iunii.	xxix
1591.	xv	xv	C	31. Ianu.	17. Febru.	4.	x	xiii	23. Maii.	xxviii
1592.	xvi	xxvi	BA	23.	9.	26. Mar.	1. Maii.	iiii	xiiii	3. Decem.
1593.	xvii	vii	G	11. Febru.	28.	15. April.	xxi	xxiiii	3. Iunii.	ii
1594.	xviii	xviii	F	27. Ianu.	13.	31. Mar.	vi	ix	19. Maii.	i
1595.	xix	xxix	E	16. Febru.	5. March.	20. April.	xxvi	xxix	8. Iunii.	30. Nouē.
1596.	i	xi	DC	8.	25. Febru.	11.	xvii	xx	30. Maii.	xxviii
1597.	ii	xxii	B	23. Ianu.	9.	27. Mar.	ii	v	xv	xxvii
1598.	iii	iii	A	12. Febru.	1. March.	16. April.	xxii	xxv	4. Iunii.	3. Decem.
1599.	iiii	xiiii	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii.	ii
1600.	v	xxv	FE	20. Ianu.	6.	23. Mar.	28. April.	i	xi	30. Nouē.
1601.	vi	vi	D	8. Febru.	25.	12. April.	18. Maii.	xxi	xxi	xxix
1602.	vii	xvii	C	31. Ianu.	17.	4.	x	xiii	xxiii	xxviii
1603.	viii	xxviii	B	20. Febru.	9. March.	24.	xxx	2. Iunii.	12. Iunii.	xxvii
1604.	ix	ix	AG	5.	22. Febru.	8.	xiiii	17. Maii.	27. Maii.	2. Decem.
1605.	x	xx	F	27. Ianu.	13.	31. Mar.	vi	ix	xix	i
1606.	xi	i	E	16. Febru.	5. March.	20. April.	xxvi	xxix	8. Iunii.	30. Nouē.
1607.	xii	xii	D	30. Ianu.	18. Febru.	5.	xi	xiiii	24. Maii.	xxix
1608.	xiii	xxiii	CB	24.	10.	27. March	ii	v	xv	xxvii
1609.	xiiii	iiii	A	12. Febru.	1. March.	16. April.	xxii	xxv	4. Iunii.	3. Decem.
1610.	xv	xv	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii.	ii

Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letters of gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore it is also called the Cycle of the Moone, in the which the Solstices and Equinoctials, do returne to all one point in the Zodiaque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19. and that which resteth, is the Golden number for that yeere, if there be no surplusage, it is then 19.

The Epact.

Epactæ hemeræ in Greeke, doeth signifie in English dayes set betweene, and therefore the 11. dayes and 3. houres that are added to the yeere of the Moone, are called Epactæ, and are added to make the yeere of the Moone, which is but 354. dayes, iust with the yeere of the Sunne, which hath 365. dayes and a quarter.

To finde out the Epact of eche yeere, do thus. To the Epact of the yeere that last went before that yere for which you would finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take 30. out, and that which resteth aboue 30. is the Epact you desire.

The vse of the Epact.

To knowe howe olde the Moone is at any time for euer by the Epact, do thus: Adde vnto the dayes of your moneth wherein you would knowe this, the Epact, and as many dayes moe, as are moneths from March to that moneth, including both moneths, out of the which substract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

For the more ease of the Reader, we haue placed here ouer an Almanacke, inclusiuely comprehending, not onely howe to finde the Epact for the space of 32. yeeres to come, but also the Golden number afore specified, together with the Dominicall letter, Leape yeere, and 7. other moueable feastes, or dayes in the yeere, during the same time, as may appeare.

Note that the Golden number and Dominicall letter doeth change euery yeere the first day of March for euer: Note also, that the yeere of our Lorde begynneth the xxv. day of March, the same day supposed to be the first day vpon which the worlde was created, and the day when Christ was conceaued in the wombe of the virgine Marie.

Ianuarie hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 7.min.34. / 4.min.26. }

					Pſalmes.	Morning prayer.		Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	i	A	Kalend.	Circumciſion.	i	Gene. xvii.	Rom. ii.	Deut. x.	Coloſ. ii.
viii	ii	b	iiii No.		ii	Gene. i.	Matth. i.	Gene. ii.	Rom. i.
	iii	c	iii No.		iii	iii	ii	iiii	ii
xvi	iiii	d	pꝛid. No.		iiii	v	iii	vi	iii
v	v	e	Nonas.		v	vii	iiii	viii	iiii
	vi	f	viii Id.	Epiphanie.	vi	Iſai. ix.	Luke iii.	Iſai. xlix.	John ii.
xiii	vii	g	vii Id.		vii	Gene. ix.	Matth. v.	Gene. xii.	Rom. v.
ii	viii	A	vi Id.	Lucian.	viii	xiii	vi	xiiii	vi
	ix	b	v Id.		ix	xv	vii	xvi	vii
x	x	c	iiii Id.		x	xvii	viii	xviii	viii
	xi	d	iii Id.		xi	xix	ix	xx	ix
xviii	xii	e	pꝛid. Id.	Sol in Aquario.	xii	xxi	x	xxii	x
viii	xiii	f	Idus.	Hyllarii.	xiii	xxiii	xi	xxiiii	xi
	xiiii	g	xix kl.	Februarii.	xiiii	xxv	xii	xxvi	xii
xv	xv	A	xviii kl.		xv	xxvii	xiii	xxviii	xiii
iiii	xvi	b	xvii kl.		xvi	xxix	xiiii	xxx	xiiii
	xvii	c	xvi kl.		xvii	xxxi	xv	xxxii	xv
xii	xviii	d	xv kl.	Pꝛiſca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	xix	e	xiiii kl.		xix	xxxv	xvii	xxxvii	i. Cor. i.
	xx	f	xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	xxi	g	xii kl.	Agnes.	xxi	xl	xix	xli	iii
	xxii	A	xi kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	xxiii	b	x kl.		xxiii	xliiii	xxi	xlv	v
vi	xxiiii	c	ix kl.		xxiiii	xlvi	xxii	xlvii	vi
	xxv	d	viii kl.	Conuerſi. Paul.	xxv	Wiſd. v.	Actes xxii.	Wiſd. vi.	Actes. xxvi.
xiiii	xxvi	e	vii kl.		xxvi	Gene. xlviii.	Matth. xxiii.	Gene. xlix.	i. Cor. vii.
iii	xxvii	f	vi kl.		xxvii	l	xxiiii	Exod. i.	viii
	xxviii	g	v kl.		xxviii	Exod. ii.	xxv	iii	ix
xi	xxix	A	iiii kl.		xxix	iiii	xxvi	v	x
xix	xxx	b	iii kl.		xxx	vii	xxvii	viii	xi
viii	xxxi	c	pꝛid. kl.		i	ix	xxviii	x	xii

1. The firſt day of this moneth, Noah, after he had bene in the Arke 150. dayes, began to ſee the toppes of the high mountaines. Gene. 7.24. and 8.3,5.

Alſo as vpon this day, Chriſt was circumciſed according to the Lawe. Luke 2.21.

6. The Magians as vpon this day (haning bin guided vnto Beth-lehem by the direction of a ſtarre) worſhipped Chriſt, & offered vnto him, golde, mirrhe, and frankinſence. Matth. 2.1. vſque 13.

Alſo as vpon this day, Chriſt was baptized by Iohn in Iordan, being about xxx. yeeres of age. Matth. 3.13. Luke 3.21,23.

Alſo Chriſt as vpon this day, wrought his firſt miracle, in turning water into wine, at a marriage in Cana of Galile. Iohn 2.2,11.

10. Nebuchad-nezzar the king of Babel as vpon this day, beſieged the Citie of Ieruſalem. 2. Kings 25.1. Iere. 52.4.

17. The good Prince Scanderbeg king of Epyrus, a ſcourge to the Turke, as vpon this day, died. 1466.

22. The Duke of Somerſet as vpon this day, was beheaded. 1552.

25. Caius Caligula, his wife and daughter, as vpon this day, were ſlaine. Anno Do. 42.

27. Saint Paul, as vpon this day, of a perſecuter was conuerted, as he iourneyed vnto Damaſcus. Actes 9.3.

Februarie hath xxviij. dayes.

The Moone xxix.

Sunne { ryseth / falleth } Houre { 7. min. 15. / 4. min. 45. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	t	D	Kalend.	Fast.		At	Exod. xi.	Marke i.	Exod. xii.	1. Cor. xiii.
xxvi	ii	e	iiii No.	Purificat. of Ma.		iii	Wisd. ix.	ii	Wisd. xii.	xiiii
D	iii	f	iii No.	Blasii.		iiii	Exod. xiii.	iii	Exod. xiiii.	xv
	iiii	g	prid. No.			D	xv	iiii	xvi	xvi
xxv	v	A	Nonas.	Agathe.		vi	xvii	v	xviii	ii. Cor. i.
ii	vi	b	viii Id.			vii	xix	vi	xx	ii
	vii	c	vii Id.			viii	xxi	vii	xxii	iii
E	viii	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	ix	e	v Id.			X	xxxii	ix	xxxiii	v
xxviii	x	f	iiii Id.			xi	xxxiiii	x	Leuit. xviii.	vi
vii	xi	g	iii Id.	Sol in Piscibus.		xii	Leuit. xix.	xi	xx	vii
	xii	A	prid. Id.			xiii	xxvi	xii	Nom. xi.	viii
xv	xiii	b	Idus.			xiiii	Nom. xii.	xiii	xiii	ix
iiii	xiiii	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	xv	d	xv kl.	Marcy.		xvi	xvii	xv	xx	xi
xiii	xvi	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
I	xvii	f	xiii kl.			xviii	xxiii	Luke di. i.	xxiiii	xiii
	xviii	g	xii kl.			xix	xxv	di. i.	xxvii	Galat. i.
ix	xix	A	xi kl.			xx	xxx	ii	xxxi	ii
	xx	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	xxi	c	ix kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	xxii	d	viii kl.			xxiii	Deut. ii.	v	iii	v
	xxiii	e	vii kl.	Fast.		xxiiii	iiii	vi	v	vi
xviii	xxiiii	f	vi kl.	Saint Matthias.		xxv	Wisd. xix.	vii	Eccles. i.	Ephes. i.
iii	xxv	g	v kl.			xxvi	Deut. vi.	viii	Deut. vii.	ii
	xxvi	A	iiii kl.			xxvii	viii	ix	ix	iii
xi	xxvii	b	iii kl.			xxviii	x	x	xi	iiii
	xxviii	c	prid. kl.			xxix	xii	xi	xv	v

2. As vpon this day, Christ our Sauiour was offered vnto the Lord in the Temple at Ierusalem, and his mother, the Virgin Marie, was purified according to the lawe. Luke 2.22.
8. As vpon this day, the Romanes began their spring, after Plinie.
9. As vpon this day, Noah (fourtie dayes after he had seene the toppes of the mountaines) sent out of the Arke the Rauen, and after the Doue, of the which, onely the Doue returned. Gene. 8.7,8.
14. The Iewes, as vpon this day, slewe three hundreth of their enemies, in Shushan, but yet on the spoyle, they layd not their hand. Ester. 9.15.
15. The Iewes kept this day for a feast, because nowe the sappe riseth in the trees.
16. The learned Clerke, Philip Melanthon, as vpon this day, was borne. Anno. 1497.
17. Noah, as vpon this day, sent out of the Arke againe, the Doue, which returning vnto him, brought an Oliue branche in her bill, whereby he knewe, that the waters were abated vpon the earth. Gene. 8.10,11.
18. Martin Luther the seruant of God, died as vpon this day. Anno. 1546.
22. Martin Luther his body, as vpon this day, was translated to Witenberg, and buried in the Chappel of the Castell there.
25. Noah, as vpon this day, sent the Doue out of the Arke the third time, and she returned no more. Gene. 8.12.

March hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 6.min.18. / 5.min.42. }

							Pſalmes.	Morning prayer.		Euening prayer.	
								1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
xix	i	d	Kalend.		Dauid.		xxx	Deut.xvi.	Luke xii.	Deut.xvii.	Epheſ.vi.
viii	ii	e	vi	No.	Cedde.		i	xviii	xiii	xix	Philip.i.
	iii	f	v	No.			ii	xx	xiiii	xxi	ii
xvi	iiii	g	iiii	No.			iii	xxii	xv	xxiiii	iii
v	v	A	iii	No.			iiii	xxv	xvi	xxvi	iiii
	vi	b	pꝛid.	No.			v	xxvii	xvii	xxviii	Coloſ.i.
xiii	vii	c	Nonas.		Perpetue.		vi	xxix	xviii	xxx	ii
ii	viii	d	viii	Id.			vii	xxxi	xix	xxxii	iii
	ix	e	vii	Id.			viii	xxxiii	xx	xxxiiii	iiii
xi	x	f	vi	Id.			ix	Iohu.i.	xxi	Iohu.ii.	i.Theſ.i.
	xi	g	v	Id.			x	iii	xxii	iiii	ii
xviii	xii	A	iiii	Id.	Gregory.		xi	v	xxiii	vi	iii
vii	xiii	b	iii	Id.	Solin Ariete.		xii	vii	xxiiii	viii	iiii
	xiiii	c	pꝛid.	Id.			xiii	ix	Iohn i.	x	v
xix	xv	d	Idus.				xiiii	xiii	ii	xxiii	ii.Theſ.i.
iiii	xvi	e	xvii	kl.	Ipꝛilis.		xv	Iudg.i.	iii	Iudg.ii.	ii
	xvii	f	xvi	kl.			xvi	iii	iiii	iiii	iii
xii	xviii	g	xv	kl.	Edward.		xvii	v	v	vi	i.Tim.i.
i	xix	A	xiiii	kl.			xviii	vii	vi	viii	ii.iii
	xx	b	xiii	kl.			xix	ix	vii	x	iiii
x	xxi	c	xii	kl.	Benedict.		xx	xi	viii	xii	v
	xxii	d	xi	kl.			xxi	xiii	ix	xiii	vi
xviii	xxiii	e	x	kl.			xxii	xv	x	xvi	ii.Tim.i.
vi	xxiiii	f	ix	kl.	Faſt.		xxiii	xvii	xi	xviii	ii
	xxv	g	viii	kl.	Annun. of Marie.		xxiiii	Eccluſ.ii.	xii	Eccluſ.iii.	iii
xviii	xxvi	A	vii	kl.			xxv	Iudg.xix.	xiii	Iudg.xx.	iiii
ii	xxvii	b	vi	kl.			xxvi	xxi	xiiii	Ruth.i.	Titus.i.
	xxviii	c	v	kl.			xxvii	Ruth.ii.	xv	iii	ii.iii
xi	xxix	d	iiii	kl.			xxviii	iiii	xvi	i.Sam.i.	Philemon.
	xxx	e	iii	kl.			xxix	i.Sam.ii.	xvii	iii	Hebꝛe.i.
xix	xxi	f	pꝛid.	kl.			xxx	iiii	xviii	v	ii

3. As vpon this day, the Temple of Ieruſalem was finiſhed & holied, 597. yeeres before Chriſt his birth. Ezra.6.15. and 1.Eſdr.7.5.

10. As vpon this day, Chriſt being on the other ſide of Iordan, was aduertiſed of the ſickneſs of Lazarus. Iohn 11.3.

13. As on this day, was the feaſt of Eſter. Eſter. 3.12. and 4.16.

16. As vpon this day, Lazarus was raiſed from death. Iohn 11.44.

20. As vpon this day, Chriſt entred into Ieruſalem. Iohn 12.14,15.

22. Marie Magdalen, as on this day, anointed Chriſt with pꝛecious oyntment. Iohn 12.3. Matth.26.7,12.

24. Chriſt helde his laſt Supper, as vpon this day, and was taken. Matth.26.20.

25. Chriſt was crucified, dead, and buried, as vpon this day, Luke 23.33. Mark.15.25. Mat.27.35.
This day alſo, was the day of pꝛeparation. Iohn 19.31,42.

26. Chriſt as on this day, lay in the Sepulchre. Matth.27.62.

27. As vpon this day, was the reſurrection of Chriſt. Matth.28.1,2. Luke 24.1.
Alſo as vpon this day, Iehoachin king of Iudah, was deliuered out of pꝛiſon, by Euil-Merodach king of Babylon, who after had his allowance at the kings table, all the dayes of his life. 2.Kings.25.27,29,30.

April hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } Houre { 5. min. 15. / 6. min. 45. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	i	g	Kalend.			i	i. Sam. vi.	Iohn xix.	i. Sam. vii.	Hebr. iii.
xvi	ii	A	iiii No.			ii	viii	xx	ix	iiii
v	iii	b	iii No.	Richard.		iii	x	xxi	xi	v
	iiii	c	pꝛid. No.	Ambrose.		iiii	xii	Actes i.	xiii	vi
xiii	v	d	Nonas.			v	xiiii	ii	xv	vii
ii	vi	e	viii Id.			vi	xvi	iii	xvii	viii
	vii	f	vii Id.			vii	xviii	iiii	xix	ix
	viii	g	vi Id.			viii	xx	v	xxi	x
x	ix	A	v Id.			ix	xxii	vi	xxiii	xi
xviii	x	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	xi	c	iii Id.	Sol in Tauro.		xi	xxvi	viii	xxvii	xiii
	xii	d	pꝛid. Id.			xii	xxviii	ix	xxix	Iames i.
xv	xiii	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	xiiii	f	xviii kl.	Mait.		xiiii	ii. Sam. i.	xi	ii. Sam. ii.	iii
	xv	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	xvi	A	xvi kl.			xvi	v	xiii	vi	v
i	xvii	b	xv kl.			xvii	vii	xiiii	viii	i. Pet. i.
	xviii	c	xiiii kl.			xviii	ix	xv	x	ii
ix	xix	d	xiii kl.	Alphege.		xix	xi	xvi	xii	iii
	xx	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	xxi	f	xi kl.			xxi	xv	xviii	xvi	v
vi	xxii	g	x kl.			xxii	xvii	xix	xviii	ii. Pet. i.
	xxiii	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiiii	xxiiii	b	viii kl.			xxiiii	xxi	xxi	xxii	iii
iii	xxv	c	vii kl.	Marke Euang.		xxv	Eccius. xiii.	xxii	Eccius. v.	i. John. i.
	xxvi	d	vi kl.			xxvi	ii. Sā. xxiii.	xxiii	ii. Sā. xxiiii.	ii
xi	xxvii	e	v kl.			xxvii	i. King. i.	xxiiii	i. King. ii.	iii
	xxviii	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	xxix	g	iii kl.			xxix	v	xxvi	vi	v
viii	xxx	A	pꝛid. kl.			xxx	vii	xxvii	viii	ii. iii. Joh.

1. In this first day, Noah opened the couer of the Arke. Gene. 8.13. Also as vpon this day, Moses reared the Tabernacle. Exod. 40.2,17.
4. Christ, as vpon this day, which was eight dayes after his resurrection, appeared to his disciples, Thomas also being present. Iohn 20.26.
6. Ioshua and the Iewes camped before Iordan, the space of three dayes. Iosh. 3:1.
10. The Israelites as vpon this day, passe Iordan with a great multitude, the yeere before the Natiuitie of our Lord Iesus Christ. 1457. Iosh. 3.17. and 4.1,11.
11. Iosh. circumcised the people nigh Iericho. Iosh. 5.3.
13. King Ahashuerosh as vpon this day, commanded all ꝑ Iewes to be slaine. Ester 3,11,13.
14. The Israelites vpon this day, kept Passeouer, and Man ceased. Iosh. 5.10,12.
15. Moses, as on this day, brought the Israelites out of Egypt. Exod. 12.37,41.
16. As on this day, they departed frō Succoth, into the desert of Etham. Exo. 13.20. Nom. 33.6.
17. As on this day, they passed into the mountaines and daungerous places. Exodus 14.2. Nomb. 33.7.
18. As on this day, they went through the red Sea. Exod. 14.29. Nomb. 33.8.
19. As on this day, they wander in the desert of Shur, & came to Marah. Ex. 15.22. Nom. 33.8.

May hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth 4.min.36. / falleth 7.min.24. } Houre

							Pſalmes.	Morning prayer.		Euening prayer.	
								1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	i	b	Kalend.		Philip and Iacob.		i	Eccius.viii.	Actes viii.	Eccius.ix.	Iude i.
xbi	ii	c	vi	No.			ii	i.King.ix.	xxviii	i.King.x.	Rom.i.
v	iii	d	v	No.	Inuen.of ỹ croſſe.		iii	xi	Matth.i.	xii	ii
	iiii	e	iiii	No.			iiii	xiii	ii	xiiii	iii
xiii	v	f	iii	No.			v	xv	iii	xvi	iiii
ii	vi	g	pꝛid.	No.	Iohn Euang.		vi	xvii	iiii	xviii	v
	vii	A	Nonas.				vii	xix	v	xx	vi
e	viii	b	viii	Id.			viii	xxi	vi	xxii	vii
xviii	ix	c	vii	Id.			ix	ii.King.i.	vii	ii.King.ii.	viii
viii	x	d	vi	Id.			x	iii	viii	iiii	ix
	xi	e	v	Id.			xi	v	ix	vi	x
	xii	f	iiii	Id.	Sol in Gemini.		xii	vii	x	viii	xi
xb	xiii	g	iii	Id.			xiii	ix	xi	x	xii
iiii	xiiii	A	pꝛid.	Id.			xiiii	xi	xii	xii	xiii
	xv	b	Idus.				xv	xiii	xiii	xiii	xiiii
xii	xvi	c	xvii	kl.	Iunii.		xvi	xv	xiiii	xvi	xv
f	xvii	d	xvi	kl.			xvii	xvii	xv	xviii	xvi
	xviii	e	xv	kl.			xviii	xix	xvi	xx	i.Cor.i.
ix	xix	f	xiiii	kl.	Dunſtane.		xix	xxi	xvii	xxii	ii
	xx	g	xiii	kl.			xx	xxiii	xviii	xxiiii	iii
xvii	xxi	A	xii	kl.			xxi	xxv	xix	Ezra.ii.	iiii
vi	xxii	b	xi	kl.			xxii	Ezra.iii.	xx	iiii	v
	xxiii	c	x	kl.			xxiii	v	xxi	vi	vi
xviii	xxiiii	d	ix	kl.			xxiiii	vii	xxii	ix	vii
iii	xxv	e	viii	kl.			xxv	Nehem.i.	xxiii	Nehe.ii.	viii
	xxvi	f	vii	kl.	Auguſtine.		xxvi	iiii	xxiiii	v	ix
a	xxvii	g	vi	kl.			xxvii	vi	xxv	viii	x
	xxviii	A	v	kl.			xxviii	ix	xxvi	x	xi
xiv	xxix	b	iiii	kl.			xxix	xiii	xxvii	Eſter.i.	xii
viii	xxx	c	iii	kl.			xxx	Eſter.ii.	xxviii	iii	xiii
xbi	xxxi	d	pꝛid.	kl.			xxxi	iiii	Mark.i.	v	xiiii

1. As vpon this day, Moſes & Aaron numbred the people of Iſrael, the ſecond yeere after their comming out of Egypt. Nom.3. & 4. Chapters.
5. As vpon this day, Chriſt aſcended into heauen, in the ſight of his Apoſtles, and many others. Marke 16.19. Actes 1.9.
10. God commaunded Noah, as vpon this day, to carrie foode into the Arke for himſelfe, his houſholde, and for ſuch as were preſerued with him. Gene.6.21.
14. Thoſe that had not kept the feaſt of Paſſeouer the firſt day of the firſt moneth, kept it as vpon this day of the ſecond moneth. Nomb.9. 11. and ſo did Hezekiah. 2.Chro.30.15.
15. As vpon this day, ỹ Iewes kept their Whitſontide. And alſo as vpon the ſame day, God ſent the Iewes Quailes for their foode. Exod. 16.13. Nomb.11.31.
16. God, as vpon this day, rained the foode Man from heauen. Exod.16.13,14,15.
17. Noah, as vpon this day, at Gods commandement entred the Arke. Gene.7.7,11.
20. As vpon this day, the Iſraelites departed from Sinai. Nomb.10,11,12.
22. As vpon this day, part of the Iſraelites, for their murmuring, were conſumed with fire. Nomb.11.1.
27. Noah, as vpon this day, was commaunded by God, to goe forth of the Arke. Gene. 8.14,16.

Iune hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } Houre { 3.min.34. / 8.min.26. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1.Lesson.	2.Lesson.	1.Lesson.	2.Lesson.
v	i	e	Kalend.			i	Ester.vi.	Marke ii.	Ester vii.	i.Cor.xv.
	ii	f	iiii No.			ii	viii	iii	ix	xvi
xiii	iii	g	iii No.	Nichomede.		iii	Job.i.	iiii	Job ii.	ii.Cor.i.
ii	iiii	A	pꝛid. No.			iiii	iii	v	iiii	ii
	v	b	Nonas.	Bonifacce.		v	v	vi	vi	iii
f	vi	c	viii Id.			vi	vii	vii	viii	iiii
xviii	vii	d	vii Id.			vii	ix	viii	x	v
iii	viii	e	vi Id.			viii	xi	ix	xii	vi
	ix	f	v Id.			ix	xiii	x	xiii	vii
	x	g	iiii Id.			x	xv	xi	xvi	viii
xv	xi	A	iii Id.	Barnabe Apoſt.		xi	Eccius.x.	Actes xiiii.	Eccius.xii.	Acts.xv.
iiii	xii	b	pꝛid. Id.	Sol in Cancro.		xii	Job.17.18.	Marke xii.	Job xix.	ii.Cor.ix.
	xiii	c	Idus.	Solſtitii. eſtiuum.		xiii	xx	xiii	xxi	x
xii	xiiii	d	xviii kl.	Iulii.		xiiii	xxii	xiiii	xxiii	xi
i	xv	e	xvii kl.			xv	xxiiii.xxv.	xv	xxvi.xxvii.	xii
	xvi	f	xvi kl.			xvi	xxviii	xvi	xxix	xiii
ix	xvii	g	xv kl.			xvii	xxx	Luke i.	xxxi	Galat.i.
	xviii	A	xiiii kl.			xviii	xxxii	ii	xxxiii	ii
xviii	xix	b	xiii kl.			xix	xxxiiii	iii	xxxv	iii
vi	xx	c	xii kl.	Edward.		xx	xxxvi	iiii	xxxvii	iiii
	xxi	d	xi kl.			xxi	xxxviii	v	xxxix	v
xviii	xxii	e	x kl.			xxii	xl	vi	xli	vi
iii	xxiii	f	ix kl.	Fast.		xxiii	xlii	vii	Pꝛou.i.	Ephes.i.
	xxiiii	g	viii kl.	Iohn Baptiſt.		xxiiii	Mala.iii.	Matth.iii.	Mal.iiii.	Mat.xiiii.
vi	xxv	A	vii kl.			xxv	Pꝛou.ii.	Luke viii.	Pꝛou.iii.	Ephes.ii.
	xxvi	b	vi kl.			xxvi	iiii	ix	v	iii
xvi	xxvii	c	v kl.			xxvii	vi	x	vii	iiii
	xxviii	d	iiii kl.	Fast.		xxviii	viii	xi	ix	v
xviii	xxix	e	iii kl.	S. Peter Apoſtle.		xxix	Eccius.xv.	Actes iii.	Eccius.xix.	Acts iiii.
xvi	xxx	f	pꝛid. kl.			xxx	Pꝛou.x.	Luke xii.	Pꝛou.xi.	Ephes.vi.

1. The people of Iſrael, as vpon this day, came vnto ꝑ Mount Sinai, which afterwarde was called the hill of Caſius, and there taried almoſt a yeere, as appeareth, Exod, 19.1. Nomb. 10.11. Deut.1,19.

6. The Temple of Diana in Epheſus, which amongſt all Paynims Temples, was the moſt magnificent and renoumed, as vpon this day, was conſumed with fire viii. yeeres before the Natiuitie of Ieſus Chriſt.

20. Godfrey and Baldwine with their Chriſtian armie, as vpon this day, ouercame the Perſians at Antiochia, in a memorable conflict. Benedic. de Aculf.

23. The King Ahaſhuerosh as on this day, ſent forth a proclamation throughout all his countrey and prouinces, in the fauour of ꝑ Iewes, and againſt Haman and his conſpiration, as appeareth, Eſter 8.9.&c.

25. As on this day, was the conflict at Merſbrough, betweene the Emperour Henrie the fourth, and Rodolfe Duke of Sueuia, ſtickled forth by the Pope. Anno. 1080.

27. After the flood had bene fourtie dayes vpon the earth, the waters were ſo increaſed, that Noahs Arke was lifted vp, as vpon this day, aboue the earth. Gene.7.17.

Iulyhath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 4.min.18. / 7.min.42. }

Psalmes.

Morning prayer. | Euening prayer.

								1.Lesson.	2.Lesson.	1.Lesson.	2.Lesson.
b	i	g	Kalend.		Visitati. of Ma.		i	Prou.xii.	Luke.xiii.	Prou.xiii.	Phili.i.
	ii	A	vi	No.			ii	xiiii	xiiii	xv	ii
xiii	iii	b	v	No.	Martin.		iii	xvi	xv	xvii	iii
ii	iiii	c	iiii	No.			iiii	xviii	xvi	xix	iiii
	v	d	iii	No.			v	xx	xvii	xxi	Coloss.i.
c	vi	e	prid.	No.	Dogge dayes.		vi	xxii	xviii	xxiii	ii
xviii	vii	f	Nonas.				vii	xxiiii	xix	xxv	iii
vii	viii	g	viii	Id.			viii	xxvi	xx	xxvii	iiii
	ix	A	vii	Id.			ix	xxviii	xxi	xxix	i.Thess.i.
	x	b	vi	Id.			x	xxix	xxii	Eccles.i	ii
xv	xi	c	v	Id.			xi	Eccles.ii.	xxiii	iii	iii
iiii	xii	d	iiii	Id.	Solin Leone.		xii	iiii	xxiiii	v	iiii
	xiii	e	iii	Id.			xiii	vi	John.i.	vii	v
xx	xiiii	f	prid.	Id.			xiiii	viii	ii	ix	ii.Thess.i.
i	xv	g	Idus.		Swithune.		xv	x	iii	xi	ii
ix	xvi	A	xvii	kl.	Augustt.		xvi	xii	iiii	Jerem.i.	iii
	xvii	b	xvi	kl.			xvii	Jerem.ii.	v	iii	i.Tim.i.
	xviii	c	xv	kl.			xviii	iiii	vi	v	ii.iii.
xvii	xix	d	xiiii	kl.			xix	vi	vii	vii	iiii
vi	xx	e	xiii	kl.	Margaret.		xx	viii	viii	ix	v
	xxi	f	xii	kl.			xxi	x	ix	xi	vi
xiii	xxii	g	xi	kl.	Magdalen.		xxii	xii	x	xiii	ii.Tim.i.
iii	xxiii	A	x	kl.			xxiii	xiiii	xi	xv	ii
	xxiiii	b	ix	kl.	Fast.		xxiiii	xvi	xii	xvii	iii
xi	xxv	c	viii	kl.	Iames Apostle.		xxv	Eccles.xxi.	xiii	Eccles.23.	iiii
xix	xxvi	d	vii	kl.	Anne.		xxvi	Jere.xviii.	xiiii	Jere.xix.	Titus.i.
viii	xxvii	e	vi	kl.			xxvii	xx	xv	xxi	ii.iii.
	xxviii	f	v	kl.			xxviii	xxii	xvi	xxiii	Philemon.
xvi	xxix	g	iiii	kl.			xxix	xxiiii	xvii	xxv	Hebr.i.
	xxx	A	iii	kl.			xxx	xxvi	xviii	xxvii	ii
v	xxi	b	prid.	kl.			xxx	xxviii	xix	xxix	iii

6. The vi. day of this moneth, the Iolias of our age, Edwarde the first, King of England dyed, Anno. 1553.

8. John Hus was burnt as on this day, at the Councell holden at Constance, for professing the Gospell of our Lord Iesus. Anno. 1415.

9. As on this day, Ierusalem was besieged by the King of Babel, the space of eighteene moneths, and at length was taken. 2. Kings. 25. 3. and Zedekiahs sonnes slaine before his face, and after had his owne eyes put out. Ierem. 39. 2. 7.

12. As on this day was the birth of C. Iulius Cesar, the first Emperour of Rome, of whome this moneth is so called.

15. About this time, the great Sweat beganne in Englande. Anno. 1551.

17. As on this day, Moses in his anger, being thereunto prouoked by the Idolatrie of the people, brake the two Tables of stone, which he had receiued of the Lorde in the Mount. Exod. 32. 19.

19. As on this day, the great hurt by fire began at Rome in Neroes reigne.

23. As on this day, Pope Alexander the thirde, treadeth vpon Frederick Barbacosla the Emperour.

27. As vpon this day, the Athenians receyued a great ouerthrow in Sicilia, of the Syracusians.

Auguſt hath xxxj. dayes.

The Moone xxx.

Sunne { ryſeth / falleth } Houre { 4.min.34. / 7.min.26. }

						Pſalmes.	Morning prayer.		Euening prayer.	
							1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
xiii	i	c	Kalend.	Lammas.		i	Jerem.xxx.	John.xx.	Jerem.xxxi.	Hebr.viii.
ii	ii	d	iiii No.			ii	xxxii	xxi	xxxiii	v
	iii	e	iii No.			iii	xxxiiii	Acteg.i.	xxxv	vi
i	iiii	f	pꝛid. No.			iiii	xxxvi	ii	xxxvii	vii
xviii	v	g	Nonas.			v	xxxviii	iii	xxxix	viii
viii	vi	A	viii Id.	Tranſiguratiõ.		vi	xl	iiii	xli	ix
	vii	b	vii Id.	Name of Jeſus.		vii	xlii	v	xliii	x
	viii	c	vi Id.			viii	xliii	vi	xlv. xlvi	xi
xv	ix	d	v Id.			ix	xlvii	vii	xlviii	xii
iiii	x	e	iiii Id.	Laurence.		x	xlix	viii	l	xiii
	xi	f	iii Id.			xi	li	ix	lii	James.i.
xii	xii	g	pꝛid. Id.	Sol in Virgine.		xii	Lamen.i.	x	Lamen.ii.	ii
i	xiii	A	Idus.			xiii	iii	xi	iiii	iii
	xiiii	b	xix kl.	Septembꝛis.		xiiii	v	xii	Ezek.ii.	iiii
ix	xv	c	xviii kl.			xv	Ezek.iii.	xiii	vi	v
	xvi	d	xvii kl.			xvi	vii	xiiii	xiii	i.Pet.i.
xviii	xvii	e	xvi kl.			xvii	xiiii	xv	xviii	ii
vi	xviii	f	xv kl.			xviii	xxxiii	xvi	xxxiiii	iii
	xix	g	xiiii kl.			xix	Daniel.i.	xvii	Daniel.ii.	iiii
xviii	xx	A	xiii kl.			xx	iii	xviii	iiii	v
iii	xxi	b	xii kl.			xxi	v	xix	vi	ii.Pet.i.
	xxii	c	xi kl.			xxii	vii	xx	viii	ii
xi	xxiii	d	x kl.	Faſt.		xxiii	ix	xxi	x	iii
xix	xxiiii	e	ix kl.	Barthol. Apoſt.		xxiiii	Eccius.xxv.	xxii	Eccius.xxix.	i.John.i.
viii	xxv	f	viii kl.			xxv	Daniel.xi.	xxiii	Daniel.xii.	ii
	xxvi	g	vii kl.			xxvi	xiii	xxiiii	xiiii	iii
xvi	xxvii	A	vi kl.			xxvii	Hoſea.i.	xxv	Hoſea.ii.iii.	iiii
v	xxviii	b	v kl.	Auguſtine.		xxviii	iiii	xxvi	v. vi.	v
	xxix	c	iiii kl.	Behead. of John.		xxix	vii	xxvii	viii	ii.iii.John.
	xxx	d	iii kl.			xxx	ix	xxviii	x	Jude.i.
xiii	xxxi	e	pꝛid. kl.			xxxi	xi	Matth.i.	xii	Rom.i.

1. Aaron, as vpon this day, being 123. yeeres olde, dyed vpon the mountaine Hor, 40. yeeres after the children of Iſraels comming out of Egypt. Nom. 20. 25, 28. and 33, 38, 39.

7. Nebuzar-adan, as on this day, ſetteth the Citie & Temple of Jeruſalem on fire. 2. Kings. 25. 8, 9.

8. Henrie the 4. Emperour, as on this day, dyed with ſorowe, conſtrained thereunto by the Popes iniuries.

10. Titus ſouldiers, as on this day, let the Citie and Temple of Jeruſalem on fire, ſithens which time, neither of them haue euer bene redified. Ioſeph. lib. 6. Chap. 26.

As on this day alſo, Ezra the Scribe entreth into Jeruſalem with a great multitude of the Jewes, and is honorably receiued of thoſe that about 50. yeres before, came thither with Zerubbabel, before the incarnation of Chriſt, 596. yeeres, Ezra. 7. 9.

26. Darius being ſlaine, Alexãder as vpon this day, obtaineth the Empire of Aſia, and the ſame day, the Monarchie was tranſlated from the Perſians, vnto the Grecians. 1. Macca. 1. 1.

27. Religion, as on this day, was reformed, according to Gods expreſſe trueth, in the moſt renoumed Citie of Geneua. 1535.

29. The Citie Buda in Hungarie, as on this day, yeelded vnto the Turke, in the yere of our Lord God, 1526.

September hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } Houre { 5.min.36. / 6.min.24. }

						Psalmes.	Morning prayer: 1.Lesson.	2.Lesson.	Euening prayer. 1.Lesson.	2.Lesson.
ij	i	f	Kalend.	Gyles.		i	Hosea.xiii.	Mat.ii.	Hosea.xiiii.	Rom.ii.
	ii	g	iiii No.			ii	Joel.i.	iii	Joel.ii.	iii
e	iii	A	iii No.			iii	iii	iiii	Amos.i.	iiii
xviii	iiii	b	pꝛid. No.			iiii	Amos.ii.	v	iii	v
vii	v	c	Nonas.	Dog dayes ende.		v	iiii	vi	v	vi
	vi	d	viii Id.			vi	vi	vii	vii	vii
	vii	e	vii Id.	Nati. of Eliza.		vii	viii	viii	ix	viii
xv	viii	f	vi Id.	Nati. of Marie.		viii	Obadiah.i.	ix	Jonah.i.	ix
iiii	ix	g	v Id.			ix	Jonah.ii.iii.	x	iiii	x
	x	A	iiii Id.			x	Micah.i.	xi	Micah.ii.	xi
xii	xi	b	iii Id.			xi	iii	xii	iiii	xii
i	xii	c	pꝛid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	xiii	D	Idus.			xiii	vii	xiiii	Nahum.i.	xiiii
	xiiii	e	xviii kl.	Holy crosse.		xiiii	Nahum.ii.	xv	iii	xv
	xv	f	xvii kl.	Æquinoctium		xv	Habak.i.	xvi	Habak.ii.	xvi
xvii	xvi	g	xvi kl.	Autumnale.		xvi	iii	xvii	Zepha.i.	i.Cor.i.
vi	xvii	A	xv kl.	Lambart.		xvii	Zepha.ii.	xviii	iii	ii
	xviii	b	xiiii kl.			xviii	Haggai.i.	xix	Haggai.ii.	iii
xviii	xix	c	xiii kl.			xix	Zech.i.	xx	Zech.ii.iii.	iiii
iii	xx	D	xii kl.	Fast.		xx	iiii. v.	xxi	vi	v
	xxi	e	xi kl.	Saint Matthewe.		xxi	Eccius.xxxv	xxii	Eccius.38.	vi
v	xxii	f	x kl.			xxii	Zech.vii.	xxiii	Zech.viii.	vii
xx	xxiii	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	xxiiii	A	viii kl.			xxiiii	xi	xxv	xii	ix
	xxv	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	xxvi	c	vi kl.	Cipxian.		xxvi	Mala.i.	xxvii	Mala.ii.	xi
xvi	xxvii	d	v kl.			xxvii	iii	xxviii	iiii	xii
ix	xxviii	e	iiii kl.			xxviii	Tobit.i.	Marke.i.	Tobit.ii.	xiii
xiii	xxix	f	iii kl.	Saint Michael.		xxix	Eccius.39.	ii	Eccius.44.	xiiii
ii	xxx	g	pꝛid. kl.	Hierome.		xxx	Tobit.iii.	iii	Tobit.iiii.	xv

2. Augustus Cesar this day, ouerthrewe Antonius and Cleopatra, in a battell by sea at Actium, 28. yeeres before Christ was borne. Dion.
7. Our Soueraigne Ladie QVEENE ELIZABETH, was borne as vpon this day, at Greenewich. Anno 1533.
8. Jerusalem was as vpon this day, sacked with fire and swoorde, & vtterly rased, 73. yeeres after the birth of Christ: who propheried the same 40. yeeres before. Matth. 24. 2, 34. Ioseph. lib. 7. Chap. 26.
13. Titus the Emperour, sonne to Vespasian, as vpon this day, dyed, after Christes birth 83. yeeres.
14. Chrysostome being chased out of his Church of Constantinople, as vpon this day, dyed.
18. Domitian the Emperour as vpon this day, was slaine, by ꝑ treason of his wife, & seruants.
20. The noble Oratour L. Crassus, as vpon this day, died of a pleurisie. Cicero. lib. 3. de Orat.
23. Octauius Cesar, as vpon this day, was borne, 60. yeres before the Natiuitie of Christ. Gel. lib. 15. Chap. 7.
24. Angelus Politian, as vpon this day, dyed, Anno. 1509.
25. As vpon this day, Nehemiah finished the walles of Jerusalē, 444. yeeres before Christ. Nehe. 6. 15.
30. As vpon this day, Pompeius, surnamed the great, was borne, before Christ, 103. yeeres.

October hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 6.min.35. / 5.min.25. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1.Lesson.	2.Lesson.	1.Lesson.	2.Lesson.
	i	f	Kalend.	Remige.	f	Tobi.v.	Mark.iiii.	Tobi.vi.	i.Cor.xvi.
c	ii	g	vi	No.		vii	v	viii	ii.Cor.i.
	iii	a	v	No.		ix	vi	x	ii
xviii	iiii	b	iiii	No.		xi	vii	xii	iii
vii	v.	c	iii	No.		xiii	viii	xiiii	iiii
	vi	d	prid.	No. Fairy.		Judeth.i.	ix	Judeth.ii.	v
xv	vii	e	Nonas.			iii	x	iiii	vi
iiii	viii	f	viii	Id.		v	xi	vi	vii
	ix	g	vii	Id. Dionis.		vii	xii	viii	viii
xii	x	a	vi	Id.		ix	xiii	x	ix
i	xi	b	v	Id.		xi	xiiii	xii	x
	xii	c	iiii	Id. Sol in Scorpio.		xiii	xv	xiii	xi
ix	xiii	d	iii	Id. Edward.		xv	xvi	xvi	xii
	xiiii	e	prid.	Id.		Wisd.i.	Luk.vi.	Wisd.ii.	xiii
xvii	xv	f	Idus.			iii	vi.	iiii	Galat.i.
	xvi	g	xvii	kl. Nouembris.		v	ii	vi	ii
v	xvii	a	xvi	kl. Etheldredc.		vii	iii	viii	iii
xviii	xviii	b	xv	kl. Luke Euangelist.		Eccius.ii.	iiii	Job.i.	iiii
xi	xix	c	xiiii	kl.		Wisd.iv.	v	Wisd.v.	v
	xx	d	xiii	kl.		xi	vi	xii	vi
ii	xxi	e	xii	kl.		xiii	vii	xiiii	Ephes.i.
xv	xxii	f	xi	kl.		xv	viii	xvi	ii
	xxiii	g	x	kl.		xvii	ix	xviii	iii
viii	xxiiii	a	ix	kl.		xix	x	Eccius.i.	iiii
	xxv	b	viii	kl. Crispine.		Eccius.ii.	xi	iii	v
xvi	xxvi	c	vii	kl.		iiii	xii	v	vi
v	xxvii	d	vi	kl. Fast.		vi	xiii	vii	Phili.i.
	xxviii	e	v	kl. Simon and Iude.		Job.24.25.	xiiii	Job.xlii.	ii
xvi	xxix	f	iiii	kl.		Eccius. viii.	xv	Eccius.ix.	iii
vi	xxx	g	iii	kl.		x	xvi	xi	iiii
	xxxi	a	prid.	kl. Fast.		xii	xvii	xiii	Colos.i.

1. The feast of Trumpets was kept this day. Leuit.23.24.
Also Pompeius and his armie, as vpon this day, was discomfited by Cesar.
4. The Iewes fast and mourne, as on this day, for the death of Godaliah. Ierem.41.1.2.
10. As on this day, the feast of reconciliation, the onely fast commaunded by GOD, was kept. Leuit.23.27.
11. As on this day, was the first conflict of the Tigurines, with the fiue townes of Heluetia, wherein Zwinglius was slaine. Anno. 1532.
15. As on this day, the Iewish feast of Tabernacles was kept, lasting 7. dayes. Leuit.23.34.
17. As on this day Noahs Arke, after 160. daies, rested on the mountaines Ararat in Armenia. Gene.8.4.
21. As on this day, the Iewish great feast of palmes was kept.
22. This day, ỹ feast of holy conuocatiō was kept.
23. As on this day, the Iewes which returned from the captiuitie of Babylon, made a newe couenant with God. Nehe.9.1.
Also Titus, sonne to Vaspasian, after the destruction of Ierusalē, slayeth 3000. Iewes on the birth day of his brother Domitian. An.73.
31. This day, in the yere of our Lord God, 1517. ℣ Cl. yeres after the death of Iohn Hus, Martin Luther gaue his propositions in ỹ vniuersitie of Witemberg, against ỹ Popes pardons.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } Houre { 7. min. 34. / 4. min. 26. }

						Psalmes.	Morning prayer. 1. Lesson.	Morning prayer. 2. Lesson.	Euening prayer. 1. Lesson.	Euening prayer. 2. Lesson.
c	i	d	Kalend.	All Saintes.			Wisd. iii.	Hebr. xi. xii.	Wisd. v.	Reuel. xix
	ii	e	iiii	No.		ix	Eccius. xliii.	Luke xviii.	Eccius. xv.	Coloss. ii.
xviii	iii	f	iii	No.		xix	xvi	xix	xvii	iii
viii	iiii	g	prid.	No.		xxix	xviii	xx	xix	iiii
	v	A	Nonas.			xxxix	xx	xxi	xxi	i. Thess. i
xb	vi	b	viii	Id.	Leonarde.	xlix	xxii	xxii	xxiii	ii
iiii	vii	c	vii	Id.		lix	xxiii	xxiii	xxb *	iii
	viii	d	vi	Id.		lxix	xxvii	xxiiii	xxviii	iiii
xii	ix	e	v	Id.		lxxix	xxix	John. i.	xxx	v
i	x	f	iiii	Id.		xc	xxxi	ii	xxxii	ii. Thess. i.
ix	xi	g	iii	Id.	S. Martin.	xci	xxxiii	iii	xxxiiii	ii
	xii	A	prid.	Id.	Solin Sagitario.	xcii	xxxb	iiii	xxxvi	iii
	xiii	b	Idus.		Bysee.	xciii	xxxvii	v	xxxviii	i. Tim. i.
xviii	xiiii	c	xviii	kl.	Decembris	xciiii	xxxix	vi	xl	ii. iii
vi	xv	d	xvii	kl.	Machute.	xcb	xli	vii	xlii	iiii
	xvi	e	xvi	kl.		xcvi	xliii	viii	xliiii	v
xiiii	xvii	f	xv	kl.	Imit. regni Eliza.	xcvii	xlv	ix	xlvi	vi
iii	xviii	g	xiiii	kl.		xcviii	xlvii	x	xlviii	ii. Tmi. i.
	xix	A	xiii	kl.		xcix	xlix	xi	l	ii
xi	xx	b	xii	kl.	Edmund king.	c	li	xii	Baruc. i.	iii
xix	xxi	c	xi	kl.		ci	Baruc. ii.	xiii	iii	iiii
viii	xxii	d	x	kl.	Cicilie.	cii	iiii	xiiii	v	Titus. i.
	xxiii	e	ix	kl.	Clement.	ciii	vi	xv	Isai. i.	ii. iii
	xxiiii	f	viii	kl.		ciiii	Isai. ii.	xvi	iii	Philemon.
xvi	xxv	g	vii	kl.	Katherine.	cv	iiii	xvii	v	Hebr. i.
v	xxvi	A	vi	kl.		cvi	vi	xviii	vii	ii
	xxvii	b	v	kl.		cvii	viii	xix	ix	iii
xiii	xxviii	c	iiii	kl.		cviii	x	xx	xi	iiii
ii	xxix	d	iii	kl.	Fast.	cix	xii	xxi	xiii	v
x	xxx	e	prid.	kl.	Andrew Apostle.	cx	Prou. xx.	Actes. i.	Prou. xxi.	vi

* Note, that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) verse vii. An euill wife &c. must be read with the xxv. Chapter.

10. This day happened the wofull slaughter of Varna, where Ladislaus king of Hungarie was slaine by the Turke Anno 1444. Also vpon this day Martin Luther was borne Anno. 1483.

15. Jeroboam after that he had turned the people from ỹ obedience of Rehoboam their king, vnto him selfe, deuised and ordeined this day to be kept holy of the people, and because they shoulde not goe vnto Jerusalem to worship, he caused two golden calues to be set vp, the one at Dan, & the other at Bethel, and to he and the people committed Idolatrie. 1. Kings. 12, 32, 33.

16. As vpō this day Tiberius Cesar was borne, before the birth of Christ 39. yeeres.

17. As vpon this day, began most prosperously our most Soueraigne Ladie, QVEENE ELIZABETH, to reigne ouer vs, Anno 1558. whome we beseech God long to continue in that gouernment.

18. Titus as vpon this day, shed no lesse cruelty against the Jewes his prisoners, in the Citie of Berytе in Syria, keeping the birth day of his father Vespasian, then he did on the birth day of his brother Domitian. Ioseph. lib. 7. Chap. 20.

December hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 8. min. 12. / 3. min. 48. }

						Psalmes.	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	i	f	Kalend.			i	Isai. xxxi.	Actes. ii.	Isai. xl.	Hebr. vii.
xviii	ii	g	iiii	No.		ii	xvi	iii	xvii	viii
viii	iii	A	iii	No.		iii	xviii	iiii	xix	ix
	iiii	b	prid.	No.		iiii	xx. xxi	v	xxii	x
xv	v	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	vi	d	viii	Id.	Nicholas Bish.	vi	xxv	vi. vii	xxvi	xii
	vii	e	vii	Id.		vii	xxvii	vi. vii	xxviii	xiii
xii	viii	f	vi	Id.	Concept. of Ma.	viii	xxix	viii	xxx	James. i.
i	ix	g	v	Id.		ix	xxxi	ix	xxxii	ii
	x	A	iiii	Id.		x	xxxiii	x	xxxiiii	iii
ix	xi	b	iii	Id.		xi	xxxv	xi	xxxvi	iiii
	xii	c	prid.	Id.	Sol in Capricorn.	xii	xxxvii	xii	xxxviii	v
xvii	xiii	d	Idus.		Lucie virgin.	xiii	xxxix	xiii	xl	i. Peter. i.
	xiiii	e	xix	kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	xv	f	xviii	kl.		xv	xliii	xv	xliiii	iii
xiiii	xvi	g	xvii	kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiii
iii	xvii	A	xvi	kl.		xvii	xlvii	xvii	xlviii	v
	xviii	b	xv	kl.		xviii	xlix	xviii	l	ii. Peter. i.
xi	xix	c	xiiii	kl.		xix	li	xix	lii	ii
xix	xx	d	xiii	kl.	Fast.	xx	liii	xx	liiii	iii
	xxi	e	xii	kl.	Thomas Apostle	xxi	Prou. xxxi.	xxi	Prou. xxiii.	i. John. i.
viii	xxii	f	xi	kl.		xxii	Isai. lv.	xxii	Isai. lvi.	ii
	xxiii	g	x	kl.		xxiii	lvii	xxiii	lviii	iii
xvi	xxiiii	A	ix	kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	xxv	b	viii	kl.	Christmas.	xxv	Isai. ix.	Luke. ii.	Isai. vii	Titus. iii.
	xxvi	c	vii	kl.	S. Steuen.	xxvi	Prou. xxviii.	Actes. vi. vii.	Eccles. iiii.	Actes. vii.
xiii	xxvii	d	vi	kl.	S. Iohn.	xxvii	Eccles. v.	Reuel. i.	Eccles. vi.	Reuel. xxii.
ii	xxviii	e	v	kl.	Innocentes.	xxviii	Jerem. xxxi.	Actes. xxv.	Wisd. i.	i. John. v.
	xxix	f	iiii	kl.		xxix	Isai. lxi.	xxvi	Isai. lxii.	ii. John.
x	xxx	g	iii	kl.		xxx	lxiii	xxvii	lxiii	iii. John.
	xxxi	A	prid.	kl.	Siluester Bish.	xxx	lxv	xxviii	lxvi	Jude. i.

9. In the yeere of our Lord God, 1437. Sigismund king of Hungarie, and Emperour of Rome, as on this day dyed.

15. Antiochus Epiphanes, as on this day, placed the Idole of Jupiter, vpon the Altar of God in Jerusalem. 1. Macca. 1, 57.

16. Ezra as on this day, commandeth the Israelites to leaue their strange wiues. Ezra. 10, 11. and 1. Esdr. 9. 8, 9.

25. Christ borne, as on this day, of the Virgin Marie, in the yeere from the worldes creation, 4018.

Antiochus Epiphanes, entred also as vpon this day into Jerusalem, with a great armie, and spoyled it. Ioseph. lib. 12. Chap. 6.

Also he caused sacrifice on this day to be made vpon the Altar, which was in the stead of the Altar of sacrifices, looke 1. Macca. 1. 62.

25. Steuen was stoned to death by the Jewes, for professing Christ, in the yeere after Christ his ascension. Actes 7. 58, 59.

27. As vpon this day, Saint John the Euangelist, being of the age of lxxxix. yeeres, died at Ephesus, in the reigne of Traiane the Emperour, xcv. yeeres after the destruction of Jerusalem.

28. This day Herod slewe the Innocentes, two yeeres after þ birth of Christ, among whom he had thought to haue murthered Christ. Mat. 2. 16, 17, 18.

THE NAMES AND ORder of all the bookes of the Olde and Newe Teſtament, with the nomber of their *Chapters, and the leafe where* they beginne.

Geneſis hath chapters	50	leafe	1	Prouerbes chap.	31	leafe	301
Exodus	40		27	Eccleſiaſtes	12		312
Leuiticus	27		50	The Song of Salomon	8		316
Nombers	36		66	Iſaiah	66		319
Deuteronomie	34		88	Ieremiah	52		346
Iothua	24		107	Lamentations	5		359
Iudges	21		120	Ezekiel	48		361
Ruth	4		133	Daniel	12		405
1.Samuel	31		135	Hoſea	14		414
2.Samuel	24		151	Ioel	3		418
1.Kings	22		165	Amos	9		419
2.Kings	25		182	Obadiah	1		423
1.Chronicles	29		197	Ionah	4		423
2.Chronicles	36		212	Micah	7		424
The prayer of Manaſſeh, apocryphe			230	Nahum	5		427
Ezra	10		231	Habakkuk	3		428
Nehemiah	13		236	Zephaniah.	3		429
Eſter	10		244	Haggai	2		430
Iob	42		248	Zechariah	14		431
Pſalmes	150		264	Malachi	4		436

The bookes called Apocrypha.

1.Eſdras	9		438	Baruch with the Epiſtle of Ieremiah	6		500
2.Eſdras	16		446	The ſong of three children			503
Tobit	14		459	The ſtorie of Suſanna			504
Iudeth	16		463	The idole Bel and the Dragon			505
The reſt of Eſther	6		470	1.Maccabees	16		505
Wiſdome	19		472	2.Maccabees	15		521
Eccleſiaſticus	51		479				

The bookes of the Newe Teſtament.

Matthewe	28		1	1.Timotheus	6		110
Marke	16		18	2.Timotheus	4		112
Luke	24		29	Titus	3		114
Iohn	21		47	Philemon	1		114
The Actes	28		61	To the Hebrewes	13		115
The Epiſtle of Paul to the Romanes	16		79	The Epiſtle of Iames	5		120
1.Corinthians	16		87	1.Peter	5		122
2.Corinthians	13		94	2.Peter	3		124
Galatians	6		99	1.Iohn	5		126
Epheſians	6		101	2.Iohn	1		127
Philippians	4		104	3.Iohn	1		128
Coloſſians	4		106	Iude	1		128
1.Theſſalonians.	5		107	Reuelation	22		129
2.Theſſalonians	3		109				

Hovve to take profite in reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures, must

1. Earnestly & vsually pray vnto God that he will vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commaundementes.

   } Psal. 119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
   - At the least twise euerie day this exercise bee kept. } Deut. 11. verse. 19.
   - The time once appoynted hereunto after a good entrie, be no otherwise employed. } Luke 9. verse. 62.
   - Superstition be auoyded. Esai. 29. verse. 36.
   - At one other time that be done, which is left vndone at any time. } Ephes. 5. verse. 16.

3. Understande to what ende and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that wee may bee setled in the way of well doing.

   } 2. Timot. 3. verse. 16, 17.
   - Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. verse. 4.

4. Remember that Scriptures conteyne matter concerning

   Religion and the right worshipping of God, as
   - Fayth in one God
     - Father.
     - Sonne.
     - Holy Ghost.
   - The state of mankinde, by
     1. Creation.
     2. fall and sinne.
     3. regeneration in Christ.
   - The Church and the gouernement thereof
     - Before Christ.
     - Since Christ.
   - The worde of God written in the testament
     - Olde.
     - Newe.
   - Sacraments
     - Before Christ.
     - Since Christ.
   - The ende and generall iudgement of the
     - Good
     - Wicked.

   Common wealthes and gouernments of people, by
   - Magistrates
     - Good.
     - Euill.
   - Peace and warre.
   - Prosperitie and plagues.
   - Subiects
     - Quiet.
     - Disordred.

   Families and things that belong to household, in which are
   - Husbands. Parents. Children. Maisters. Seruants. — Godly blessed.
   - Wiues. Parents. Children. Maisters. Seruants. — Ungodly plagued.

   The priuate life and doings of euery man in
   - Wisdome and folly.
   - Loue and hatred.
   - Soberneste and incontinencie.
   - Mirth and sorrowe.
   - Speach and silence.
   - Pride and humilitie.
   - Couetousneste and liberalitie.

   The common life of all men, as
   - Riches, pouertie.
   - Nobilitie.
   - Fauour.
   - Labour and idleneste.

5. Refuse all sence of Scripture contrarie to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Manner of speach proper to the Scriptures.
   4. Agreement that one place of Scripture hath with another, whereby that which seemeth darke in one is made easie in another.

7. Take opportunitie to
   - Reade interpreters if he be able.
   - Conferre with such as can open the Scriptures. Actes. 8. verse 30. 31. &c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Act. 17. verse 11.

The

THE SVMME OF THE whole Scripture of the bookes of the olde and newe Testament.

God,

THe bookes of the olde Testament, do teach vs that the same God, whom Adam, Noe, Abraham, Isahac, Iacob, Dauid, and the other fathers did worship, is * the only true God, and that he the same is almightie and [a] euerlasting: Who of his meere goodnesse hath created by his word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iust and mercifull: Who also [d] worketh all in al, * after his owne will: [e] To whom it is not lawfull to say, wherefore he doeth thus or thus.

*Isaiah.45.14.
[a]Genesis.21.33. Daniel.7.9.
[b]Genesis.1.2. Isaiah.45.18.
[c]Exodus.9.27. Psalme.9.7,8. Isaiah.45.21. Exodus.12.27.
[d]1.Corin.12.6.
[e]Ieremiah.18.6. Isaiah.45.9. Romans.9.20.

Creation of man.

MOreouer, these bookes teach vs, that this very God almightie, after he created all things, shope also Adam the first man, [f] to the image and spirituall similitude of himselfe, and that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator, [h] by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, [i] be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

[f]Genesis.1.26. Wisd.2.23,24.

Sinne,

[h]Rom.5.14,18.
[i]Ephesians.2.3.

Christ promised.

FVrthermore, we are taught by these excellent bookes, that God promised to [k] Adam, [l] Abraham, [m] Isahac, [n] Iacob, [o] Dauid, and to other fathers of the old time, that he would send that blessed seede, his sonne Iesus Christ our sauiour, which should deliuer all those from sinne, and from the [p] tyrannie of the deuil, which by a liuely and working faith should beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obteine this deliuerance.

[k]Genesis.3.15.
[l]Genesis.12.3.
[m]Genesis.26.4.
[n]Genesis.28.14.
[o]2.Samuel.7.12. Psalme.132.11.
[p]Hebrewes.2.14.

The Lawe.

ALso they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge themselues to be sinners, which had neede of the Sauiour promised) God the creator gaue by Moses his [q] lawe written in two tables of stone: that by it, sinne and the malice of mans heart being [r] knowen, men mought more vehemently thirst for the [s] comming of Iesus Christ, who should redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did [t] perfourme. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all [u] sinne should be blotted out, and quite put away.

[q]Exodus.20.1.
[r]Romans.3.20. Galati.3.19.
[s]Hebrewes.7.18. and 10.1.
[t]John.1.29. *Romanes.9.5.
[u]Luke.2.31. [b]Galati.4.4,5. Ephes.1.10. Rom.5.8. [d]Ephe.2.9. Titus.3.5. [e]Romans.15.8. [f]Ephesians.2.7. [g]Titus.3.5. [h]Isaiah.53.7. [i]John.1.29. [k]Ephesians.5.2. Hebrewes.9.26.

Christ God our Sauiour came,

BY the bookes of the newe Testament we be taught, that Christ so afore promised (* which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was [a] sent at the last from the father, the selfe same time which the father dyd constitute within himselfe: I say, [b] at that time, when all wickednesse abounded in the worlde, then hee was sent: And this Iesus our Sauiour, being borne in the flesh, [c] suffered death, and rose againe from the dead. Which acts of his were not done by him in respect of the [d] good workes of any man (for we were all sinners) but that this God our father should [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promised, and that [g] through his mercie he mought bring vs to saluation.

A lambe. A sacrifice, Peace, Adoption,

Whereupon it is euidently shewed in the [h] newe Testament, that Iesus Christ, being the true [i] lambe, the true [k] sacrifice of the worlde, [l] putting away the sinnes of men, came into this worlde to purchase grace and [m] peace for vs with the father, [n] washing vs from our sinnes in his owne blood, and [o] shoulde deliuer vs from the bondage of the deuill, whom by sinne we dyd serue: And so wee shoulde be [p] adopted by him to bee the sonnes of God, made [q] heires with him of that most excellent and euerlasting kingdome.

[a]Actes.3.19.
[m]Ephe.2.14,15. [n]Reuelati.1.5. [o]Hebrewes.2.14. [p]Galatians.4.5. Ephesians.1.5. [q]Romanes.8.17.

The holie Ghost. Faith.

Nowe, that we shoulde acknowledge this singular and excellent benefite of God towards vs, almightie God [r] giueth vs his holy spirite: the [s] fruite and effect of the which is fayth in God, and in his Christ. For, without the holy ghost, by which we are instructed and [t] sealed, neither can we beleeue that God the father sent Messias, nor yet that Iesus is Christ: For [u] no man (sayeth Paul) can say that Iesus is the Lorde, but by the holy ghost. The [x] same spirit witnesseth to our spirit, that we are the children of God, [y] and poureth into our bowels that charitie which Paul describeth to the Corinthians. Furthermore, that holy spirit doth giue vs hope, which is a sure looking for eternall life, whereof he him selfe is the certaine [z] token and pledge. Also he giueth vs other * spirituall giftes, of the which Paul writeth to the Galatians. Therefore the benefite of faith is not yet to be despised, or litle to be set by. For by the meanes of this trust and [a] fayth in Christ, which [b] worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the father of our Lord Iesus Christ (which is made our [d] father also by him, being our [e] bother) doth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre forth, that we should suffer the paynes of hell for them.

[r]Romanes.5.5. 1.Corin.13.4. [s]Ephesians.1.14. [t]Galatians.5.22. [u]Galatians.5.6. [x]Ephesians.5.2. Hebru.13.21. [y]Romanes.5.30. and 4.1. Galat.2.16. [z]Matth.5.48. and 23.9. [a]Hebrewes.2.11. [b]2.Corin.5.19. [c]Titus.2.11,12,13. [d]Luke.1.74. [e]Ephesians.2.10. [f]2.Peter.1.10. Ephesians.5.2. [g]Matth.13.8.

Iustification and sanctification,

Good workes,

Finally, Christ him selfe [g] came into the worlde, to the intent that wee through him being sanctified and clensed from our sinnes, following his will in good workes, shoulde deny the things perteining to the flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good woorkes (which God hath prepared for vs to walke in) we shoulde [k] shewe our selues to be called to his grace and gift of faith: which good workes who so hath not, [l] doeth shewe himselfe not to haue such a faith in Christ as is required in vs.

Christ our master and teacher,

To Christ must we come, and [m] followe him with a cherefull minde, that he may teach vs: For he is [n] our

[n] Matth.11.29. [o] Ioh.13.15. 1.Pet.2.20,21. [p] 1.Pet.2.25. [q] Hebrues.4.14. [r] 1.Tim.2.5. [s] 1.Ioh.2.1,2. [t] Iohn.14.13. and 16.23. Mark.11.24. [u] Matth.4.17. [x] Hebrues 4.16. [y] 1.Timot.1.15.

maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well. Moreouer, he is our [p] biſhop and our [q] high prieſt, which did himſelfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who nowe ſitteth at the right hand of God the father, being made our [s] aduocate, making Prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or elſe of his father in his name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do: for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [u] repentance (to the which he doth inuite and ſtirre vs at the verie beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that we ſhall obteine mercie: For therefore [y] came he into the world, that he mought ſaue ſinners by his grace.

Biſhop. Mediatour. Aduocate.

[w] Matth.25.13. [z] 2.Timot.4.1. [a] 2.Corin.5.10. [*] Mat.25.34.&c. [d] 1.Corin.15. 24,25,26.

THis is verily Chriſt Ieſus, which ſhall come at a * certaine time appointed by his father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his bodie according to that he hath done, whether it be good or euill. And he ſhall ſay to them which ſhall be on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my father, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which ſhalbe on the left ſide, he ſhall ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuill and his Angels. And then [d] ſhal the end be, when Chriſt, hauing vtterly vanquiſhed all maner of enimies, ſhall deliuer vp the kingdome to God the father.

Iudgement. Eternall life. Eternall fire.

[*] 2.Pet.1.19,21. [e] Iohn 17.3. [f] Iohn 20.31.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of the Byble were deliuered to vs by the goodnes of God through his holy ſpirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of this doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one ſauiour Ieſus Chriſt, whom (as he had promiſed) he hath ſent: [g] and that we beleeuing, mought haue in his name life euerlaſting.

To what intent the ſcriptures were written.

[h] 1.Corin.3.11. [i] Galatians 1.8.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure and ſtedfaſt. And Paul vvilleth him to be [i] accurſed vvhich ſhall preach any other fayth and ſaluation then by Ieſus Chriſt, yea although he vvere an Angel from heauen.

Chriſt the onely foundation.

[k] Romans 11.36.

For [k] of him, through him, and for him, are all things: To vvhom vvith the father and the holy Ghoſt, be all honour and glorie vvorld vvithout ende, Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esa.12.3.and 49.10. reuelat,21, 16. & 22. 17.
Here is the spring where waters flowe,
to quenche our heate of sinne:

Ieremi,33.15. psalm. 119.160.reuel,2.7. & 22.2.psalm.119, 142,144.
Here is the tree where trueth doth growe,
to leade our liues therein:
Here is the Iudge that stintes the strife,
when mens deuises faile:

Iohn.6.35.
Here is the bread that feedes the life,
that death can not assaile.

Luke,2.10.
The tidings of saluation deare,
comes to our eares from hence:

Ephesians,6,16,
The fortresse of our faith is here,
and shield of our defence.

Matthewe.7.6.
Then be not like the hogge that hath
a pearle at his desire,

2.Peter,2,22.
And takes more pleasure of the trough
and wallowing in the myre.

Matthewe,6,22.
Reade not this booke in any case,
but with a single eye:

Psalm,119.27.73.
Reade not but first desire Gods grace,
to vnderstand thereby.

Iude.20.
Pray still in fayth with this respect,
to fructifie therein,

Psalm,119.11.
That knowledge may bring this effect,
to mortifie thy sinne.

Iosh ua,1.8. psalm.1. 1,2.
Then happie thou in all thy life,
what so to thee befalles:

Psalm.94.12,13.
Yea, double happie shalt thou be,
when God by death thee calles.

O Gracious God and most merciful Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renewe vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christs sake, Amen.

The first booke of Moses, called *Genesis.

* This worde signifieth the beginning and generation of the creatures,

The Argvment.

Moses in effect declareth three things, which are in this booke chiefely to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderful workes, & to prayse his Name for the infinite graces, wherewith he had indued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whome he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarches, that his mercies neuer fayle them, whome he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdome might be confounded, and the Name of God euermore praysed.

CHAP. I.

1 God created the heauen and the earth, 3 The light and the darkenesse, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birds, beastes. 26 He createth man and giueth him rule ouer all creatures, 29 And prouideth nourriture for man and beast.

IN the [a]beginning* God created the heauen and the earth.

2 And the earth was [b]‖without forme and voyde, and [c]darkenesse was vpon the ‡deepe, and the Spirit of God [d]moued vpon the ‡waters.

3 Then God sayde, *Let there be light: And there was light.

4 And God sawe the light that it was good, and God separated ‡the light from the darkenes.

5 And God called the light, Day, and the darknes, he called Night. ‡ So the euening & the morning were þ first day.

6 ¶ Againe God sayde, *Let there be a ‖firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were [f]vnder the firmament, from the waters which were *aboue the firmament. and it was so.

8 And God called the firmament, [g]Heauen. ‡ So the euening and the morning were the second day.

9 ¶ God sayde againe, *Let the waters vnder the heauen be gathered into one place, and let the drie land appeare. and it was so.

10 And God called þ drie land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, [h]Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kind, which hath his seede in it selfe vpon the earth. and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also þ tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God [i]sawe that it was good.

13 ‡ So the euening and the morning were the third day.

14 ¶ And God saide, *Let there be [k]lights in the firmament of the heauen, to ‡separate the day from the night, and let them be for [m]signes, and for seasons, and for dayes and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two [n]great lights: the greater light ° to rule the day, and the lesse light to rule þ night: he [made] also the starres.

17 And God set them in þ firmament of the heauen, to shine vpon the earth,

18 And to *rule in the day, and in the night, and to separate the light from the

a First of all, ‡ before the that any creature was, God made heauen and earth of nothing, Wisd. 1.14. Psal. 33.6. and 136.5. eccles. 18.1. acts. 14.15. & 17.24.

b As a rude lumpe ‡ without any creature in it: for the waters couered all. [Or, waste.

c Darknes couered the deepe waters: for as yet þ light was not created.

‡ Ebr. face of the deepe.

d He maintened this celestiall heape by his secrete power.

‡ Ebr. face of the waters. Hebr. 11.13.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only appertaineth to God. ‡ Ebr. betweene the light, and betweene the darknes. ‡ The first day. ‡ Ebr. So was the euening, so was the morning. Psal. 33.6. & 136.5. iere. 10.12. & 51.15. ‖ Or, spreading ouer, and aire.

f As the sea & riuers, from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. Psal. 148.4.

g That is, the region of the aire, and all that is aboue vs. ‡ The second day. Psal. 33.7. & 89.11. & 136.6. iob. 38.4.

h So that we see it is the only power of Gods worde that maketh the earth fruitfull, which else naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, & to the profite of man: but for sinne they were accursed, yet to the elect, by Christ, they are restored & serue to their wealth.

‡ The third day. Psal. 130.6.7. deut. 4.19.

k By ‡ lights be meaneth the sunne, þ moone and the starres.

‡ Which is the artificiall day, from the sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders & seasons.

n To wit, the eye: for els sufficiente light, as instruments appointed for þ same, to serue to mans vse. Ier. 31.35.

darknes: & God sawe that it was good.

19 † So the euening and the morning were the fourth day.

20 Afterward God saide, Let ᵖ waters bring foorth in abundance [euery] ᵖ creeping thing that hath † life: and let the foule flye vpō the earth in the † open firmament of the heauen.

21 Thē God created ᵖ great whales, and euery thing liuing & mouing, which the ᵠ waters brought foorth in abundance according to their kinde, & euery fethered foule according to his kinde: and God sawe that it was good.

22 Then God ʳ blessed them, saying, Bring forth fruite and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God saide, Let the earth bring forth the † liuing thing according to his kinde, cattel, and that which creepeth, and the beast of the earth, according to his kinde. and it was so.

25 And God made the beast of ᵖ earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of ᵖ earth according to his kinde: and God sawe that it was good.

26 Furthermore God said, *ᶠ Let vs make mā in our ˢ image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer al the earth, and ouer euery thing that creepeth and moueth on the earth.

27 *Thus God created the man in his image: in the image of God created he him: he created them *male & female.

28 And God ᵘ blessed them, and God saide to them, * Bring foorth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpō the earth.

29 And God saide, Beholde, † I haue giuen vnto you ˣ euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seede: * [that] shalbe to you for meate.

30 Likewise to euery beast of ᵖ earth, and to euery foule of the heauen, and to euery thing that moueth vpō the earth, which hath life in it selfe, euery greene herbe [shalbe] for meate. and it was so.

31 *And God sawe all that hee had made, and loe, it was very good. † So the euening and the morning were the sixt day. Exod.31.17. ecclus.39.16, 33. mar.7.37. † The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

THus the heauens & the earth were finished, & all the ª hoste of them.

2 For in the seuenth day God ended his worke which hee had made, * and the seuenth day hee ᵇ rested from all his worke, which he had made.

3 So God blessed the seuenth day, and ᶜ sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens & of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, & euery herbe of the field, before it grew: for ᵖ Lord God had not caused it to ᵈ raine vpon ᵖ earth, neither was there a man to till the ground,

6 But a myst went vp from ᵖ earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the manᵉ of the dust of the ground, & breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastwarde in ᶠ Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to growe euery tree pleasant to the sight, & good for meat: the ᵍ tree of life also in the mids of the garden, ʰ and the tree of knowledge of good & of euill.

10 And out of Eden went a riuer to water the garden, & from thence it was diuided, and became into foure heads.

11 The name of one [is] *Pishon: ⁱ the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there [is] ‖ Bdelium, & the Onix stone.

13 And the name of the second riuer [is] Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer [is] ‖ Hiddekel: this goeth toward the Eastside of ‖ Allhur: and the fourth riuer is ‖ Perath)

Ecclus.24.29. ⁱ Which Hauilah is a countrey ioyning to Persia Eastward, & enclineth toward the West. ‖ Or, precious stone, or pearle. Plinie saith it is the name of a tree. ‖ Or, Ethiopia. ‖ Or, Tygris. ‖ Or, Assyria. ‖ Or, Euphrates.

† The fourth day.

ᵖ As fish and monsters which liue, swimme or creepe.

‡ Ebr. the soule of life.

‡ Ebr. face of the firmament.

ᵠ The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the ayre, & the other to swim beneath in the water.

ʳ That is, by ᵖ vertue of his worde he gaue power to his creatures to ingender.

† The fifth day.

‡ Ebr. soule of life.

Chap.5.1. and 9.6. 1.cor.11.7. colos.3.10.

ᶠ God commaunded the water and the earth to bring foorth other creatures: but of mā he saith, Let vs make: signifying that God taketh counsell with his wisdome & vertue, purposing to make an excellent worke aboue all the rest of his creation.

ˢ This image and likenes of God in man is expounded, Ephes.4.24. where it is written, that man was created after God in righteousnes and true holines, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c. Wisd.2.23. ecclus.17.1. Matth.19.4.

ᵘ The pronunciation of man is the blessing of God, Psal.128. Chap.8.17. and 9.1.

ˣ Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap.9.3.

a That is, the innumerable abundance of creatures in heauen & earth. Exod.20.11. and 31.17. deut.5.14. hebr.4.4.

b For he had nowe finished his creation, but his prouidence still watcheth ouer his creatures & gouerneth them.

c Appointed it to be kept holy, that mā might therein consider the excellencie of his workes and Gods goodnes towards him.

‖ Or, the original and beginning.

‖ Or, tree, as chap.21.15.

d God onely openeth the heauens and shutteth them, hee sendeth drought and raine according to his good pleasure.

‖ Or, formed.

e Yet the earthly vessel of mans body was created, to the intent that mā should not glory in the excellencie of his owne nature. 1.Cor.15.45.

f This was the name of a place, as some think, in Mesopotamia, most pleasant and aboundant in all thinges.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

The situation of the Garden of Eden.

Armenia the great.

The land of Havilah.

The fall of Euphrates.
The fall of Tygris.
The gulfe of the Persian sea.

¶ Because mention is made in the tenth verse of this Chapter, of the riuer that watered the Garden, we muſt note that Euphrates and Tygris, called in Hebrew, Perath & Hiddekel, were ſpringes and two where they fell into the Perſian ſea. In this countrey and moſt plentifull land Adam dwelt, and this was call. Paradiſe: that is, a Garden of pleaſure, becauſe of the fruitfulnes and abundance thereof. And whereas it is ſaid that Pithon compaſſeth the land of Havilah, it is ment of Tygris, which in ſome countreis, as it paſſed by diuers places, was called by ſundry names, as ſometime Diglitto, in other places Pottygris, and of ſome Phaſin or Pathon. Likewyſe Euphrates toward the countrey of Cuſh or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two riuers) and ſometime when they ioyned together, were called after one name, were according to diuers places called by theſe foure names, ſo that they might ſeeme to haue bene foure diuers riuers.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might [k] dreſſe it & keepe it.

16 And the Lord God [l] commanded the man, ſaying, [*] Thou ſhalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou ſhalt not eate of it: for ‖ in the day that thou eateſt thereof, thou ſhalt dye the [m] death.

18 Alſo the Lord God ſaid, It is not good that the man ſhould be himſelfe alone: I will make him an helpe [†] meete for him.

19 So the Lorde God formed of the earth euery beaſt of the field, and euery foule of the heauen, and brought [them] vnto the [n] man to ſee how he would call [them:] for howſoeuer the man named euery liuing creature, ſo was the name therof.

20 The man therefore gaue names vnto all cattell, & to the foule of the heauen, & to euery beaſt of the field: but for Adam found he not an help meet for him.

21 ¶ Therfore the Lord God cauſed an heauie ſleepe to fall vpon the man, and he ſlept: and he tooke one of his ribbes, and cloſed vp the fleſh in ſtead thereof.

22 And the ribbe which the Lord God had taken from the man, [*] made he a [o] woman, and brought her to the man.

23 Then the man ſaid, [*] This now is bone of my bones, and fleſh of my fleſh. She ſhalbe called ‖ Woman, becauſe ſhe was taken out of man.

24 [*] Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhalbe one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

‖ Or, Mans, becauſe ſhe cōmeth of man: for in Ebreuwe Iſh, is man, and Iſhah the woman.

Mat. 19.5. mar. 10.7. 1.cor.6. 16. ephe. 5.31.

p So that mariage requireth a greater duetie of vs towarde our wiues, then other wiſe we are bound to ſhew to our parents.

q For before ſinne entred, all things were honeſt and comely.

CHAP. III.

1 The woman ſeduced by the ſerpent, 6 Entiſeth her huſband to ſinne, 8 They both flee from God. 14 They three are punished. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

NOw [*] the ſerpent was more [a] ſubtill then any beaſt of the fielde, which the Lord God had made: and he [b] ſaid to the woman, Yea, hath God in deede ſaide, Ye ſhal not eat of euery tree of the garden?

2 And the woman ſaid vnto the ſerpent, We eat of the fruite of the trees of the garde,

3 But of the fruit of the tree, which is in the mids of the garden, God hath ſaide, Ye ſhall not eate of it, neither ſhall ye touch it, [c] leſt ye die.

4 Then [*] the ſerpent ſaid to the woman, Ye ſhall not [d] [†] die at all,

5 But God doth know, that when ye ſhall eate thereof, your eyes ſhalbe opened, and ye ſhall be as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, [f] that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of the fruit thereof, and did [*] eat, and gaue alſo to her huſband with her, and he [g] did eat.

7 Then the eyes of them both were opened, and they [h] knew that they were naked, and they ſewed figge tree leaues together, [f] made them ſelues [i] breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man [f] his wife [k] hid them ſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to man, and ſaid vnto him, Where art thou?

10 Who ſaid, I heard thy voyce in the garden, and was afraid: becauſe I was [l] naked, therefore I hid my ſelfe.

11 And hee ſaid, Who tolde thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſaid, The woman

Wiſd. 2.24.

a As Satan can chāge himſelfe into an Angel of light, ſo did he abuſe the wilſedome of the ſerpent to deceiue mā.

b God ſuffered Satā to make the ſerpent his inſtrument & to ſpeake in him.

c In denying of Gods threatning, the perſwaded to Satan, 2.Cor.11.3.

d This is Satans chiefeſt ſubtiltie, to cauſe vs not to feare Gods threatnings.

† Ebr. die the death.

e As though he ſhould ſay, God doeth not forbid you to eate of ſo fruite, ſaue for he knoweth that if yee ſhould eat thereof, ye ſhould be like to him. Eccius. 25.26. 1.tim. 2.14.

f For ſo much to pleaſe his wife, as moued by ambition at her perſuaſion.

g They began to feele their miſerie, but they ſought not to God for reſtedie.

† Ebr. things to gird about the to hide their priuities.

‖ Or, winde.

h The ſinfull conſcience fleeth Gods preſence.

i His hypocriſie appeareth in that he hid

the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement.

f God would not haue man idle, though as yet there was no neede to labour.

k So that man might knowe there was a ſoueraigne Lord, to whome he owed obedience.

† Ebr. Eating thou ſhalt eate of.

‖ Or, whenſoeuer.

m By this death he meaneth the ſeparation of man from God, who is our life and chiefe felicitie: and alſo that our diſobedience is the cauſe thereof.

† Ebr. before him.

n By mouing them to come & ſubmit themſelues to Adam

† Ebr. built.

o Signifying, that mankinde was perfect, when the woman was created, which before was like an vnperfite building.

1.Cor.11.8.

k His wickednes & lacke of true repentance a spearcth in this, þ hee burdeneth God with his fault, because he had giuen him a wife.
l In steade of conf. sing her sin, thee increaseth it by accusing the serpet.
m He asketh the reason of Adam and his wife, because he would bring them to repentance, but he asketh not þ serpent, because he would shewe him no mercy.
n As a vile and contemptible beast, Iſ.65.25.
o He chiefely meaneth Satan, by whose motion & craft the serpent is reuiled the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ & his members, but not ouercome them.
r The Lord cõforteth Adam by the promes of the blessed seede, & also punisheth þ body for the sinne, whiche the soule should haue bin punished for, & the spirite hauing conceiued hope of forgiuenes, might liue by fayth. 1.Cor.14.24.
s The trangression of Gods commandement was þ cause that both mankinde & all other creatures were subiect to the curse.
t These are not the natural fruites of the earth, but proceede of þ corruptiõ of sinne.
u Or gaue them knowledge to make themselues coats.
x By this derision he reproueth Adams miserie, whereinto hee was fallen by ambition.
y Adam depriued of life, lost also the signe thereof.

which thou gauest to be with mee, she gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattel, & aboue euery beast of the fielde: vpon thy belly shalt thou goe, and n dust shalt thou eate all the dayes of thy life.

15 I will also put enimitie betweene o thee and the woman, & betweene thy seede and her seede. He shal breake thine p head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adam he sayd, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I cõmanded thee, saying, Thou shalt not eat of it) cursed is þ earth for thy sake: in sorow shalt thou eat of it al the dayes of thy life.

18 t Thornes also, and thistles shall it bring forth to thee, and thou shalt eate the herbe of the fielde.

19 In þ sweate of thy face shalt thou eate bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because shee was the mother of all liuing)

21 Vnto Adam also and to his wife did þ Lorde God u make coates of skins, and clothed them.

22 ¶ And the Lord God sayd, x Behold, the man is become as one of vs, to knowe goode and euill. And now least he put forth his hand, and y take also of the tree of life and eate and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to til the the earth, whence he was taken.

24 Thus he cast out man, and at the East side of þ garden of Eden hee set the Cherubims, and the blade of a sworde shaken, to keepe þ way of the tree of life.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

AFterward þ man knewe Heuah his wife, which a conceiued and bare Kain, and said, I haue obteined a man b by the Lord.

2 And againe thee brought forth his brother Habel, & Habel was a keeper of sheepe, & Kain was a tiller of þ ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of þ fruite of the ground.

4 And Habel also him selfe brought of the first fruites of his sheepe, & of the fatte of them, and the Lord had respect vnto d Habel, and to his offering,

5 But vnto Kain and to his offring he had no e regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lorde saide vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou do well, shalt thou not be f accepted? and if thou doest not well, sinne lieth at the f doore: also vnto thee his g desire shalbe subiect, & thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And * when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lorde saide vnto Kain, where is Habel thy brother? Who answered, I can not tell. h Am I my brothers keeper?

10 Againe he saide, What hast thou done? the i voyce of thy brothers blood crieth vnto me from the earth.

11 Nowe therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood frõ thine hand.

12 When thou shalt till the ground, it shal not hencefoorth yeelde vnto thee her strength: a l vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to þ Lord, m ‖ Why punishmẽt is greater, then I can beare.

14 Behold, thou hast cast me out this day from n the earth, and from thy face shall I be hid, and shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lorde saide vnto him, Doubtlesse whosoeuer slaieth Kain, he

a Gens nature, the state of marriage, & Gods blessing were not vtterly abolished thorow sinne, but the qualitie & condition therof was changed.
b That is, according to the lords promise, as Chap.3,15: some read, To the Lord, as reioycing for þ sonne, whiche she had borne, whom thee would offer to the Lord as the first fruits of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also how God gaue the sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. Hebr.11.4.
d Because he was an hypocrite and offred only for an outward shew without syncerite of heart.
e Both thou and thy sacrifice shalbe acceptable to me.
f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel. Wisd.10.3. mat.23.35. 1.ioh.3.12. iude 11.
h This is the nature of the reprobate whē they are reproued of their hypocrisie, euen to neglect God & despite him.
i God reuengeth þ wrongs of his Saints, though none complaine: for the iniquitie is selfe cryeth for vengeance.
k The earth shalbe a witnes against thee, which mercifully receiued that blood, which thou most cruelly shedest.
l Thou shalt neuer haue rest: for thine heart shalbe in continual feare & care.
m He burdeneth God as a cruel iudge, because he did punish him so sharply. ‖ Or, my sinne is greater then can be pardoned.
n Heb. frõ of the face of.

n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, þ others should feare thereby.
p Thinking thereby to be sure, & to haue lesse occasion to feare Gods iudgements against him.
q The lawful institution of marriage, which is, þ two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ Or, first inventer.
‖ Or, flutes and pipes.
r His wiues seeing that all men hated him for his cruelnie, were afraide: therfore he brageth þ there is none so hardie þ were able to resist, although he were alreadie wounded.
s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.
t In these dayes God began to moue the hearts of the godly to restore religiõ, which a long time by the wicked had bin suppressed.

shalbe n punished seuen folde. And the Lord set a o marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord and dwelt in þ land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a p citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of þ one [was] Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name [was] Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubalkain [was] Naamah.

23 Then Lamech ſaid vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my ſpeach: r for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhalbe auenged ſeuen folde, truely Lamech, ſeuentie times ſeuen folde.

25 ¶ And Adam knewe his wife againe, and ſhe bare a ſonne, & ſhe called his name Sheth: for God, [ſaide ſhe,] hath appointed me an other ſeede for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, & he called his name Enoch. Then began men to t call vpon the Name of the Lord.

CHAP. v.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion vnto Noah & his children. 24 Henoch was taken away.

‖ Or, reheareall of the ſtocke.
a Read Chap. 1.26.
b By giuing them both one name, he noteth the inſeparable coniunction of man and wife.
c Aſwell concerning his creation, as his corruption. 1.Chro.1.1.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in þ a likenes of God made he him,

2 Male and female created he them, and bleſſed them, and called their name b Adam in þ day that they were created.

3 ¶ Nowe Adam liued an hundreth and thirtie yeres, and begate a childe in his owne c likenes after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he died.

6 And d Sheth liued an hundreth and fiue yeres, and begate Enoſh.

7 And Sheth liued, after hee begate Enoſh, eight hundreth and ſeuen yeres, and begate ſonnes and daughters.

8 So all þ daies of Sheth were nine hundreth & twelue yeres: and he died.

9 ¶ Alſo Enoſh liued ninetie yeeres and begate Kenan.

10 And Enoſh liued, after he begate Kenan, eight hundreth & fifteene yeres, and begate ſonnes and daughters.

11 So all þ dayes of Enoſh were nine hundreth and fiue yeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuentie yeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fourtie yeres, and begate ſonnes & daughters.

14 So all the dayes of Kenan were nine hundreth & ten yeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeres, and begate Jered.

16 Alſo Mahalaleel liued, after he begate Jered, eight hundreth and thirtie yeres, & begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeres: and he died.

18 ¶ And Jered liued an hundreth ſixtie and two yeres, & begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundreth yeres, and begate ſonnes and daughters.

20 So all þ dayes of Jered were nine hundreth ſixtie and two yeres: & he died.

21 ¶ Alſo Henoch liued ſixtie and fiue yeres, and begate Methuſhelah. Eccleus.44.16. hebre.11.5.

22 And Henoch f walked with God, after hee begate Methuſhelah, three hundreth yeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeres.

24 And Henoch walked with God, and hee was no more [ſeene:] for g God tooke him away.

25 Methuſhelah alſo liued an hundreth eightie & ſeuen yeres, & begate Lamech.

26 And Methuſhelah liued, after he begate Lamech, ſeuen hundreth eightie and two yeres, and begate ſonnes and daughters.

d He proueth Adams generation by the, which came of Sheth, to ſhew which is the true Church, & alſo what care God had ouer the ſame from the beginning, in that he continued euer his graces toward it by a continuall ſucceſſion.
e The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning the worlde might be increaſed with people, which might vniuerſally prayſe his name.
f That is, he led an vpright and godly life.
g To ſhewe that there was a better life prepared, and to be a reſtitution of the immortalitie of ſoules and bodies. As to inquire where he became, is curioſitie.

27 So all the dayes of Methuselah were nine hundreth sixtie & nine yeres: and he died.

28 ¶ Then Lamech lived an hundreth eightie and two yeres, and begate a sonne,

29 And called his name Noah, saying, This same shal [h] comfort vs concerning our worke & sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech lived, after he begate Noah, five hundreth ninetie & five yeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundreth seventie & seven yeres: and he died.

32 And Noah was five hundreth yere olde. And Noah begate Shem, Ham and Japheth.

h Lamech had respect to the promes. Chap. 3.15. & desired to see the deliverer which should be sent, and yet sawe but a figure thereof. he also spake this by the spirite of prophecie, because Noah deliuered the Church, & preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commaunded to make.

1 SO when men beganne to be multiplied vpon ῾ earth, and there were daughters borne vnto them.

2 Then the [a] sonnes of God sawe the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lorde sayde, My Spirit shall not allway [d] striue with mã, because he is but flesh, & his dayes shall be an [e] hundreth and twentie yeeres.

4 There were ‖ gyants in the earth in those dayes: yea, & after ῾ the sonnes of God came vnto ῾ daughters of men, and they had borne them children, these were mightie men, which in olde time were men of [f] renoume.

5 ¶ When the Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughtes of his *heart [were] onely euill ‡ continually,

6 Then it [g] repented the Lord, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord sayd, I will destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, & to ῾ foule of ῾ heauen: for I repent ῾ I haue made them.

8 But [i] Noah found grace in the eies of the Lorde.

9 ¶ These are the ‖ generations of Noah. Noah was a iust & vpright man in his time: [and] Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [k] crueltie.

12 Then God looked vpon ῾ earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God sayde vnto Noah, ‖ An end of all flesh is come before me: for the earth is filled with ‖ crueltie ‡ through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabines in the Arke, and shalt pitch it within & without with pitch.

15 And ‖ thus shalt thou make it: The length of ῾ Arke shalbe three hundreth cubites, the breadth of it fiftie cubits, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] lowe, second and third [rowme.]

17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, and thou shalt go into the Arke, thou, and thy sonnes, & thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe [them] alive with thee: they shall be male and female.

20 Of the foules after their kinde, and of ῾ cattel after their kinde, of euery creeping thing of ῾ earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe [them] alive.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto al, that God commanded him: [euen] [n] so did he.

i God was merciful vnto him.

‖ Or, his storie.

k Meaning that all were giuen to the contempt of God, and oppressiõ of their neighbours.

‖ Or, I will destroy mãkind.

‡ Or, oppressiõ & wickednes.

‡ Ebr. from the face of them.

‡ Ebr. Gopher.

‡ Ebr. nestes.

‖ Or, of this measure.

l That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Having more respect to their beautie, and to worldly considerations, then to their maners, and godlines.

‖ Or, had chosen.

d Because man could not be wonne by Gods lenitie & long sufferãce, whereby hee thought to ouercome him, he would no longer staye his vengeance.

e Which terme God gaue man to repent before he would destroy the earth. 1. Pet. 3.20.

‖ Or, tyrants.

f Which usurped authoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued. Chap. 8.21. matth. 15.19.

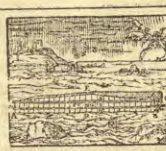
‡ Ebr. euery day.

g God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brutish beastes,

i Hebr. 11.7.

n That is, he obeyed Gods commaundement in all points, without adding or diminishing.



A. B. The length three hundreth cubites.
B. C. The breadth fiftie.
D. E. The height thirtie.
F. The window a cubite long.
G. The doore.
H. I. K. The three heights.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſeene *a righteous before me in this ‖ age.

2 Of euery b cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vncleane beaſtes by couples, the male and his female.

3 Of the foules alſo of the heauen by ſeuens, male and female, to keepe ſeede aliue vpon the whole earth.

4 For ſeuen dayes hence I will cauſe it raine vpon the earth fourtie daies and fourtie nights, and all the ſubſtance that I haue made, will I deſtroy from of the earth.

5 *Noah therefore did according vnto all that the Lord commanded him.

6 And Noah [was] ſixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred & his ſonnes, and his wife, & his ſonnes wiues with him into the Arke, becauſe of the waters of the flood.

8 Of the cleane beaſts, and of the vncleane beaſts, and of the foules, and of all that creepeth vpon the earth,

9 There c came two [and] two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And ſo after ſeuen dayes the waters of the flood were vpon the earth.

11 ¶ In the ſixe hundreth yere of Noahs life in the d ſeconde moneth, the ſeuenteenth day of the moneth, in the ſame day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the ſelfe ſame day entred Noah with Shem, and Ham & Japheth, the ſonnes of Noah, and Noahs wife, & the three wiues of his ſonnes with them into the Arke.

14 They & euery beaſt after his kind, and al cattel after their kinde, and euery thing that creepeth and moueth vpon the earth after his kind, and euery foule after his kinde, [euen] euery bird of euery fether.

15 For they came to Noah into the Arke, two [and] two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord e ‖ ſhut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increaſed, & bare vp the Arke, which was lift vp aboue the earth.

18 The waters alſo wared ſtrong, and were increaſed exceedingly vpon the earth, & the Arke went vpon ṗ waters.

19 The waters † preuailed ſo exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuaile, when the mountaines were couered.

21 *Then all flesh periſhed that moued vpon the earth, both foule and cattel and beaſt, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whoſe noſtrels the ſpirit of life did breath, whatſoeuer they were in the drie land, they died.

23 So h he deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, & to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely i remained, and they that were with him in ṗ Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that all things ſhall continue in their firſt order.

AND God a remembred Noah and b euery beaſt, and all ṗ cattell that was with him in the Arke: therefore God made a winde to paſſe vpon the earth, and the waters ceaſed.

2 The fountaines alſo of ṗ deepe and the windowes of heauen were ſtopped and ṗ raine from heauē was reſtrained,

3 And the waters returned from aboue the earth, going and returning: and after ṗ end of the hundreth and fiftieth day the waters abated.

4 And in the c ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke ‖ reſted vpon ṗ mountaines of ‖ Ararat.

5 And the waters were going and decreaſing

A. iiii.

2. Pet. 2. 5.
a In reſpect of the reſt of the world, and becauſe he had a deſire to ſerue God and liue vprightly. ‖ Or, generation.
b Which might be offered in ſacrifice, whereof ſixe were for breed and ṗ ſeuenth for ſacrifice.

Mat. 24. 37. luk. 17. 26. 1. pet. 3. 20.

c God compelled them to preſent themſelues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.
d Which was about the beginning of May, when all things are moſt ſtirring.
e Both the waters in the earth did ouerflow, and alſo the clouds powred down.

f Euery liuing thing that God would haue to be preſerued on earth, came into the Arke to Noah.
g So that Gods ſecret power defended him againſt the rage of the mightie waters. ‖ Or, ſhut it vpon him.

† Ebr. wixed very mightie.

Wiſd. 10. 4. ecclus. 39. 27. 28.

h That is, God.
i Learne what it is to obey God only, and to forſake the multitude, 1. Pet. 3. 20.

a Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he ſheweth that he remembreth them.
b If God remember euery brute beaſt, what ought to be the aſſurāce of his children?

c Which conteined part of September and part of October. ‖ Or, Ararat. ‖ Or, Armenia.

creasing vntill the [d] tenth moneth: in the tenth moneth, † in the first day of ỹ moneth were ỹ tops of ỹ mountaines seene.

6 ¶ So † after fourty dayes, Noah opened the window of the Arke, which he had made,

7 And sent forth a [†] rauen, which wēt out going forth and returning, vntil the waters were dried vp vpon the earth.

8 Againe hee sent a [†] doue from him, that he might see if the waters were diminished from of the earth.

9 But the doue found no rest for ỹ sole of her foote: therefore she returned vnto him into the Arke (for ỹ waters [were] vpon the whole earth) & hee [e] put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuē dayes, and againe hee sent forth the doue out of the Arke.

11 And the doue came to him in ỹ euening, and loe, in her ‖ mouth [was] an [f] olive leafe that she had pluckt: whereby Noah knewe that the waters were abated from of the earth.

12 Notwithstanding hee waited yet other seuen dayes, & sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth and one yeere, in the first [day] of ỹ [g] first moneth the waters were dried vp from of the earth: and Noah remoued the couering of the Arke and looked, and behold, the vpper part of the ground was drie.

14 And in the seconde moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 ¶ The God spake to Noah, saying,

16 [h] Go forth of the Arke, thou and thy Wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, [both] foule and cattel, & euery thing that creepeth & moueth vpon the earth, that they may breede abundantly in the earth, & bring forth fruite and increase vpon the earth.

18 So Noah came forth, & his sonnes, & his Wife, & his sonnes wiues with him.

19 Euery beast, euery creeping thing, & euery foule, all ỹ moueth vpon ỹ earth after their kindes went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, & tooke of euery cleane beast, & of euery cleane foule, & offred burnt offrings vpon the altar.

21 And the Lord smelled a ‖ [k] sauour of rest, and the Lord said in his heart, I will henceforth curse ỹ ground no more for mans cause: for the imagination of mans *heart [is] euill, [euen] from his youth: neither will I smite any more all things liuing, as I haue done. Cha.6.5.mat. 15.19.

22 Hereafter [l] seede time and haruest, and cold and heate, and sommer & Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the swoorde. 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God [a] blessed Noah and his sonnes, and said to them, *Bring forth fruite, and multiplie, & replenish the earth.

2 Also the [b] feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that moueth & liueth, shalbe meat for you: as ỹ *greene herbe, haue I giuen you all things.

4 *[d] But flesh with the life thereof, [I meane,] with the blood thereof, shall ye not eate.

5 [c] For surely I will require your blood, wherein your liues [are:] at the hand of euery beast will I require it: & at the hand of man, [euen] at the hand of a mās ‖ brother will I require ỹ life of man.

6 Who so *sheadeth mans blood, [f] by man shall his blood be shed: *for in the [g] image of God hath he made man.

7 But bring ye forth fruite and multiply: grow plentifully in the earth, and encrease therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, euen I establish my [h] couenant with you, & with your [i] seede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 *And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

d Which was the moneth of December.

† Ebr. at the ende of fourtie dayes.

† The rauen is sent forth and returneth.

† He sendeth the doue.

e It is like, that the rauen did flee to and fro, reckning on the Arke, but came not into it, as the doue that was taken in.

‖ Or, bill.

f Which was a signe that the waters were much diminished: for the olives growe not on the hie mountaines.

g Called in Ebrewe Abib, conteining part of March and part of Appil.

h Noah declareth his obedience in that he would not departe out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherin nothing must be done without the worde of God, Chap.1.22.& 9.1.

i For sacrifices, which were as an exercise of their faith, whereby they shed to giue thankes to God for his benefites.

‖ Or, a sweete sauour.

k That is, thereby he shewed himselfe appeased, and his anger to rest.

a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth, Chap.1.28.& 8.17.

b By the benefite of this cōmandement beasts rage not so much against man as they would, yea and many serue to his vse thereby.

c By this permission man may with a good conscience vse ỹ creatures of God for his necessitie. Chap.1.29. Leuit.17.14.

d That is, leauing creatures and the flesh of beasts that are strangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood.

‖ Or, neighbor. Mat.26.52.reuela.13.10.

f Not only by the Magistrate, but oft times God raiseth by one murtherer to kill another. Chap.1.27.

g Therefore to kill man is to deface Gods image, and to iniurie is not onely done to man, but also to God.

h To assure you that the worlde shalbe no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. Isa.54.9.

12 Then

12 Then God said, This is the token of the couenãt which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my k bowe in the cloude, and it shalbe for a signe of the couenant betweene me and the earth.

14 And when * I shal couer the earth with a cloud, and the bowe shalbe seene in the cloude,

15 Then will I remember my l couenant, which is betweene me & you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayde yet to Noah, m This is the signe of the couenant, which I haue established betweene me & all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the n whole earth ouerspred.

20 ‖ Noah also beganne [to be] an husbandman and planted a vineyarde.

21 And he dronke of the wine & was o drunken, and was vncouered in the middes of his tent.

22 And when Ham the father p of Canaan sawe the nakednes of his father, q he tolde his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backwarde: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And said, r Cursed [be] Canaan: a s seruant of seruants shall he be vnto his brethren.

26 He sayd moreouer, Blessed [be] the Lord God of Shem, and let Canaan be ‖ his seruant.

27 God ‖ t persuade Japheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all ᵖ dayes of Noah were nine hundreth and fiftie yeres: and he died.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

a These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnes of Gods graces toward their fathers.

NOwe these are the a generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whome sonnes were borne after the flood.

2 The sonnes of Japheth [were] Gomer and Magog, and b Madai, and Iauan, and Tubal, & Meshech, & Tiras.

b Of Madai, and Iauan came the Medes & Grecians.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

c The Iewes so call all countreys which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Japheth of whom came the Gentiles.

5 Of these were the c yles of the Gentiles deuided in their lands, euery man after his tongue, [and] after their families in their nations.

6 ¶ Moreouer the sonnes of Ham [were] d Cush, and Mizraim, and Put, and Canaan.

d Of Cush & Mizraim came the Ethiopians and Egyptians.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, & Raamah, and Sabtecha: also the sonnes of Raamah [were] Sheba and Dedan.

8 And Cush begate Nimrod, who began to be e mightie in the earth.

e Meaning a cruell oppressor and tyrant.

9 He was a mightie hunter before the Lorde. Wherefore it is sayd, f As Nimrod the mightie hunter before the Lord.

f His tyrannie came into a prouerbe as hated both of God and man: so he passed not to commit cruelties euen in Gods presence.

10 And ᵖ beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land g of Shinar.

g For there was another citie in Egypt called also Babel.

11 Out of that land came Asshur, and builded Nineueh, and the ‖ citie Rehoboth, and Calah:

‖ Or, the streets of the citie.

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begat h Ludim, and Anamim, & Lehabim, & Naphtuhim.

h Of Lud came the Lydians.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ‖ Caphtorims.

‖ Or, the Cappadocians.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, & Emori, & Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: and afterwarde were the families of the Canaanites spred abroad.

19 Then the border of ᵖ Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, & as thou goest vnto Sodom, and Gomorah, & Admah, and Zeboiim, euen vnto Lasha.

20 These

k Hereby we see that signes or sacraments ought not to be separated from ᵖ worde. Ecclus. 43. 11, 12.

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doeth repete this the oftner to confirme Noahs fayth so much more.

n This declareth what was the vertue of Gods blessing, when he sayd, increase and bring foorth, &c. Chap. 1. 28.

o Or, Noah began againe.

p This is set before our eyes to shewe what an horrible thing drunkennes is.

p Of whome came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

r He pronounceth as a ᵖ prophet the curse of God against all them, that honour not their parents: for Ham & his posteritie were accursed.

s That is, a most vile slaue.

‖ Or, their.

‖ Or, enlarge, or, cause to returne.

t He declareth that the Gentiles, which came of Japheth, & were separated from the Church, should be ioyned to the same by the persuasion of Gods Spirite and preaching of the Gospel.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys [and] in their nations.

21 ¶ Unto i Shem also the father of all the sonnes of k Eber, & elder brother of Japheth were children borne.

22 *The sonnes of Shem [were] Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sonnes: the name of ỹ one [was] Peleg: for in his dayes was the earth l divided: and his brothers name [was] Joktan.

26 Then Joktan begat Almodad and Sheleph, and Hazarmaueth, & Jerah,

27 And Hadoram, & Uzal, & Dicklah,

28 And Obal, & Abimael, & Sheba,

29 And Ophir, & Haulah, & Jobab: all these [were] the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are ỹ sonnes of Shem according to their families, according to their tongues, & in their countreys & nations.

32 These are the families of ỹ sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Japheth and Ham, and intreateth of Shem more at large.

k Of whom came the Ebrewes or Iewes.

1.Chro.1.17.

l This diuision came by the diuersitie of languages, as appeareth, chap.11.9.

‖Or, of these came diuers nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Wisd.10.5.

a In the yere an hundreth & thirtie after the flood.

b To wit, Nimrod & his companie.

c That is, frō Armenia, where ỹ Arke stayed.

d Which was afterward called Calnea.

e They were moued with pride & ambition, thinking to preferre their owne glorie to Gods honour.

f Meaning, that he declared by effect that he knewe their wicked enterprise: for Gods power is euery where, & doeth neither ascende nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

h He speaketh, as though he tooke counsel with his owne wisedome and power: to wit, with the sonne, & holy Ghost: signifying the greatnes & certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride & vaine glorie.

‖Or, confusion

1.Chro.1.17.

k Hee returneth to the genealogie of Shē, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose,

1.Chro.1.25.

1.Chro.1.26. ioth.24.2.

NOw the whole earth was of one *language & one speache.

2 And a as b they went from the c East, they found a plaine in ỹ land of d Shinar, & there they abode.

3 And they said one to another, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slyme had they in steade of mortar.

4 Also they said, Go to, let vs e builde vs a citie and a tower, whose top [may reache] vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.

5 But the Lorde f came downe, to see the citie and tower, which the sonnes of men builded.

6 And the Lord said, g Beholde, the people [is] one, & they all haue one language, and this they begin to do, neither can they now be stopped from whatsoeuer they haue imagined to do.

7 Come on, h let vs goe downe, and i there confounde their language, that euery one perceiue not anothers speach.

8 So the Lord scattered them from thence vpon all the earth, and they left of to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lorde did there confound the language of all the earth: from thence then did the Lorde scatter them vpon all the earth.

10 ¶ *These are the generations k of Shem: Shem [was] an hundreth yere olde, and begate Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundreth yeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue & thirtie yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundreth and three yeres, and begate sonnes & daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after hee begate Eber, foure hundreth and three yeres, and begate sonnes and daughters.

16 Likewyse Eber liued foure & thirtie yeres, and begate Peleg.

17 So Eber liued, after he begat Peleg, foure hundreth & thirtie yeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeres, and begate Reu.

19 *And Peleg liued, after he begate Reu, two hundreth and nine yeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeres, and begate Serug.

21 So Reu liued, after he begat Serug, two hundreth and seuen yeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeres, & begate sonnes and daughters.

24 And Nahor liued nine and twentie yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth & nineteene yeres, and begate sonnes and daughters.

26 *So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now

He maketh mention first of Abram, not because he was first borne, but for the dignitie, which properly appertained unto him. For by comparing this place with the 32. verse of this chapter, & the 4. verse of the 11. chapter following, it may be gathered, that Abr. was borne whē his father was of the age of 130. yeres.

Ebr. Casdim.

m Some think that this Jscah was Sarai.

n Albeit the oracle of God came to Abr. yet the honour is given to Terah, because he was the father. Ios. 24. 2. neh. 9. 7. Iudeth 5. 7.

o Which was a citie of Mesopotamia.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, & Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of the Caldees.

29 So Abram & Nahor tooke them wives, the name of Abrams wife [was] Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, & the father of m Jscah.

30 But Sarai was barren, [and] had no childe.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, & Sarai his daughter in law, his sonne Abrams wife: & they departed together from Ur of the Caldees, to go into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeres, & Terah dyed in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth hee goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

Acles 7. 3.

a From the flood to this time were 423. yeeres.

b In appointing him no certaine place, he prooueth so much more his fayth and obedience.

c The worlde that recouer by thy seed, which is Christ, the blessing which they lost in Adam.

d Meaning, as wel seruants as cattel.

e He wandred to & fro in the land before he could find a settling place: thus God exerciseth the fayth of his children.

‖ Or, oke grooue

f Which was a cruel & rebellious nation, by whome God kept his in continual exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his fayth before men, wherof this altar was a signe.

NOw the Lord had sayde vnto Abram, a Get thee out of thy countrey, & from thy kindred, and from thy fathers house vnto b the land that I will shewe thee.

2 And I will make of thee a great nation, and will blesse thee, & make thy name great, & thou shalt be c a blessing.

3 I wil also blesse them that blesse thee, and curse them that curse thee, & in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, & Lot went with him. (And Abram was seuentie and fiue yere old, whē he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and al their substance that they possessed, and the d soules that they had gotten in Haran, and they departed, to go to the land of Canaan: & to the land of Canaan they came.

6 ¶ So Abram e passed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the f Canaanite [was] then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seede will I giue this land. And there builded he an g altar vnto the Lord, which appeared vnto him.

8 Afterward remouing h thence vnto a mountaine eastwarde from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Haai on the East: & there he built an i altar vnto the Lord, & called on the Name of the Lord.

9 k Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt, to soiourne there: for there was a great famine in the land.

11 And when he drewe neere to enter into Egypt, he sayde to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: to will they kil me, but they will keepe thee alue.

13 Say, I pray thee, that thou art my m sister, that I may fare wel for thy sake, & that my life may be preserued by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh sawe her, & commended her vnto Pharaoh: so the woman was n taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and asses, and men seruants and mayde seruants, and chee asses, and camelles.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and saide, Why hast thou done this vnto me? wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, She is my sister, that I shoulde take her to be my wife? Nowe therefore beholde thy wife, take [her] and goe thy way.

20 And Pharaoh gaue men p commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

h Because of the troubles that he had among that wicked people.

i And so ferued the true God and renounced all idolatrie.

k Thus the children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnes.

l This was a newe triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in daunger to saue our selues, reade verse twentie: albeit it may appeare that Abram feared not so much death, as that, if he should die without yssue, Gods promise should not haue taken place: wherin appeered a weake faith.

n Ebr. that my soule may liue.

o To be his wife.

o The Lorde tooke the defence of this poore stranger against a mighty King: & as he is euer carefull ouer his, so did he preserue Sarai.

p To the intent none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renued. 18 Abram buildeth an altar to the Lord.

WHen a Abram went vp from Egypt, hee, and his wife, and al that he had, and Lot with him toward the South.

2 And Abram [was] very rich in cattel,

a His great riches gotten in Egypt hindered him not to folow his vocation.

tel, in siluer and in gold.

3 And hee went on his iourney from the South toward [b] Beth-el, to ỹ place where his tent had bene at ỹ beginning, betweene Beth-el and Haai,

4 Unto the place of the * altar, which he had made there at the first: and there Abram called on the Name of ỹ Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents,

6 So that the land coulde not [c] beare them, that they might dwell together: for their * substance was great, so that they coulde not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

8 Then saide Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee & me, neither betweene mine heardmen & thine heardmē: for we be brethrē.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will go to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw ỹ all the plaine of Iordē was watered euery where: ([for] before ỹ Lord destroyed Sodom & Gomorah,) [it was] as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iordē, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in ỹ land of Canaan, & Lot abode in the cities of ỹ plaine, and pitched his tent euen to Sodom.

13 Nowe the men of Sodom [were] wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord said vnto Abrā, (after that Lot was departed frō him) Lift vp thine eyes now, and looke from the place where thou art, Northward, & Southward, & Eastward, & Westward:

15 For all * the land, which thou seest, will I giue vnto thee and to thy seede for [i] euer.

16 And I will make thy seede as the dust of ỹ earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke throughout the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by ỹ king of Sodom.

AND in ỹ dayes of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, & Tidal king of the [b] nations:

2 [These men] made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirtienth yere they rebelled.

5 And in the fourtienth yeere came Chedor-laomer, & the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.

7 And they returned & came to Enmishpat, which is Kadesh, & ‖ smote all the country of the Amalekites, & also the Amorites ỹ dwelled in Hazezon-tamar.

8 Then went out ỹ king of Sodom, and the king of Gomorah, & the king of Admah, & the king of Zeboim, and the king of Bela, which is Zoar: & they ioyned battell vvith them in ỹ vale of Siddim:

9 [To wit,] vvith Chedor-laomer king of Elam, & Tidal king of nations, & Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fiue.

10 Nowe the [c] vale of Siddim was full of slime pittes, and the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their vitalles, and went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, & brother of Aner, which

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

c Ambition is the chiefe cause of warres among princes.

‖ Or, of the laboured fields.

d Called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

‖ Or, gyants.

‖ Or, plaine.

‖ Or, destroied.

e And afterward was ouerwhelmed with water, & so was called the salt sea.

‖ Or, were discomfited.

f The godly are plagued many times with the wicked: therefore their companie is dangerous.

b He calleth the place by ỹ name, which was after giuen vnto it, Chap. 28. 19. Chap. 12. 7.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. Chap. 36. 7.

d Who seeing their contention, might blaspheme God & destroy them.

e He cutteth off ỹ occasion of contention: therefore the cruell ceaseth.

f Abram resigneth his owne right to bye peace.

g Which was in Eden, chap. 2. 10.

h This was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.

i Let thinking to get Paradise found hel.

k The Lorde cōforted him, lest he shoulde haue taken thought for the departure of his nephew. Chap. 12. 7. & 15. 1, 7, 18. & 26. 4. deut. 34. 4.

i Speaming, a long time, and till the cōming of Christ, as Gen. 12. 14. & 21. 6. brut. 15. 17. and spiritually this is referred to the true children of Abrā, borne according to the promise & not according to the flesh, which are heires of the true land of Canaan.

Which were g confederate with Abram.

14 When Abram heard that his brother was taken, ‖ hee brought foorth of them that were borne and brought vp in his house, three hundreth and eightene, and pursued them vnto Dan.

15 Then he, and his seruantes deuided themselues against them by night, & smote them & pursued thē vnto Hobah, which is on the left side of ‡ Damascus.

16 And he recouered al the substance, and also brought again his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer and of the kings that were with him, came ỳ king of Sodom forth to meet him in the valley of Shaueh, which is the * kings dale.

18 And * Melchi-zedek king of Shalem h brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he i blessed him, saying, Blessed [art thou, Abram, of God most high possessour of heauen and earth,

20 And blessed [be] the most high God, which hath deliuered thine enemies into thine hande. * And [Abram] gaue him tythe of all.

21 Then the king of Sodom sayd to Abram, Giue me the ‡ persons, and take the goods to thy selfe.

22 And Abram sayde to the king of Sodom, ‖ I haue lift vp mine hand vnto the Lorde the most hie God possessor of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a threede or shoolatchet, lest thou shouldest say, I haue made Abram riche,

24 k Saue only that, which the yong men haue eaten, & the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.

‖ Or, armed.

‡ Ebr. Damascek.

2. Sam. 18. 18.

Heb. 7. 1.

h For Abram & his souldiers refection, and not to offer sacrifice.

i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: & in that he blessed him, the hie Priest. Hebr. 7. 8.

‡ Ebr. soules.

‖ Or, I haue sworne.

‡ Ebr. If I take from thee a threede, &c. read 1. Sa. 14. 44.

k He would not that his liberalitie should be hurtful vnto others.

CHAP. XV.

1 The Lord is Abrams defence & reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

AFter these things, the ‖ word of ỳ Lord came vnto Abram in a * vision, saying, Feare not, Abram, I am thy buckler, [and] thine exceeding * great reward.

2 And Abram saide, a O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house [is] this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seede: wherefore lo, a seruāt of mine house shalbe mine heire.

4 Then beholde, ỳ word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shal come out of thine owne bowels, hee shalbe thine heire.

5 Moreouer he brought him forth and said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seede be.

6 And [Abram] * beleeued the Lord, & he counted that to him for righteousnes.

7 Againe he said vnto him, I am the Lord, that brought thee out of * Ur of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, b whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeres old, & a shee goat of three yeres old, and a ramme of three yeres olde, a turtle doue also & a pigeon.

10 So hee tooke all these vnto him, and c deuided them in the mids, & layde euery piece one against another: but the birdes deuided he not.

11 Then foules fell on the carkases, and Abram droue them away.

12 And when the sunne went down, there fell an heauie sleepe vpon Abram: and loe, ‡ a very fearefull darkenes fell vpon him.

13 Then he saide to Abram, * Know for a suretie, that thy seed shalbe a stranger in a land, that is not theirs, * d foure hundreth yeres, and shall serue them: and they shall intreate them euill.

14 Notwithstāding ỳ nation, whom they shall serue, will I iudge: and afterwarde shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, [and] shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the e Wickednes of the Amorites is not yet full.

17 Also whē the sunne went downe, there was a darkenes: and beholde, a smoking fornace, and a fire-brand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Unto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites,

Rom. 4. 18.

Rom. 4. 3. gal. 3. 6. iam. 2. 23. Chap. 11. 28.

b This is a particular mation of Gods Spirit, which is not lawfull for all to followe in asking signes: but was permitted to some by a peculiar motion, as to Gideon, and Ezechiah.

c This was the old custom in making couenants, Jere. 34. 18. to the which God abused these conditions, that Abrams posterite should be as toyne in pieces, but after they should be coupled together: also ỳ it should be assaulted, but yet deliuered.

‡ Ebr. a feare of great darknes. Act. 7. 6.

d Exod. 12. 40. Counting from the birth of Iyhak to their departure out of Egypt: which declareth that God wil suffer his to be afflicted in this world.

‖ Or, after foure hūdreth yeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon thē, when the measure of their wickednes is full. Chap. 12. 7. & 13. 15. & 26. 4. deut. 4. 5. 1. King. 4. 21. 2. chron. 9. 26.

‡ Eb. Perath.

20 And the Hittites, and the Perizzites, and the Rephaims,
21 The Amorites also, & the Canaanites, & the Girgashites, & the Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth and despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11, 12. The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOwe [a] Sarai Abrams wife bare him no children, and she had a mayde an Egyptian, hagar by name.
2 And Sarai saide vnto Abram, Beholde now, the Lorde hath [b] restrained me from childe bearing. I pray thee go in vnto my mayd: ‖it may be that I shal [†] receiue a childe by her. And Abram obeyed the voyce of Sarai.
3 Then Sarai Abrams wife tooke hagar her mayde the Egyptian, after Abram had dwelled ten yere in the land of Canaan, and gaue her to her husband Abram for his wife.
4 ¶And he went in vnto Hagar, and she conceiued. and when she sawe that she had conceiued, her dame was [c] despised in her eyes.
5 Thē Sarai said to Abram, [†] Thou doest me wrong. I haue giuen my maid into thy bosom, & she seeth that she hath conceiued, & I am despised in her eyes: the Lord iudge betweene me and thee.
6 Then Abram saide to Sarai, Behold, thy mayde [is] in thine ‖hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.
7 ¶But the [d] Angel of ꝑ Lord found her beside a fountaine of water in the wildernes, by the fountaine in the way to Shur,
8 And he said, Hagar Sarais mayd, Whēce commest thou: and whither wilt thou goe? And she saide, I flee from my dame Sarai.
9 Then the Angel of the Lord sayde to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.
10 Againe the Angel of the Lord said vnto her, I will so greatly encrease thy seede, that it shall not be numbred for multitude.
11 Also the Angel of the Lord said vnto her, See, thou art with childe, & shalt beare a sonne, & shalt call his name Ishmael: for the Lorde hath heard thy tribulation.
12 And hee shalbe a ‖ wilde man: his hand [shalbe] against euery man, & euery mans hand against him. * and [f] he shall dwell in the presence of all his brethren.
13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, [g] Haue I not also here looked after him that seeth me?
14 * Wherefore the well was called, ‖Beer-lahai-roi, loe, [it is] betweene Kadesh and Bered.
15 ¶And Hagar bare Abram a sōne, and Abram called his sonnes name, which Hagar bare, Ishmael.
16 And Abram [was] foure score & six yere old, whē Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the sure time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Isaak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yere olde & nine, the Lord appeared to Abram, and saide vnto him, I am God ‖ all sufficient. * Walke before me, and be thou ‖ vpright.
2 And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.
3 Then Abram fell on his face, and God talked with him, saying,
4 Beholde, I [make] my couenant with thee, and thou shalt be a [a] father of many nations.
5 Neither shall thy name any more be called Abram, but thy name shalbe [b] Abrahām: * for a father of many nations haue I made thee.
6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceede of thee.
7 Moreouer I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and to thy seede after thee.
8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, [euen] all the land of Canaan, for an euerlasting possession, and I will be their God.
9 ¶Againe God said vnto Abrahām, Thou also shalt keep my couenāt, thou, & thy seed after thee in their generatiōs.
10 [c] This is my couenant which ye shall keepe betweene me and you, and thy seede after thee, * Let euery man childe among you be circumcised:
11 That is, ye shall circumcise ꝑ [d] foreskinne of your flesh, and it shalbe a * signe of

a To seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She falleth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.
‖ Or, peraduenture.
† Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the worde of God.
† Ebr. Mine injurie is vpon thee.
‖ Or, power.
d Which was Christ, as appeareth verse 13. and chap. 18.17.
e God reiecteth none estate of people in their miseries, but sendeth them comforte.
‖ Or, fierce and cruel, or, as a wilde asse.
Chap. 25.18.
f That is, the Ishmaelites shalbe a peculiar people by them selues, & not a portion of another people.
g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was present with her euery where.
Chap. 24.62.
‖ Or, the well of the liuing & seeing me.
‖ Or, almighty. Chap. 5.22.
‖ Or, without hypocrisie.
a Not only according to the flesh, but of a farre greater multitude by faith, Rō. 4.17.
b The chaunging of his name is a seale to confirme Gods promise vnto him. Rom. 4.17.
Chap. 13.16.
c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to al Sacraments. Act. 7.8.
d That ysinie part is circumcised, to shewe that all that is begotten of mā is corrupt, and must be mortified. Rom. 4.11.

of the couenant betweene me and you.

12 And euery mã childe of eight daies olde among you, shalbe circumcised in your generatiõs, as wel he that is borne in [thine] house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought wt thy money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But ꝑ vncircumcised c man childe, in whose flesh the foreskinne is not circumcised, euen that person shal be cut off from his people, [because] he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah [shalbe] her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I wil blesse her, & she shalbe [the mother] of nations: kings [also] of people shall come of her.

17 Then Abraham fel vpon his face, and d laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deede, & thou shalt call his name Izhak: and I will establish my couenant with him for an g euerlasting couenant, [and] with his seede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, & will multiplie him ‡ exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne & all that were borne in his house, and all that was bought with his money, [that is,] euery man childe among the men of Abrahams house, and h he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all ꝑ men of his house, [both] borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about ꝑ heate of ꝑ day. Heb.13.2. ‖Or, oke grove

2 And he lift vp his eyes, and looked: and lo, three a men stood by him, & when he saw [them,] he ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, b Lord, if I haue now found fauour in thy sight, go not I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and c wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morsel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye d come to your seruant. And they said, Do euẽ as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three ‡ measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they said to him, where is Sarah thy wife? And hee answered, Beholde, [she is] in the tent.

10 And he said, * I wil certainly come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne. and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham & Sarah [were] olde & striken in age, [and] it ceased to be with Sarah after ꝑ maner of women)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde,

a That is, three Angels in mans shape.

b Speaking to one of thē, in whom appeared to be most maiestie: for he thought they had bene men.

c For men beset because of the great heate to go bare footed in those parties.

d As sent of God, that I should doe my duetie to you.

‡Ebr. Seim.

e For as God gaue them bodies for a time, to ease he ch the faculties thereof, to walke, to eate & drinke, and such like. Chap. 17.19, 21. and 21.2. rom. 9.9.

f That is, about this time when he shall be aliue, or when the child that come into this life.

g For the rather had respect to the order of nature, then beleeued the promes of God.

c Albeit women were not circumcised, yet were they partakers of Gods promes: for vnder the mankinde all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also ꝑ promes. ‖Or, dame, or, princes.

f Which proceeded of a sudden ioy, & not of infidelitie.

Chap. 18.10. and 21.2.

g The euerlasting couenant is made with the children of the Spirit: & with the children of ꝑ flesh is made the temporall promes, as was promised to Ishmael. ‡Ebr. greatly, greatly. Chap. 21.2.

h They were wel instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the wil of God.

of the couenant betweene me and you.

12 And euery mã childe of eight daies olde amõg you, shalbe circumcised in your generatiõs, as wel he that is borne in [thine] house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought wt thy money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But ꝑ vncircumcised c man childe, in whose flesh the foreskinne is not circumcised, euen that person shal be cut off from his people, [because] he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah [shalbe] her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I wil blesse her, & she shalbe [the mother] of nations: kings [also] of people shall come of her.

17 Then Abraham fel vpon his face, and f laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deede, & thou shalt call his name Izhak: and I will establish my couenant with him for an g euerlasting couenant, [and] with his seede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, & will multiplie him ǂ exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the nexte yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne & all that were borne in his house, and all that was bought with his money, [that is,] euery man childe among the men of Abrahams house, and h he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all ꝑ men of his house, [both] borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about ꝑ heate of ꝑ day. Heb.13.2. ‖Or, oke grone

2 And he lift vp his eyes, and looked: and lo, three a men stood by him, & when he sawe [them,] he ranne to meete them from the tent doore, and bowed himselfe to the ground. a That is, three Angels in mans shape.

3 And he sayd, b Lord, if I haue now found fauour in thy sight, go not I pray thee, from thy seruant. b Speaking to one of thē, in whom appeared to be most maiestie: for he thought they had bene men.

4 Let a litle water, I pray you, be brought, and c wash your feete, and rest your selues vnder the tree. c For men beed because of the great heate to go bare footed in those parties.

5 And I wil bring a morsel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye d come to your seruant. And they said, Do euē as thou hast said. d As sent of God, that I should doe my duetie to you.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three ǂ measures of fine meale: knede it, and make cakes vpon the hearth. ǂEbr. Seim.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate. e For as God gaue them bodies for a time, so gaue he the faculties thereof, to walke, to eate & drinke, and such like.

9 ¶ Then they said to him, Where is Sarah thy wife? And hee answered, Beholde, [she is] in the tent. Chap.17.19, 21. and 21.2.

10 And he said, * I wil certainly come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne. And Sarah heard in the tent doore, which was behinde him. rom.9.9. f That is, about this time when he shall be aliue, or when the child that come into this life.

11 (Now Abraham & Sarah [were] olde & striken in age, [and] it ceased to be with Sarah after ꝑ maner of women)

12 Therefore Sarah g laughed with in her selfe, saying, After I am wared olde, g For she rather had respect to the order of nature, then beleeued the promes of God.

c Albeit women were not circumcised, yet were they partakers of Gods promes: for vnder the mankinde all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also ꝑ promes. ‖Or, dame, or, princes.

f Which proceeded of a sudden ioy, & not of infidelitie.

Chap.18.10. and 21.2.

g The euerlasting couenant is made with the children of the Spirit: & with the children of ꝑ flesh is made the temporall promes, as was promised to Ishmael. ǂEbr. greatly, greatly. Chap.21.2.

h They were wel instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the least to the lowest they may obey the wil of God.

1.Pet.3.6.

olde, *‡ my lorde also, shall I haue iust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

‖Or,hid. Zech.8.6.

14 (Shall any thing be ‖* hard to the Lorde? at the time appointed will I returne vnto thee, [euen] according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, ‡ It is not so: for thou laughedst.

‡Ebr.No.

16 ¶ Afterwarde the men did rise vp from thence ‡ looked toward Sodom: and Abraham went with them to bring them on the way.

h Iehouah the Eheyeh woyde, which we call Lord, betweth that this angel was Christ: for this woyde is onely applied to God. Chap.12.3. & 22.18.

17 And the h Lorde sayde, Shall I hide from Abraham that thing which I doe,

i He betweth that fathers ought both to knowe Gods iudgements and to declare them to their children.

18 Seeing that Abraham shall be in deede a great and a mightie nation, and *all the nations of the earth shalbe blessed in him?

19 For I know him i that he will commaund his sonnes and his houshold after him, that they may keepe the way of the Lorde, to doe righteousnesse and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lorde sayde, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance though none accuse vs. ‡Ebr. doe iudgement.

21 I Will k goe downe nowe, and see whether they haue done altogether according to that l crie, which is come vnto me: and if not, [that] I may knowe.

22 And the men turned thence ‡ went toward Sodom: but Abraham stoode yet before the Lorde.

23 Then Abraham drewe neere, and sayde, Wilt thou also destroy the righteous with the wicked?

m God declareth that his iudgements were done with great mercie, for as much as all were so corrupt, that not onely filthie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

24 If there be fiftie righteous within the citie, Wilt thou destroy ‡ not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: ‡ that the righteous should be euen as the wicked, be it farre from thee. Shal not the Iudge of all the world ‡ doe right?

26 And the Lorde answered, If I shall finde in Sodom m fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered ‡ said, Beholde nowe, I haue begun to speake vnto my Lorde, and I am n but dust and ashes.

n Hereby we learne, that the nearer we approche vnto God, the more doth our miserable estate appeare, and the more are we humbled.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he sayde, If I finde there fiue and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayde, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord nowe be angrie that I speake, what if thirtie be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreouer he said, Behold, now I haue begunne to speake vnto my Lord, what if twentie be found there? And he answered, I will not destroy it for twenties sake.

o If God refused not the prayer for the wicked Sodomites, euen to the first request, howe much more will he grant the prayers of the godly for the afflicted Church.

32 Then he sayd, Let not my Lorde be nowe angrie, and I will speake but this o once, What if ten be found there? And he answered, I will not destroy it for tennes sake.

33 ¶ And the Lorde went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salte. 33 Lots daughters lie with their father, of whome come Moab and Ammon.

AND in ‡ euening there came two p Angels to Sodom: and Lot sate at the gate of Sodom, ‡ Lot sawe them, [and] rose vp to meete them, ‡ he bowed himselfe with his face to the ground.

p Wherin we see Gods prouident care in preserving his: albeit he reueileth not him selfe to all alike: for Lot had but two Angels & Abrahã three. Chap.18.4.

2 And he sayd, See my lords, I pray you turne in nowe into your seruants house, and tarie all night, ‡ * wash your feete, and ye shall rise vp early and goe your wayes. Who said, Nay, but we will abide in the streete all night.

3 Then q he prealled vpon them earnestly, and they turned in to him, ‡ came to his house, and he made them a feast, and did bake vnleauened bread, ‡ they did eate.

q That is, he prayed them so instantly.

4 But before they went to bed, the men of the citie, [euen] the men of Sodom compassed the house round about from the yong euen to the olde, r all the people from [all] quarters.

r Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this

c Not for that they had neede of it, but because the time was not yet come that they would reueile themselues.

this night: bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, do not [so] wickedly.

c Hee deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawful meanes.

8 Behold now, I haue two c daughters, which haue not knowē man: them will I bring out now vnto you, and do to them as seemeth you good: onely vnto these men do nothing: for therefore are they come vnder ỹ shadow of my roofe.

d That I should preserue them from all iniurie.

9 Then they said, Away hence. and they said, He is come alone as a stranger, and shall he iudge and rule? We will now deale worse with thee then with them. So they preassed sore vpon Lot* himselfe, and came to breake the doore.

2.Pet.2.7.

10 But the men put forth their hande and pulled Lot into the house to them and shut to the doore.

Wisd.19.16.

11 * Then they smote the men that were at the doore of ỹ house with blindenes both small and great, so that they were weary in e seeking the doore.

e Ebr.finding.

12 ¶ Then the men sayde vnto Lot, whome hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in ỹ citie, bring it out of this place.

f This pyaueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. Chap.18.20.

13 For we f will destroy this place, because the * cry of them is great before the Lorde, and the Lorde hath sent vs to destroye it.

14 Then Lot went out and spake vnto his sonnes in law, which ‖maried his daughters, and saide, Arise, get you out of this place: for the Lord will destroy the citie: but hee seemed to his sonnes in lawe as though he had mocked.

‖ Or, should marrie.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters ‡ which are here, least thou be destroyed in the punishment of the citie.

‡ Ebr. which are found.

16 And [as] hee h prolonged the time, * the men caught both him and his wife, and his two daughters by the handes (the Lord being merciful vnto him) and they brought him forth, & set him without the citie.

h The mercie of God striueth to ouercome mans slownes in following Gods calling. Wisd.10.6.

17 ¶ And when they had brought them out, [the Angel] saide: Escape for thy life: i looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

i He willed him to flee frō Gods iudgements, and not to be lothe to depart from that rich countrey and full of daine pleasures,

18 And Lot saide vnto them, Not so, I pray thee, my Lord.

19 Behold nowe, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in ỹ mountaine, lest [some] euil take me, and I dye.

20 See nowe this citie hereby to flye vnto, which is a little one: oh let me escape thither: is it not a k litle one, and my soule shall liue?

k Though it be little, yet it is great ynough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.

21 Then he said vnto him, Behold, I haue receiued l thy request also cōcerning this thing, that I will not ouerthrowe this citie, for the which thou hast spoken.

l Ebr. thy face.

22 Haste thee, saue thee there: for I can do nothing till thou be come thither. Therefore the name of the citie was called m Zoar.

m Because Gods commandement was to destroy the citie and to saue Lot.

23 ¶ The sunne did rise vpon ỹ earth, when Lot entred into Zoar.

24 Then the Lord* rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

n Which before was called Belah, chap.14.2. Deut.29.23. Iſai 13.19.ierc. 50.40. ezek. 16.49. hoſ.11. 8. amos 4.11. luke 17.29. iude 7.

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.

26 ¶ Now his wife behinde him looked back, and she became a n pillar of salt.

27 ¶ And Abraham rising vp early in the morning [went] to ỹ place, where he had stand before the Lord,

28 And looking toward Sodom and Gomorah and toward all the land of the plaine, beholde, he sawe the smoke of the lande mounting vp as the smoke of a fornace.

o As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he o feared to tarie in Zoar, but dwelt in a caue, her, and his two daughters.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

31 And the elder saide vnto the ponger, Our father is olde, and there is not a man in the p earth to come in vnto vs after the maner of all the earth.

p Meaning, in the countrey, which ỹ Lorde had now destroyed.

32 Come, we will make our father q drinke wine, and lye with him, that we may preserue seede of our father.

q For except he had bene ouercome with wine he would neuer haue done that abominable act.

33 So they made their father drinke wine that night, and the elder went and laye with her father: but hee perceiued not, neither when she lay downe, neyther when she rose vp.

34 And on the morowe the elder said to the yonger, Beholde, yester night lay

† Ebr, keepe aliue.

f Thus God permitted him to fal moſt horribly in the ſolitary mountaines, whome the wickednes of Sodō could not ouercome. f Why as they were borne in moſt horrible incest, ſo were they and their poſteritie vile and wicked.

t That is, ſone of my people: ſignifying, that they rather reioyced in their ſinne, then repented for the ſame.

I With my father: let vs make him drinke wine this night alſo, and go thou [and] lye with him, that we may † preſerue ſeede of our father.

35 So they made their father drinke Wine that night alſo, and the yonger aroſe, and lay with him, but he perceiued not, When he lay downe, neither When he roſe vp.

36 Thus were r both the daughters of Lot With childe by their father.

37 And the elder bare a ſonne, and ſhe called his name Moab: the ſame is the father of the t Moabites vnto this day.

38 And the yonger bare a ſonne alſo, and ſhe called his name u Ben-ammi: the ſame is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King, Abraham. 11 Sarah is reſtored with great gifts. 17 Abraham prayeth, and the King & his are healed.

AFterward Abraham departed thēce toward the South country & dwelled betweene Cadesh and a Shur, and ſoiourned in Gerar.

2 And Abraham ſaide of Sarah his wife, b She is my ſiſter. Then Abimelech king of Gerar ſent & tooke Sarah.

3 But God came to Abimelech in a dreame by night, and ſaide to him, Behold, c thou art but dead, becauſe of the woman, which thou haſt taken: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neere her) And hee ſayde, Lord, Wilt thou ſlaye euen d the righteous nation?

5 Saide not hee vnto me, She is my ſiſter? yea and the her ſelfe ſaid, He is my brother: With an vpright e minde, and f innocent handes haue I done this.

6 And God ſaid vnto him by a dreame, I knowe that thou diddeſt this euen With an vpright minde, and I g kept thee alſo that thou ſhouldeſt not ſinne againſt me: therefore ſuffered I thee not to touche her.

7 Nowe then deliuer h man his wife againe: for he is a h Prophet, and he ſhal pray for thee that thou mayeſt liue: but if thou deliuer her not againe, be ſure that thou ſhalt die the death, thou, and all that thou haſt.

8 Then Abimelech riſing vp early in the morning called all his ſeruants, and tolde all theſe things † vnto them, and the men were ſore afraide.

9 Afterward Abimelech called Abraham, and ſaid vnto him, What haſt thou done vnto vs? and What haue I offended thee, that thou haſt brought on me and on my k kingdom [this] great ſinne? thou haſt done thinges vnto mee that ought not to be done.

10 So Abimelech ſayde vnto Abraham, what ſawest thou that thou haſt done this thing?

11 Then Abrahā anſwered, Becauſe I thought [thus,] Surely the l feare of God [is] not in this place, and they will ſlay me for my Wiues ſake.

12 Yet in very deede ſhe is my m ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now Whē God cauſed me to wander out of my fathers houſe, I ſaid then to her, This is the kindneſſe that ỹ ſhalt ſhewe vnto me in all places where We come, * Say ỹ of me, He is my brother.

14 Then tooke Abimelech sheep and beeues, and men ſeruants, and women ſeruants, & gaue them vnto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Beholde, my lande [is] ‖ before thee: dwell Where it pleaſeth thee.

16 Likewiſe to Sarah he ſaide, Behold, I haue giuē thy brother a thouſād pieces of ſiluer: beholde, he is the n vaile of thine eyes to al ỹ are With thee, and to all [others:] & ſhe was o thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women ſeruants: and they bare children.

18 For the Lorde p had ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Iſhmael mocketh Izhak. 14 Hagar is caſt out With her ſonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham calleth vpon the Lord.

NOwe the Lorde viſited Sarah, as he had ſayde, and did vnto her * according as hee had promiſed.

2 For* Sarah conceiued, and bare Abraham a ſonne in his ‡ olde age, at the ſame ſeaſon that God tolde him.

3 And Abraham called his ſonnes name that Was borne vnto him, Which Sarah bare him, Izhak.

4 Then Abraham circumciſed Izhak his ſonne, When he Was eight daies olde, * as God had commaunded him.

5 So

a Which was toWarde Egypt.
b Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.
c So greatly God deteſteth the breache of marriage.
d The infidels confeſſed that God Would not punish but for iuſt occaſion: therefore When ſoeuer he puniſheth, the occaſion is iuſt.
e As one falling by ignorance, and not doing euil of purpoſe.
f Not thinking to do any man harme.
g God by his holy Spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.
h That is, one, to whome God reueleth himſelfe familiarly.
i For ỹ prayer of the godly is of force toWards God.
† Ebr. in their eares.

k The wickednes of the king bringeth Gods wrath vpon the whole realme.

l He theWeth that no honeſtie can be hoped for, Where the feare of God is not.

m By ſiſter, he meaneth his coſin germain, and by daughter, Abrahams neece, chap. 11. 29. for ſo the Ebrewes vſe theſe woordes, Chap 12.13.

n Or, is at thy commandement.

n Such an head, as With Whome thou mayeſt be preſerued from all dangers.

o God cauſed this heathen king to reproue her, becauſe ſhe diſſembled, ſeeing that God had giuen her a husband, as her baile and defence.

p Hee taken away frō them the gift of conceiuing.

1 So

k The wickednes of the king bringeth Gods wrath vpon the whole realme.

l He theWeth that no honeſtie can be hoped for, Where the feare of God is not.

m By ſiſter, he meaneth his coſin germain, and by daughter, Abrahams neece, chap. 11. 29. for ſo the Ebrewes vſe theſe woordes, Chap 12.13.

n Or, is at thy commandement.

n Such an head, as With Whome thou mayeſt be preſerued from all dangers.

o God cauſed this heathen king to reproue her, becauſe ſhe diſſembled, ſeeing that God had giuen her a husband, as her baile and defence.

p Hee taken away frō them the gift of conceiuing.

Chap. 17.19. and 18.10.

Matth. 1.2. actes 7.8. galat. 4.23. hebr. 11.11.

a Therefore the miracle was greater.

Chap. 17.12.

5 So Abraham was an hundreth yeere olde, when his sonne Izhak was borne vnto him.

6 Then Sarah sayde, God hath made me to reioyce: all that heare will reioyce with me.

b She acknowledgeth her selfe of ingratitude that she did not beleeue the Angel.

7 Againe she said, b who would haue saide to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew & was weaned: and Abraham made a great feast the same day that Izhak was weaned.

c Her derided Gods promes made vnto Izhak which the Apostle calleth persecution, Gal.4.29. Gal.4.30.

9 And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) c mocking.

10 Wherefore she said vnto Abraham, * Cast out this bonde woman and her sonne: for the sonne of this bond woman shal not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 But God said vnto Abrahã, Let it not be grieuous in thy sight for ỹ childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be d called.

d The promised seede shalbe counted from Izhak, and not from Ishmael, Rom.9.7. Heb.11.18.

13 As for the sonne of the bond woman, I will make him e a nation also, because he is thy seede.

e The Ishmaelites shall come of him.

14 So Abraham arose vp early in the morning, and tooke bread, & a bottell of water, and gaue it vnto Hagar, putting it on her shoulder & the childe [also,] and f sent her away: Who departing wandred in the wildernes of Beer-sheba.

f True faith renounceth all naturall affections to obey Gods commandement.

15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree.

16 Then she went and sate her ouer against [him] a farre of about a bowe shoote: for she said, I will not see ỹ death of the childe. and she sate downe ouer against [him,] & lift vp her voyce & wept.

g For his promes sake made to Abraham, & not because the childe had discretion and iudgement to pray.

17 Then God g heard the voyce of the childe, & the Angel of God called to Hagar frõ heauē, & said vnto her, What ayleth thee, Hagar: feare not, for God hath heard the voyce of the child where he is.

h Except God open our eyes, we can neither see, nay vse the meanes which are before vs.

18 Arise, take vp the childe, and holde him in thine hande: for I will make of him a great people.

i As touching outwarde thinges God caused him to prosper.

19 And God h opened her eyes, and she saw a well of water. so she went and filled the bottell with water, and gaue the boy drinke.

[Or, shot in the bowe and was an hunter.

20 So God was i with the childe and he greewe and dwelt in the wildernes, and was an ‖ archer.

21 And hee dwelt in the wildernes of Paran, & his mother tooke him a wife out of the land of Egypt.

22 And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abraham, saying, God [is] with thee in all that thou doest.

23 Nowe therefore sweare vnto mee here by God, that thou wilt not ‡ hurt me, nor my children, nor my childens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

‡ Ebr. deale falsely with me, or lie.

24 Then Abraha said, I wil k sweare.

k So the oth is a lawfull thing to take an othe in matters of importance, for to iustifie the truth and to assure others of our synceritie.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruãts had violently taken away.

l Wicked seruants doe many cuills vnknowen to their masters.

26 And Abimelech said, l I know not who hath done this thing: also thou tooldest me not, neither heard I [of it] but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech sayd vnto Abraham, what meane these seuen lambes, which thou hast set by themselues?

30 And hee answered, Because thou shalt receiue of mine hand [these] seuen lambs, that it may be a witnes vnto me, that I haue digged this well.

[Or, well of the othe, or, of seuen, meaning lambes.

31 Wherefore the place is called ‖ Beersheba, because there they both sware.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

32 Thus made they a m couenãt at Beer-sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, & turned againe vnto the land of the Philistims.

n That is, he worshipped God in all points of true religion.

33 And Abraham planted a groue in Beer-sheba, and n called there on the Name of ỹ Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1, 2 The faith of Abraham is proued in offring his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whome commeth Rebekah.

AND after these thinges God did o proue Abraham, and said vnto him, Abraham. who answered, ‡ Here am I.

Hebr.11.17.

‡ Ebr. Lo, I.

2 And he said, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of a Moriah, & b offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.

a Which signifieth ỹ feare of God, in the which place he was honoured, and Salomon afterward built the Temple.

b Herein stood the chiefest point of his temtation, seeing he was commanded to offer vp him in whom God had promised to bleste all the nations of the worlde.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offring, and rose vp and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre of,

5 And saide vnto his seruants, Abide you here with the asse: for I & the childe will go yonder and worship, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offring, and layed it vpon Izhak his sonne, and hee tooke the fire in his hande, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire and the wood, but where is the lambe for the burnt offring?

8 Then Abraham answered, My sonne, God will [d] prouide him a lamb for a burnt offring: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and [c] bound Izhak his sonne * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lorde called vnto him from heauē, saying, Abraham, Abrahā. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now I [f] knowe that thou fearest God, seeing for my sake ‖ thou hast not spared thine [‡] onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde [him] caught by the hornes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offring in the steade of his sonne.

14 And Abraham called the name of that place, ‖ Jehouah-ireh, as it is saide this day, In the mount will the Lorde [g] be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And saide, * By [h] my selfe haue I swome (saith the Lorde) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, & will greatly multiply thy seede, as the starres of the heauen, & as the sande which is vpon the sea shore, and thy seed shall possesse the ‖ gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp & went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 [To wit,] Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

22 And Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, she bare also Tebah, and Gahan, and Thahash and Maachah.

c He doubted not, but God would accomplish his promes though he should sacrifice his sonne.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement whereunto he shewed himselfe obedient. Iames 2.21.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ Or, and hast not withholden thine onely sonne from me.

‡ Ebr. thy sone, thine onely sonne.

‖ Or, the Lord will see, or prouide.

g The name is changed, to shew that God doeth both see and prouide seasonably for his, and also ordinarily is seene and felt in time conuenient. Psal. 105.9. eccles. 44.21. 1. mac. 2.52. Luke 1.73. Hebr. 6.13.

h Signifying, that there is no greater ehe?e.

‖ Or, holdes. Chap. 12.3. and 18.18. eccles. 44.22. actes 3.25. gal. 3.8.

‖ Or, of the Syrians.

i Concubine is oftentimes taken in the good part, for those women which were inferior to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He byeth a field, to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and seuen yeere olde ([‡] so long liued she)

‡ Ebr. the yeres of the life of Sarah.

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah & to weepe for her.

3 ¶ Then Abraham [a] rose vp from the sight of his corps, and talked with the [‡] Hittites, saying,

4 I am a stranger, and a forreiner among you, giue me a possession of burial with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead [therein.]

7 Then Abraham stood vp, & bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be [‡] your minde, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ‖ of Mach-

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

‡ Ebr. sonnes of Heth.

b That is, godly or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie commeth of God.

‡ Ebr. in your soule.

‖ Or, double caue, because one was within another.

Machpelah, which he hath in the end of his field: that he would giue it me for as much ‡ money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: [euen] in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham d bowed him selfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of ỹ countrey, saying, Seeing thou [wilt giue it,] I pray thee, heare mee, I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land [is worth] foure hundreth e shekels of siluer: what [is] that betweene me and thee? burie therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, [euen] foure hundreth siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron [which was] in Machpelah, and ouer against Mamre, [euen] the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, [euen] of all that ‖ went in at the gates of his citie.

19 And after this, Abraham buryed Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde ỹ the caue, that is therein, was made sure vnto Abraham for a possession of buriall f by ỹ Hittites.

‡ Ebr. in full siluer.

c Meaning all the citizens and inhabitants.

d To shewe that he had the in good estimation and reuerence.

e The common shekel is about 20. peace, so then 400. shekels mount to 33. poūd 6. shillings and 8. pence, after 5. shillings sterling the ounce.

‖ Or, citizens.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His diligence toward his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent and she agreeth. 67 And is maried to Izhak.

NOw Abrahā was old, [and] ‡ striken in yeeres, and the Lorde had blessed Abraham in all things.

‡ Ebr. come into dayes.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *a Put now thine hand vnder my thigh,

3 And I will make thee b sweare by the Lorde God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

5 And the seruant saide to him, What if the woman will not come with me to this land: shal I bring thy sonne againe vnto ỹ land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, * Vnto thy seede will I giue this land, he shal send his Angel before thee, ỹ thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the woman wil not folowe thee, then shalt thou be ‡ discharged of this mine othe: only bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, ỹ departed: (for he [had] all his masters goods in his hand:) [and] so he arose, and went to Aram Naharaim, vnto ỹ e citie of Nahor.

11 And hee made his camels to ‡ lye downe without the citie by a wel of water, at euentide about the time that [the women] come out to draw [water.]

12 And he sayd, O f Lorde God of my master Abraham, I beseeche thee, [send] me good speede this day, and shew mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 g Graunt therefore that the maide, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say drinke, and I will giue thy camels drinke also: may be she that thou hast ordeyned for thy seruant Izhak: and thereby shall I knowe that thou hast shewed mercy on my master.

15 ¶ And now yer he had left speaking, behold,

Chap. 47. 29. a Which ceremonie declared the seruāts obedience towards his master, and the masters power ouer ỹ seruant.

b This sheweth that an othe may be required in a lawfull cause.

c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marying with the vngodly are set forth in sundry places of the Scriptures.

d Lest he should lose the inheritance promised, Chap. 12. 7. & 13. 15. & 15. 18. and 26. 4.

‡ Ebr. innocent.

‖ Or, Mesopotamia, or Syria of the two floodes to wit, of Tygris and Euphrates.

e That is, to Charan.

‡ Ebr. to bowe their knees.

f He groundeth his prayer vpon Gods promes made to his master.

‖ Or, cause me to meete.

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his name and ar-rodding to his worde.

behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah ỹ wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknowen of man) and she i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, & saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke * sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

i Here is declared that God euer heareth the prayers of his, and graunteth their requestes.

* Ebr. my lord.

19 And when shee had giuen him drinke, she said, I will drawe water for thy camels also vntill they * haue dronken ynough.

* Ebr. haue made an end of drinking.

20 And she powred out her pitcher into the trough speedily, & ranne againe vnto the well to drawe water, and she drewe for all his camels.

21 So ỹ man wondred at her, & helde his peace, to know whether ỹ Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golde ‖ abillement of half a [shekel] weight, and two bracelets for her hands, of tenne shekels weight of golde:

‖ Or, earing.

k God permitted many things both in apparell and other things, which are now forbid: specially when they apperteine not to our mortification.

23 And he said, k whose daughter art ỹ? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

l The golden shekell is here mentioned not that of siluer.

24 Then she saide to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed [be] the Lorde God of my master Abrahã, which hath not withdrawẽ his mercy m & his trueth from my master: for when I was in the way, the Lorde brought me to my masters brethrens house.

m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 (Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene ỹ earings & the bracelets in his sisters hãds, & when he heard the wordes of Rebekah his sister, saying, Thus saide ỹ man vnto me, then he went to the man, & lo, n he stood by the camels at the well.

n For he waiteth on Gods hand, who had now heard his prayer.

31 And he saide, Come in thou blessed of the Lorde: wherefore standest thou without, seeing I haue prepared the house, and roume for the camels:

32 (Then ỹ man came into ỹ house, and o he vnladed the camels, & brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

o To wit, Laban.

33 Afterward ỹ meate was set before him: but he said, I p will not eat, vntill I haue saide my message. And hee saide, Speake on.

p The gentle intertainment of strangers vsed among the godly fathers.

34 Thẽ he said, I am Abrahãs seruãt,

35 And the Lord hath q blessed my master wonderfully, ỹ he is become great: for he hath giuen him sheepe, & beeues, and siluer, & gold, and menseruants, and maid seruants, and camels, and asses.

q To blesse, signifieth here to enrich, or increase with substance, as the text in the same verse declareth.

36 And Sarah my masters wife hath borne a sõne to my master, whẽ she was old, & vnto him hath he giuẽ al ỹ he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the r Canaanites, in whose land I dwell:

r The Canaanites were accursed and therefore the godly could not ioyne with them in mariage.

38 But thou shalt goe vnto my s fathers house and to my kinred, and take a wife vnto my sonne.

s Meaning, among his kinsfolkes, as verse 40.

39 Then I saide vnto my master, What if the woman will not folowe me?

40 who answered me, The Lorde, before whõ I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of t mine othe, when thou commest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

t Which by mine authoritie I caused thee to make.

42 So I came this day to ỹ well, and said, O Lord, the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

‖ Or, way.

43 Behold, *I stand by ỹ well of water: whẽ a virgin cõmeth forth ỹ to drawe water, & I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

* Verse 13.

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lorde hath ‖ prepared for my masters sonne.

‖ Or, shewed.

45 And before I had made an end of speaking in mine u heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drewe water. Then I saide vnto her, Giue me drinke, I pray thee.

u Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

46 And she made haste, and tooke downe

dowme her pitcher from her [shoulder,] and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe & worshipped the Lord, & blessed the Lord God of my master Abrahã, which had brought me the ‡ right way to take my masters brothers daughter vnto his sonne.

49 Nowe therefore, if ye will deale mercifully and truely with my master, tell me: and if not, tell me that I may turne me to þ ² right hand or to the left.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: we can not therfore say vnto thee, [neither] euill nor good.

51 Behold, Rebekah [is] before thee, take [her] & go, þ she may be thy masters sonnes wife, euen as þ Lord hath ‖ said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then þ seruant tooke forth iewels of siluer, and iewels of gold, & rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, [both] he, and the men that were with him, and taried al night. and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least ‡ ten dayes: then shall she go.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may go to my master.

57 Then they saide, We will call the maide, and aske ‡ her ‡ consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will go.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, & saide vnto her, Thou art our sister, grow into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, & her maids, & rode vpon þ camels, & folowed þ man. & the seruãt tooke Rebekah, & departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak wẽt out to ᶜ pray in the field toward þ euening: who lift vp his eyes & looked, & behold, þ camels came.

64 Also Rebekah lift vp her eyes, and whẽ she saw Izhak, she lighted downe from the camel.

65 (For the had said to þ seruant, who is yonder man, that cõmeth in the fielde to meete vs? and the seruant had saide, It is my master) So she tooke ᶠ a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, & she was his wife, and he loued her: so Izhak was ‖ comforted after his mothers [death.]

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abrahã had taken ² him another wife called Keturah, 2 which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And þ sonnes of Dedan were Asshurim, & Letushim, & Leummim.

4 Also the sonnes of Midian [were] Ephah, and Epher, and Hanoch, and Abida, & Eldaah. all these were þ sonnes of Keturah.

5 ¶ And Abrahã gaue ‡ al his goods to Izhak,

6 But vnto the b sonnes of the ᶜ concubines, which Abrahã had, Abrahã ᵈ gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yeere.

8 Then Abrahã yelded the spirit, and died in a good age, an olde man, and of great yeeres, and was ᵉ gathered to his people.

9 And his sonnes, Izhak, & Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * fielde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And

y Or, she shewed what is our duetie, when we haue receiued any benefite of the Lord.
‡ Ebr. in the way of trueth.
z If you will freely & faithfully giue your daughter to my masters sonne.
a That is, that I may proude els where.
b So soone as they perceiue that it is Gods ordinance they yeelde.
‖ Or, at thy cõmandement.
‖ Or, ordeined.

Verse 56. & 59.

‡ Ebr. dayes, or ten.

c This sheweth that parẽts haue not authoritie to marie their children without consent of the parties.
‡ Ebr. her mouth.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

¹ Whiles Sarah was yet aliue.

Chap. 16. 14. and 25. 11.

c This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accomplishment thereof.

f The custome was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
‖ Or, had left mourning for his mother.

1 Chro. 1. 32.

‡ Ebr. al that he had.
b For by the vertue of gods word he had not onely Izhak, but begat many mo.
c Reade, Chap. 22, 24.
d To auoide the dissention that els might haue come because of the heritage.
e Hereby the ancients signified, that man by death perished not wholly: but as the soules of the godly liued after in perpetuall ioye, so the soules of the wicked in perpetuall paine. Chap. 23. 16.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

Chap. 16.14. and 24.62.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar þ Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: þ ‡ eldest sonne of Ishmael [was] Nebaioth, then Kedar, and Abdeel, and Mibsam,

1.Chro.1.29.

‡ Ebr. first borne.

14 And Mishma, & Dumah, & Massa,
15 Hadar, & Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, & these are their names, by their townes and by their castels: [to wit,] twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeere, & hee yeelded the spirit, & died, and was gathered vnto his [i] people)

[i] Which dwelt among the Arabians, and were separate from the brethren.

18 And they dwelt from Hauilah vnto Shur, þ is towards Egypt, as thou goest to Asshur. [Ishmael] ‖ dwelt [s] in the presence of all his brethren.

‖ Or, his lot fell.

[s] He meaneth that his lot fell to dwel among his brethr, as the Angel promised, chap. 16.12.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak,

20 And Izhak was fourty yere old, when hee tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, [and] sister to Laban the Aramite.

‖ Or, Syrian of Mesopotamia.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, & Rebekah his wife conceiued,

22 But the children ‖ stroue together within her: therefore she saide, Seeing [it is] so, why am I [h] thus? wherefore she went [i] to aske the Lord.

‖ Or, hurt one another.

[h] That is, with childe, seeing one shal destroy another.

[i] For, that is the onely refuge in al our miseries.

23 And the Lord saide to her, Two nations [are] in thy wombe, and two maner of people shall be deuided out of thy bowels, and the one people shalbe mightier then the other, and the * elder shall serue the yonger.

Rom.9.12.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twins [were] in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garmẽt, and they called his name Esau.

Hose.12.3. mat.1.2.

26 * And afterward came his brother out, and his hand held Esau by þ heele: therefore his name was called Iaakob. Nowe Izhak was threescore yeere olde when [Rebekah] bare them.

27 And the boyes greewe, and Esau [was] a cunning hunter, and ‡ liued in the fields: but Iaakob was a ‖ plaine man, and dwelt in tents.

‡ Ebr. a man of the fielde.

‖ Or, simple & innocent.

28 And Izhak loued Esau, for ‡ venison [was] his meate, but Rebekah loued Iaakob.

‡ Ebr. venison in his mouth.

29 Now Iaakob sodde pottage, and Esau came from the field & was wearie.

30 Then Esau said to Iaakob, ‖ Let me eate, I pray thee, of the [pottage] so red, for I am weary. Therefore was his name called Edom.

‖ Or, feede me quickly.

31 And Iaakob saide, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what [is] then this [k] birthright to me?

k The reprobate esteeme not Gods benefites except they feele them presently, and therefore they prefer present pleasures. Hebr.12.16.

33 Iaakob then said, Sweare to me euen nowe. And he sware to him, * and [l] sold his birthright vnto Iaakob.

l Thus the wicked prefer their worldly commodities to Gods spirituall graces: but the children of God do the contrary.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, & rose vp, & went his way: So Esau contemned [his] birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stoppe his wells. 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in þ [a] land besides the first famine that was in the dayes of Abraham. wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

a In the land of Canaan.

2 For the Lord appeared vnto him, and said, [b] Go not downe into Egypt, [but] abide in the land which I shall shewe vnto thee.

b Gods prouidence alwaies watcheth to direct þ wayes of his children, Chap.13.15. and 15.18.

3 Dwell in this land, and I will be with thee, & will blesse thee: for to thee, & to thy seede I will giue all these [c] countreys: and I will performe þ othe which I sware vnto Abraham thy father.

Chap.12.3.& 15.18.& 18. 18.& 22.18. & 28.14.

c He commendeth Abrahãs obedience, because Izhak should be the more readie to folow the like: for as God made this promes of his free mercie, so doth the confirmation thereof proceede of the same fountaine.

4 Also I will cause thy seede to multiplie as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

5 Because that Abraham obeied my voyce & kept mine [‡] ordinance, my commandements, my statutes, & my Lawes.

‡ Ebr. my keeping.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of þ place asked [him] of his wife, and he said, She is my sister: for he [d] feared to say, She is my wife, lest, [said he,] þ men of the place should kill

d Whereby we see þ feare and distrust is found in the most faithfull.

kill me, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech king of the Philistims looked out at a windowe, & lo, he sawe Izhak [c] sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and sayd, Lo, she is of a suretie thy wife, and why saydest thou, She is my sister? To whome Izhak answered, Because I thought [this,] It may be that I shall die for her.

10 Then Abimelech sayd, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and founde in the same yeere an ‖hundreth folde by estimation: and so the Lorde blessed him.

13 And the man waxed mightie, and [‡] still increased, till hee was exceeding great,

14 For he had flockes of sheepe, and heards of cattell, and a mightie householde: therefore the Philistims had [g] enuie at him,

15 In so much that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖liuing water.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well ‖Esek, because they were at strife with him.

21 Afterwarde they digged another well, and stroue for that also, and he called the name of it ‖Sitnah.

22 Then he remoued thence, and digged an other well, for the which they stroue not: therefore called he the name of it ‖Rehoboth, and sayd, Because the Lorde hath nowe made vs roume, We shall increase vpon the earth.

23 So hee went vp thence to Beersheba.

24 And the Lorde appeared vnto him the same night, and sayd, I am the God [i] of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiplie thy seede for my seruant Abrahams sake.

25 Then he built an [k] altar there, and called vpon the name of the Lorde, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath [one] of his friends, and Phichol the captaine of his armie.

27 To whome Izhak sayd, Wherefore come ye to me, seeing ye hate me and haue put me away from you?

28 Who answered, We sawe certainly that the Lorde was with thee, and we thought [thus,] Let there be nowe an othe betweene vs, [euen] betweene vs and thee, and let vs make a couenant with thee,

29 [l] If thou shalt doe vs no hurt, as we haue not touched thee, & as we haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, the blessed of the Lord, [doe this.]

30 Then he made them a feast, & they did eate and drinke.

31 And they rose vp betimes in the morning, & sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came & tolde him of a well, which they had digged, and sayd vnto him, We haue found water.

33 So he called it ‖Shibah: therefore the name of the citie is called ‖Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, & Bashemath the daughter of Elon an Hittite [also.]

35 And they ‖were a griefe of minde to Izhak and to Rebekah.

c Or, shewing some familiar signe of loue, whereby it might bee knowen that she was his wife.

f In all ages men were perswaded that Gods vengeance should light vpo wedlock breakers.

‖Or, an hundreth measures.

‡Ebr. he went forth going & increasing.

g The malicious enuie always the graces of God in others.

h The Ebrew worde signifieth a flood, or valley, where water at any time runneth.

‖Or, springing.

‖Or, contention, strife.

‖Or, hatred.

[j] Or, largenes, roume.

i God assureth Izhak against all feare by rehearsing the promes made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Ebrews in swearing begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraide lest that come to them which they would doe to other.

[i] Or, othe.

[k] Or, the well of the othe.

Chap. 27. 46.

‖Or, disobedience and rebellious.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell, 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob and threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Esau his eldeſt ſonne, & ſayde vnto him, My ſonne. And he anſwered him, †I am here.

2 Then he ſayd, Behold, I am nowe olde, [and] know not ᵖ day of my death:

3 Wherefore nowe, I pray thee take thine inſtruments, thy quiuer and thy bowe, and get thee to the field, that thou mayeſt †take me ſome venilon.

4 Then make me ſauorie meat, ſuch as I loue, and bring it me that I may eate, [and] that my [a] ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Esau his ſonne) and Esau went into the fielde to hunt for venilon, and to bring it.

6 ¶Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Esau thy brother, ſaying,

7 Bring me venilon, and make me ſauorie meate, that I may eate & bleſſe thee before the Lord, afore my death.

8 Nowe therefore, my ſonne, heare my voyce in that which I cõmand thee.

9 [b] Get thee nowe to the flocke, and bring me thence two good kiddes of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee before his death.

11 But Iaakob ſayd to Rebekah his mother, Behold, Esau my brother [is] rough, and I am ſmoothe.

12 My father may poſſibly feele me, and I ſhall ſeeme † to him to be a ‖ mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſayde vnto him, ‖ [c] Vpon mee [be] thy curſe, my ſonne: onely heare my voyce, and go and bring me [them.]

14 So he went and fet [them,] and brought [them] to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Esau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhe couered his hands & the ſmoothe of his necke with the ſkinnes of the kiddes of the goates.

17 Afterwarde ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶And when he came to his father, he ſayd, My father. Who anſwered, I am here: who art thou, my ſonne?

19 And Iaakob ſayde to his father, [d] I am Esau thy firſt borne, I haue done as thou badeſt me, ariſe, I pray thee: ſit vp and eat of my venilon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid vnto his ſonne, Howe haſt thou found it ſo quickely my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſaid Izhak vnto Iaakob, Come nere nowe, that I may feele thee, my ſonne, whether thou be that my ſonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and ſayd, The [e] voyce [is] Iaakobs voyce, but the hands [are] the hands of Esau.

23 (For he knew him not, becauſe his hands were rough as his brothers Esaus hands: Wherefore he bleſſed him)

24 Againe he ſayd, Art thou that my ſonne Esau? who anſwered, † I.

25 Then ſayd he, Bring it me hither, and I will eate of my ſonnes venilon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Izhak ſaid vnto him, Come nere nowe, and kiſſe me, my ſonne.

27 And he came nere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, & ſaid, Behold, the ſmell of my ſonne [is] as the ſmell of a fielde, which the Lord hath bleſſed.

28 * God giue thee therefore of ᵖ dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine. Hebr. 11. 20.

29 Let people be thy ſeruants, and nations bow vnto thee: be lorde ouer thy brethren, & let thy mothers children honor thee. curſed [be he] that curſeth thee, and bleſſed [be he] that bleſſeth thee.

30 ¶And when Izhak had made an end of bleſſing Iaakob, & Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Esau his brother from his hunting,

31 And he alſo prepared ſauoury meat and brought it to his father, and ſaid vnto his father, Let my father ariſe, & eate of his ſonnes venilon, that thy ſoule may bleſſe me.

32 But

†Ebr. Lo, I.

†Ebr. hunt.

a The carnall affection, which he bare to his ſonne, moue him to forget ᵖ which God ſpake to his wife, Chap. 25. 23.

b This ſubtilitie is blameworthie becauſe he ſhuld haue tarried till God had performed his promes.

†Ebr. before his eyes.

‖ Or, as though I would deceiue him.

‖ Or, I wil take the danger on me.

c The aſſurance of Gods decree made her bolde.

d Although Iaakob was aſſured of this bleſſing by fayth: yet he did euill to ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.

e This declareth that he ſuſpected ſome thing, yet God would not haue his decree altered.

†Ebr. I am.

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, [euē] thy first borne Esau.

33 Then Izhak was [i] striken with a marueilous great feare, and sayd, Who [and] where [is] he that hunted bemlon, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the wordes of his father, he cried out with a great crie and bitter, out of measure, and said vnto his father, Blesse me, [euen] me also, my father.

35 Who answered, thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he sayde, Was he not iustly called [g] Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, nowe hath he taken my blessing. Also he sayd, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and sayd vnto Esau, Beholde, I haue made him [h] thy lorde, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, & vnto thee nowe what shal I doe, my sonne?

38 Then Esau sayde vnto his father, Hast thou but one blessing my father? blesse me ‖ [euen] me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and sayd vnto him, Beholde, the fatnesse of the earth shall be thy dwelling place, and [thou shalt haue] of the dewe of heauen from aboue.

40 And [i] by the sworde shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father wil come shortly, [l] then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her yonger sonne, and sayd vnto him, Beholde, thy brother Esau [m] is cōforted against thee, [meaning] to kill thee:

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while vntil thy brothers fiercenes be swaged,

45 And til thy brothers wrath turne away from thee, & he forget the things, which thou hast done to him: then will I send and take thee from thence: why shoulde I be [n] depriued of you both in one day?

46 Also Rebekah sayd to Izhak, * I am wearie of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of [p] the daughters of the land, what auaileth it me to liue?

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

‖ Or, sufficiently.

g In the chap. 25. he was so called because he lyde his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

h For Izhak did this as he was the minister and Prophet of God,

‖ Or, I am also (thy sonne.) Hebr. 12.17.

i Because thine enemies shalbe round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie, Obadi. 1.10.

l Hypocrites onely abstaine from doing euil for feare of men.

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne will kill the godlye: and the plague of God will afterward light on the wicked sonne. Chap. 26. 35.

o Which were Esaus wiues.

p Hereby she persuaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and [a] blessed him, and charged him, and sayde vnto him, Take not a wife of [b] daughters of Canaan.

2 Arise, get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, [euen] to thee & to thy seede with thee, that thou mayest inherite the land (wherein thou art a [b] stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, & giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And [that] Iaakob had obeyed his father & his mother, and was gone to Padan Aram:

8 Also Esau seeing that [p] daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke ‖ vnto the wiues, [which he had,] Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Nowe Iaakob departed from

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion. Hosea. 12.12. Chap. 24.10.

‖ Or, almighty.

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

‖ Or, besides his wiues.

c Thinking hereby to haue reconciled him selfe to his father, but all in vaine: for he taketh not away the cause of the euil.

Beer-sheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, & tooke of the stones of the place, and laid vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stoode a [d]ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

13 *And beholde, the Lord stoode aboue it, and said, I am the Lord God of Abraham thy father, & the God of Isahak: the land, vpon the which thou sleepest, [e]will I giue thee and thy seede.

14 And thy seede shalbe as the dust of the earth, and thou shalt spread abroade *to the West, and to the East, and to the North, and to the South, & in thee and in thy seede shall all the *families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntil I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayd, Surely the Lorde is in this place, and I was not aware.

17 And he was [f]afraide, and sayde, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that he had laide vnder his head, and [g]set it vp [as] *a pillar, and powred oyle vpon the top of it.

19 And he called ‖ name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If [h] God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, & clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp [as] a pillar, shalbe Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeere for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yere more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

Then Iaakob [a]lift vp his feete & came into the [b]East countrey.

2 And as he looked about, beholde there was a well in the fielde, [b] and lo, three flockes of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, & they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon ‖ welles mouth in his place.

4 And Iaakob sayd vnto them, My [c]brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who sayd, We know him.

6 Againe he sayd vnto them, [d]Is he in good health? And they answered, He is [in good health], & beholde, his daughter Rahel commeth with the sheepe.

7 Then he said, Lo, [it is] yet hie day, neither [is it] time that the cattell should be gathered together: water ye ‖ sheepe and goe feede [them.]

8 But they sayde, we may not vntill all the flockes be brought together, and [til men] rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers ‖ brother, and that he was Rebekahs sonne) then she ran and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him & kissed him, and brought him to his house: and he tolde Laban [e] all these things.

14 To whom Laban sayd, Wel, thou art my [f]bone and my flesh. and he abode with him the space of a moneth.

15 ¶ For Laban sayd vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, What [shall be] thy wages?

16 Now

d Chilt is the ladder where by God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, and we by him ascend into heauen. Chap. 15.1. & 48.3.

e He felt the force of this promes onely by faith: for all his life time he was but a stra̅ger in this land. Deut. 12.20. and 19.14. Chap. 12.3. & 18.18. & 22.18. & 26.4.

f He was touched with a godly feare & reuerence.

g To be a remembrance onely of the vision shewed vnto him. Chap. 31.13. ‖ Or, house of God.

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankfull.

a That is, he went forth on his iourney. ‖ Ebr. to the land of the children of the East.

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in these dayes the custome was to call euen strangers, brethren.

d Or, is he in peace? by the which woorde the Ebrewes signifie all prosperitie.

e That is, the cause why he departed from his fathers house, & what he sawe in the way.

f That is, of my blood and kinred.

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

‖ Or, bleare eyed.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I wil serue thee seuen yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeres for Rahel, and they seemed vnto him but a fewe dayes, because he loued her.

g Meaning, after that the yeres were accomplished.

‡ Ebr. my dayes are full.

21 Then Iaakob saide to Laban, Giue [me] my wife that I may go in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

h The cause why Iaakob was deceiued was, that in olde time the wife was couered with a vayle, when she was brought to her husband in signe of chastitie & shamefastnes.

23 But h when euening was come, hee tooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Laba gaue his mayd Zilpah to his daughter Leah, [to be] her seruat.

25 But when the morning was come, beholde, it was Leah. Then saide he to Laban, Wherefore hast thou done thus to me: did not I serue thee for Rahel: Wherefore then hast thou beguiled me?

i Hee esteemed more the profite that he had of Iaakobs seruice then either his promes or the maner of the countrey, though he alleaged custome for his excuse.

26 And Laban answered, It is not the i maner of this place, to giue the yonger before the elder.

27 Fulfil seuen yeres for her, & we wil also giue thee this for the seruice, which thou shalt serue me yet seuē yeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to [be] his wife.

29 Laban also gaue to Rahel his daughter Bilhah his maide [to be] her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres mo.

‡ Ebr. opened her wombe.

k This declareth that oftimes they which are despised of men, are fauoured of God.

l Hereby appeared, that she had recourse to God in her affliction.

31 Cwhen the Lord sawe that Leah was despised, hee ‡ made her k fruitfull: but Rahel [was] barren.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the l Lord hath looked vpon my tribulation, now therefore mine husband will m loue me.

m For children are a great cause of mutuall loue betweene man and wife.

33 And she conceiued againe, and bare a sonne, and said, because the Lord heard that I was hated, hee hath therefore giuen me this [sonne] also, and she called his name Simeon.

34 And she conceiued againe and bare a sonne, and said, Now at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Now will I ‖ praise the Lord: * therefore she called his name Iudah, and ‡ left bearing.

‖ Or, confesse. Matth. 1. 2.

‡ Ebr. stoode from bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren giue their maides vnto their husband, and they beare him children. 15 Leah giueth mādrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very riche.

AND when Rahel sawe that she bare Iaakob no children, Rahel enuied her sister, and saide vnto Iaakob, Giue me children, or els I die.

a It is onely God that maketh barren & fruitfull, and therefore I am not in faule.

2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in a Gods steade, which hath withholden from thee the fruite of the wombe?

b I will receiue her children on my lappe, as though they were mine owne.

‡ Ebr. I shalbe builded.

3 And she saide, Beholde my mayde Bilhah, goe in to her, and she shall beare vpon my b knees, and ‡ I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, & Iaakob went in to her.

5 So Bilhah conceiued & bare Iaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen mee a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels mayde conceiued againe, and bare Iaakob the second sonne.

‡ Ebr. wrestlings of God.

c The arrogancie of mās nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

8 Then Rahel said, With ‡ c excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hande: and she called his name, Naphtali.

9 And when Leah sawe that she had left bearing, she tooke Zilpah her maid, and gaue her Iaakob to wife.

10 And Zilpah Leahs maide bare Iaakob a sonne.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, chap. 49. 19.

11 Then said Leah, d A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Iaakob an other sonne.

13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Aher.

e Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.

14 CNow Reuben went in the dayes of the wheate haruest and found e mandrakes in the field and brought them vnto his mother Leah. Then saide Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small

C iii. matter

matter for thee to take mine husband, except thou take my sonnes mandrakes also: Then saide Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and saide, Come in to me, for I haue [e]bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, & she conceiued, & bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen [mee] my reward, because I gaue my [f] maide to my husband, and she called his name Iissachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah saide, God hath endued me with a good dowrie: now will mine husband dwel with me, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 [g] And God remembred Rahel, & God heard her, [h] & opened her wombe.

23 So she conceiued & bare a sonne, and said, God hath taken away my [i] rebuke.

24 And she called his name Ioseph, saying, The Lord will giue mee yet an other sonne.

25 [k] And assone as Rahel had borne Ioseph, Iaakob said to Laban, Sende me away that I may go vnto my place and to my countrey.

26 Giue [me] my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now founde fauour in thy sight, [tarie: I haue] perceiued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it [thee.]

29 But hee saide vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene [l] vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee [m] by my comming: but now when shall [n] I trauel for mine owne house also?

31 Then hee saide, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, feed, [and] keepe thy sheepe.

32 I wil passe through all thy flocks this day, [and] [o] separate from them all the sheepe with litle spottes and great spottes, and all [p] blacke lambes among the sheepe, and the great spotted, and litle spotted among goates: [q] and it shalbe my wages.

33 So shal my [r] righteousnes answere for me hereafter, when it shall come for my reward before thy face, [and] euery one that hath not litle or great spottes among the goates, and blacke among the sheepe, the same shalbe [s] theft with me.

34 Then Laban said, Goe to, Would God it might be according to thy saying.

35 Therefore [t] he tooke out the same day the hee goates that were partie coloured and with great spottes, and all the shee goats with litle & great spottes, [and] all that had white in them, and all the [u] blacke among the sheepe, and put them in the keeping of his sonnes.

36 And he set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 [x] Then Iaakob [y] tooke roddes of greene popular, and of hasel, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the roddes.

38 Then he put the roddes, which he had pilled, in the gutters [and] watering troughes, when the sheep came to drinke, before the sheepe: (for they were in heat, when they came to drinke)

39 And the sheepe [z] were in heate before the roddes, & [aa] afterward brought foorth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambs, and turned the faces of the flocke towards [these lambes] partie coloured and all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [bb] stronger sheepe, Iaakob laid the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, & the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels and asses.

CHAP.

[e] Ebr. bying I haue bought.

[f] In steade of acknowledging her fault, she boasteth as if God had rewarded her therefore.

[g] Because trustfulnesse came of Gods blessing, who said, Increase and multiply: barrennes was counted as a curse.

[h] Or, made her fruitfull.

[i] Because trustfulnesse came of Gods blessing, who said, Increase and multiply: barrennes was counted as a curse.

[k] Or, tryed by experience.

[l] Or, with me.

[m] Ebr. at my foote.

[n] The order of nature requireth that euery one prouide for his owne family.

[o] Or, separate thou.

[p] Or, red.

[q] That which shall hereafter be thus spotted.

[r] God shall entitle for my righteous dealing by rewarding my labours.

[s] Or, counted theft.

[t] Or, Laban.

[u] Or, redde, or, browne.

[x] Iaakob here in vsed no deceit: for it was Gods commandement as he declareth in the next chap. verse. 9. and 11.

[y] Iaakob here in vsed no deceit: for it was Gods commandement as he declareth in the next chap. verse. 9. and 11.

[z] Or, conceiued.

[aa] As they which tooke the ram about September, & brought foorth the feebler in March, and lambes in September.

[bb] As they which tooke the ram about September, & brought foorth the feebler in March, and lambes in September.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The covenant betweene Laban and Iaakob.

NOw he heard the [a] wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

a The children wrested in wordes that which the father dissembled in heart. for the couetous think that whatsoeuer they can not snatch, is plucked from them.

2 Also Iaakob beheelde the countenance of Laban, ‡ that it was not towardes him as in times past.

‡ Ebr. and lo, not hee with him, as yesterday, and yer yesterday.

3 And the Lord had saide vnto Iaakob, Turne againe vnto the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel ‡ Leah to ‖ fielde vnto his flock.

5 Then said he vnto them, I see your fathers countenance, that it is not towardes me ‡ as it was wont, ‡ the [b] God of my father hath bene with me.

‡ Eb. as yesterday and before yesterday.

b The God whom my father worshipped.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God suffred him not to hurt me.

‖ Or, many times.

8 If he thus said, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he said thus, the partie coloured shalbe thy reward, then bare all the sheepe particoloured.

9 Thus hath [c] God taken away your fathers ‖ substance, and giuen it me.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, & not though deceit.

‖ Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spottes spotted.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee saide, Lift vp now thine eyes, & see all the hee goats leaping vpon the shee goates that are partie coloured, spotted with litle & great spottes: for I haue seene all that Laba doth vnto thee.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth hee had taught his wiues the feare of God: for he talketh as though they knewe this thing. Chap. 28. 18.

13 [d] I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

14 Then answered Rahel & Leah, and saide vnto him, Haue we any more portion & inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for hee hath [e] solde vs, and hath eaten vp and consumed our money.

e Or, sold vs.

16 Therefore all the riches, which God hath taken frō our father, is ours and our childrens: now then whatsoeuer God hath said vnto thee, do it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flocks, and all his substance which hee had gotten, [to wit,] his riches, which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, Then Rahel stole her fathers [f] idoles.

f For so the word here signifieth, because Laban called them gods, verse 30.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for he told him not that he fled.

‖ Or, went away priuily from Laban.

21 So fled hee with all that hee had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

‖ Or, Euphrates.

22 And the thirde day after was it told Laban, that Iaakob fled.

23 Then he tooke his ‖ brethren wh him, and followed after him seuen dayes iourney, & ‖ ouertooke him at mount Gilead.

‖ Or, kinsfolkes and friends.

‖ Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and saide vnto him, Take heede that thou speake not to Iaakob ‡ ought sane good.

‡ Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban [also] with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, what hast thou done? ‖ thou hast euen stollen away mine heart and caried away my daughters as though they had bene taken captiues with the sword.

‖ Or, conueyed thy selfe away priuily.

27 Wherefore didest thou flee so secretly and steale away from me, & didest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe?

28 But thou hast not suffered me to kisse my sonnes & my daughters: now thou hast done foolishly in doing [so.]

29 I am ‡ able to do you euil: but the [g] God of your father spake vnto me yester night, saying, Take heede that thou speake not to Iaakob ought sane good.

‡ Ebr. power is in mine hand.

g He was an idolater, and therfore would not acknowledge the God of Iaakob for his God.

30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, [yet] wherefore hast thou stolen my gods?

31 Then Iaakob answered, and said to Laban, Because I was afraide, and thought that thou wouldest haue taken thy daughters from me.

32 [But] with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethrē what I haue [of thine,] and take it to thee, (but Iaakob wist not that Rahel had stolen them)

‖ Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tentes, but founde [them] not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles and put them in the camels ‖ litter, & sate downe vpon them) and Laban searched all the tent, but found [them] not.

‖ Or, strawe, or, saddle.

35 Then saide she to her father, ‡ My lord, be not angrie that I can not rise vp before thee: for the custome of women [is] vpon me: so he searched, but founde not the idoles.

‡ Ebr. let not anger be in the eyes of my lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and saide to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren & thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not ‖ cast their yong, & the rammes of thy flocke haue I not eaten.

‖ Or, bene barren.

39 ‡ Whatsoeuer was torne [of beasts,] I brought it not vnto thee, [but] made it good my selfe: * of mine hand didest thou require it, [were it] stollen by daye or stollen by night.

‡ Eb. the torne, or taken by pray. Exod. 22. 12.

40 I was in the day consumed with heat, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖ Or, I slept not.

41 Thus haue I bene twentie yeere in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, & the h feare of Izhak had bene with me, surely ỹ hadest sent me away now emptie: [but] God beheld my tribulation, and the labour of mine hands, and rebuked [thee] yester night.

h That is, the God whome Izhak did feare and reuerence.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore i come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp [as] a pillar:

46 And Iaakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it k Galeed.

‖ Or, the heape of witnes.

k The one nameth the place in the Syrian tongue, & the other in the Ebrew tongue.

48 For Laban saide, This heape is witnes betweene me and thee this day: therefore he called the name of it Galeed.

49 Also [hee called it] ‖ Mizpah, because he said, The Lord l looke betweene me and thee, when we shalbe ‖ departed one from another,

‖ Or, watche towre.

l To punish the trespasser.

‖ Or, hid.

50 If thou shalt vexe my daughters, or shalt take m wiues beside my daughters: [there is] no man with vs, behold, God [is] witnes betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto though couetousnes hee forced Iaakob.

51 Moreouer Laban said to Iaakob Behold the this heape, & behold the pillar, which I haue set betweene me and thee.

52 This heape [shalbe] witnes, and the pillar [shalbe] witnes, that I will not come ouer this heape to thee, & that thou shalt not passe ouer this heape and this pillar vnto me for euill.

n Behold, how the Idolaters mingle the true God with their fayned gods.

53 The God of Abraham, & the God of n Nahor, [and] the God of their father be iudge betweene vs: But Iaakob sware by the o feare of his father Izhak.

o Meaning, by the true God whome Izhak worshipped.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread, and they did eate bread, and taried all night in the mount.

‖ Or, meate.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, & Laban departing, went vnto his place againe.

p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9, 10 Hee prayeth vnto God confessing his vnworthines. 13 Hee sendeth presents vnto Esau. 24. 28 Hee wrestled with the Angel who named him Israel.

NOwe Iaakob went forth on his iourney and * the Angels of God met him.

Chap. 48. 16.

2 And when Iaakob saw them, he said, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.

‖ Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whome he gaue commaundement, saying, Thus shall ye speake to my b lord Esau: Thy seruant Iaakob saith

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promes.

saith thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeues also & asses, sheepe, and men seruants, & women seruants, and haue sent to shewe my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh both appeare.

7 Then Iaakob was c greatly afraide, and was sore troubled, and deuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob saide, O God of my father Abraham, and God of my father Izhak: Lord, which *saidest vnto me, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

Chap.31.13.

10 I am not ‡ worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my d staffe came I ouer this Iorden, & now haue I gotten two bandes.

‡ Ebr. I am lesse then all thy mercies.

d That is, poore and with one all prouision.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, [and] the e mother vpon the children.

e Meaning, he will put al to death: this manner be cōmeth of them which kill the dirt together with the yong ones.

12 For thou saidst, I will surely do thee good, and make thy seede as the sand of the sea, which can not be nombred for multitude.

13 ¶ And he taried there ‡ same night, and tooke of that which came to hand, a f present for Esau his brother:

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

14 Two hundreth shee goates, and twentie hee goates, two hundreth ewes and twentie rammes:

15 Thirtie milche camels with their coltes, fourtie kine, and ten bullockes, twentie shee asses and ten foles.

16 So he deliuered thē into ‡ hand of his seruāts, euery droue by them selues, & said vnto his seruāts, Passe before me, and put a spare betweene droue & droue.

17 And he commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose [seruant] art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be [thy] seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, he him self also is behinde vs.

19 So like wise commanded he the second & the third, and al that followed the droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him,

20 And ye shal say moreouer, Behold, thy seruant Iaakob [cōmeth] after vs (for hee thought, I g will appease his wrath with the present that goeth before me, and afterwarde I will see his face: it may be that he will ‡ accept me.)

g He thought it no losse to depart with these goodes, to the intent he might folow the vocation whereunto God called him.

‡ Ebr. receiue my face.

21 So went the present before him: but he taried ‡ night with the company.

22 And he rose vp the same night, and tooke his two wiues, & his two maides, and his eleuen children, and went ouer the forde Jabbok.

23 And he tooke them, and sent them ouer the riuer, & sent ouer that he had.

24 ¶ Nowe when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

h That is, god in forme of man.

25 And he saw that he couldne not i preuaile against him: therefore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed, as hee wrestled with him.

i For God assailed his with the one hand, and vpholdeth them with the other.

26 And he saide, Let me goe, for the morning appeareth. Who answered, *I will not let thee go, except thou blesse me.

Hose.12.4.

27 Then saide he vnto him, what is thy name? And he said, Iaakob.

28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

Chap.35.10.

k God gaue Iaakob both power to ouercome, and also the victorie of the victorie.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place Peniel: for, [said he,] I haue seene God face to face, & ‖ my life is preserued.

‖ Or, my soule is deliuered.

31 And the sunne rose to him as he passed Peniel, & he l halted vpon his thigh.

l The faithful so ouercome their temptations, that they feele the smart thereof, to the intent that they should not glorie, but in their infirmities.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau & Iaakob meete & are agreed. 11 Esau refuseth his gifts. 19 Iaakob byeth a possession. 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, & with him foure hundred men: and he a deuided the children to Leah, and to Rahel, and to the two maides.

a That if the one part were assailed, the other might escape.

2 And hee put the maides, and their children

childzen formost, and Leah ‡ her childze after, and Rahel, ‡ Joseph hindermost.

3 So he went before them and bowed him selfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the childzen, and said, who are these with thee? And he answered, [They are] the childzen whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they, and their childzen, ‡ bowed themselues.

7 Leah also with her childzen came neere ‡ made obeysance: and after Joseph and Rahel dzewe neere and did reuerence.

8 Then he saide, what meanest thou by al this dzoue, which I met? who answered, [I haue sent it,] that I may finde fauour in the sight of my lozd.

9 And Esau said, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pzay thee: if I haue found grace now in thy sight, then receiue my pzesent at mine hand: for ‖ I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pzay thee take my ‖ blessing, that is brought thee: for God hath had mercie on me, ‡ therefore I haue all things: so he ‡ compelled him, and he tooke it.

12 And he said, Let vs take our iourney and go, and I will go before thee.

13 Then he answered him, My lozde knoweth, that the childzen [are] tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdzine them one day, all the flocke would die.

14 Let now my lozd go before his seruant, and I wil dzine softly, according to the pace of the cattel, which is before me, and as the childzen be able to endure, vntill ‡ I come to my lozd vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, what [needeth] this? let me finde grace in the sight of my lozd.

16 ¶ So Esau returned, [and went] his way that same day vnto Seir.

17 And Iaakob went forwarde toward Succoth, and built him an house, and made booths for his cattel: therfore he called the name of ‡ place ‖ Succoth.

18 ¶ Afterward Iaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from ‖ Padan Aram, and pitched before the citie.

19 And there he bought a partell of ground, where he pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundzeth ‖ pieces of money.

20 And he set vp there an altar, and called § it, The mightie God of Israel.

CHAP. XXXIIII.

2 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 25 The whozedome is reuenged. 28 Iaakob reproueth his sonnes.

Then Dinah the daughter of Leah, which she bare vnto Iaakob, ᵃ went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite lozde of that countrey sawe, he tooke her, and lay with her, and ‡ defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and ‡ spake kindly vnto the maid.

4 Then saide Shechem to his father Hamor, saying, ᵇ Get me this maide to wife.

5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iaakob held his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to cõmune with him.

7 And when the sonnes of Iaakob were come out of the fielde and heard it, it grieued the men, and they were very angrie, because he had wzought ‖ villanie in Israel, in that he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

8 And Hamor cõmuned with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pzay you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the land shall be before you: dwell, and doe your bulines in it, and haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ‖ Let me finde fauour in your eyes, and I wil giue whatsoeuer ye shall appoint me.

12 ‡ Aske of me abundantly both dowzy and giftes, and I wil giue as ye appoint me,

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ Or, gift.

e By earnest intreatie.

f He promised that which (as seemeth) his mind was not to performe.

* ‖ Or, tents.

‖ Or, Mesopotamia.

‖ Or, lambes, or money so marked.

g He calleth the signe the thing, which it signifieth, in token þ God had mightily deliuered him.

a This example teacheth that too much libertie is not to be giuen to youth.

‡ Ebr. humbled her.

‡ Ebr. spake to the heart of the maide.

b This sheweth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

‖ Or, follie.

‡ Ebr. and it shall not be so done.

‖ Or, marriages.

‖ Or, grant my request.

‡ Ebr. multiplie greatly the dowrie.

me, so that ye giue me the maide to wife.
13 Then ye sonnes of Iaakob answered Shechem & Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,
14 And they said vnto them, c We can not doe this thing, to giue our sister to an vncircumcised man: for that were a d reproofe vnto vs.
15 But in this will We consent vnto you, if ye will be as We [are,] that euery man child among you be e circumcised:
16 Then will We giue our daughters to you, and We will take your daughters to vs, and will dwell with you, and be one people.
17 But if ye will not hearken vnto vs to be circumcised, then will We take our daughter and depart.
18 Now their words pleased Hamor, and Shechem Hamors sonne.
19 And the yong man deferd not to do the thing because hee loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.
20 ¶ Then Hamor and Shechem his sonne went vnto the f gate of their citie, and communed with ye men of their citie, saying,
21 These men are g peaceable with vs: and that they may dwell in the land, and do their affaires therein (for behold, the land hath rowme ynough for them) let vs take their daughters to wiues, and giue them our daughters.
22 Only herein will the men consent vnto vs for to dwell with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.
23 Shall not h their flockes and their substance and all their cattell be ours: onely let vs consent [herein] vnto them, and they will dwell with vs.
24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, [euen] all that went out of the gate of his citie.
25 And on the third day (When they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren tooke either of them his sworde & went into the citie boldly, and slew euery male.
26 They slew also Hamor and Shechem his sonne with the ‡ edge of the sworde, and tooke Dinah out of Shechems house, and went their way.
27 [Againe] ye [other] sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.
28 They tooke their sheepe, & their beeues, and their asses, and whatsoeuer was in the citie, and in the fieldes.
29 Also they caried away captiue and spoyled all their goods, and al their children and their wiues, and all that was in the houses.
30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, and made me ‖ stinke among the inhabitants of the land, [al] the Canaanites, as the Perizzites, & I being fewe in nomber, they shall gather them selues together against me, and slay me, [and] so shall I, and my house be destroyed.
31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el to builde an altar. 2 He reformeth his houshold. 5 God marketh the enemies of Iaakob afraide. 8 Deborah dyeth. 12 The land of Canaan is promised him. 18 Rahel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

THen a God said to Iaakob, Arise, go vp to Beth-el & dwell there, and make there an altar vnto God, that appeared vnto thee, *when thou fleddest from Esau thy brother.
2 Then said Iaakob vnto his household and to al that were with him, Put away the strange gods that are among you, and b clense your selues, and change your garments:
3 For We will rise and go to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in ye way which I went.
4 And they gaue vnto Iaakob al the strange gods, which [were] in their hands, and all their c earings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.
5 Then they went on their iourney, and the d feare of God was vpon the cities that were rounde about them: so that they did not follow after the sonnes of Iaakob.
6 ¶ So came Iaakob to Luz, which is in the lande of Canaan: (the same is Beth-el) he and all the people that was with him.
7 And he built there an altar, & * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.
8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder

c They made the holy ordinance of God a meane to compasse their wicked purpose.
d As it is abomination for them that are baptized to ioyne with infidels.
e Their fault is the greater, in that they make religion a cloke for their craft.
‖ Or, most honourable.
f For the people vsed to assemble there, & iustice was also ministred.
g Thus many pretende to speake for a publique profit, when they onely speake for their owne priuate gaine and commoditie.
h Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common welth.
i For they were the chiefe of the companie. Chap. 49.6.
k The people are punished with their wicked princes.
‡ Ebr. mouth of the sword.
[Or, to be abhorred.
a God is euer at hand to succour his in their troubles.
Chap. 28.13.
b That by this outward act they shoulde shewe their inward repentance.
c For therein was some signe of superstition, as in tablets and Agnus deis.
d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
Chap. 28.19.

vnder an oke: and he called the name of it ‖Allon Bachuth.

‖Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but *Israel shalbe thy name: & he called his name Israel.

Chap.32.28.

11 Againe God sayde vnto him, I am ‖God all sufficient, grow, and multiplie, a nation and a multitude of nations shal spring of thee, and Kings shall come out of thy loynes.

‖Or, almightie.

12 Also I will giue the land, which I gaue to Abrahã and Izhak, vnto thee: and vnto thy seede after thee wil I giue that land.

13 So God [c] ascended from him in the place where he had talked with him.

c As God is said to descend, when he sheweth some signe of his presence: so he is saide to ascend, whē the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes iourney of ground to come to Ephath, Rahel trauailed, and in trauailing she was in perill.

f The Ebrew word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.

17 And whē she was in paines of her labour, ỹ mid wife saide vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yeeld vp the ghost (for shee died) shee called his name Ben-oni, but his father called him Beniamin.

19 Thus *died Rahel, and was buried in the way to Ephath, which is Beth-lehem.

Chap.48.7.

20 And Iaakob set a [g] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed. h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faules was not changed. Chap.49.4.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and [h] lay *with Bilhah his fathers concubine, and it came to Israels care. And Iaakob had twelue sonnes.

23 The sõnes of Leah: Reuben Iaakobs eldest sonne, & Simeon and Leui, and Iudah, and Issachar, & Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was *gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

Chap.25.8.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are riche. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are the [a] generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah ỹ daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, chap.26. 34.

3 And [tooke] Basemath Ishmaels daughter, sister of Nebaioth.

4 And *Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

1.Chro.1.35.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are ỹ sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and all the soules of his house, and his flockes, and all his cattell, & all his substance, which he had gotten in ỹ land of Canaan, and went into [an other] countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly that Iaakob might enioy Canaan according to Gods promes. Ioth.24.4.

7 For their riches were so great that they could not dwell together, and the land, wherein they were stragers, could not receiue them because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖Edom in mount Seir.

‖Or, the Edomites.

10 These are the names of Esaus sonnes: *Eliphaz, the sonne of Adah, the wife of Esau, [and] Reuel the sonne of Basemath, the wife of Esau.

1.Chro.1.35.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are ỹ ‖sonnes of Reuel: Nahath,

‖Or, nepheues.

Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖daughter of Zibeon Esaus wife: for she bare vnto Esau, Jeush, and Jaalam, and Korah.

‖Or, neece.

15 ¶ These were ‖ the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

‖Or, chiefe men.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes [that came] of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

‖Or, nephews.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes [that came] of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

‖Or, nephews.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Jeush, Duke Jaalam, Duke Korah: these Dukes [came] of Aholibamah the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This [Esau] is Edom.

1.Chro. 1. 38.

20 ¶ * These are the sonnes of Seir the Horite, which [c] inhabited the lande

c Before that Esau did there inhabite.

[before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister [was] Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found [f] mules in the wildernes, as he fed his father Zibeons asses.

f Who not contented with those kindes of beastes, which God had created, found out the monstruous generation of mules betweene the Asse and the Mare.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [g] kings that reigned in the lande of Edom, before there reigned [any] King ouer the children of Israel.

g The wicked rise vp sodenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal. 102, 28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie [was] Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah of Bozra reigned in his steade.

34 When Jobab also was dead, Husham of the land of Temani reigned in his steade.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stead, and the name of his citie [was] Auith.

36 When Hadad was dead, the Samlah of Masrekah reigned in his steade.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his steade.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his steade.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie [was] Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

‖Or, neece.

40 Then these are the names of the Dukes of Esau according to their families, their places [and] by their names: Duke Timna, Duke Aluah, Duke Jetheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Joseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmelites. 34 Jaakob bewayleth Joseph.

JAakob nowe dwelt in the land, wherin his father was a stranger, in the land of Canaan.

2 These are the [a] generations of Jaakob. When Joseph was seuentene yere olde: he kept cheepe with his brethren,

a That is, the storie of such things as came to him and his familie, as Chap. 5, 1.

and

and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euill ‖ [b] saying.

‖ Or, slander.
b He complained of the euill woordes and iniuries, which they spake and did against him.

3 Nowe Israel loued Ioseph more then al his sonnes, because he begat him in his old age, and he made him a coat of many ‖ colours.

‖ Or, pieces.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, Who hated him so much the more.

c God reueiled to him by a dreame, what should come to passe.

6 For he sayd vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold nowe, wee were binding sheaues in the middes of the field: and lo, my sheafe arose and also stoode vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayde to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they [d] hated him so much the more, for his dreames, and for his woordes.

d The more ỳ God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

9 ¶ Againe hee dreamed an other dreame, and tolde it his brethren, & said, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father [e] rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

e Not despising the vision, but seeking to appease his brethren.

11 And his brethren enuied him, but his father ‖ [f] noted the saying.

‖ Or, kept diligently.
f He knewe that God was author of the dreame, but he vnderstood not the meaning.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then hee sayd vnto him, Go nowe, see whether it be well with thy brethren, and how the flocks prosper, and bring me worde againe. so hee sent him from the dale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe [sheepe.]

17 And the man saide, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him a farre off, euen before he came at them, they [g] conspired against him for to slay him.

g The holie Ghost coureth not mens faults, as doe latine writers which make bice bertue.

19 For they said one to another, Behold, this ‖ dreamer commeth.

‖ Or, master of dreames.

20 Come nowe therfore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 *But when Reuben heard [that,] he deliuered him out of their handes, and said, †Let vs not kill him.

* Chap. 42. 22.

† Ebr. let vs not smite his life.

22 Also Reuben said vnto thē, Shead not blood, [but] cast him into this pit that is in the wildernes, and lay no hand vpon him. [Thus he saide,] that he might deliuer him out of their hand, & restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast [h] him into a pit, and the pit [was] empty, without water in it.

h Their hypocrisie appeareth in this, ỳ they feared not moze thē God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

25 Then they sate them downe to eat bread: and they lift vp their eies and looked, and behold, there came a companie of Ishmeelites from Gilead, and their camels laden with spicerie, and ‖ balme, and myrrhe, and were going to carie it downe into Egypt.

‖ Or, rosen, turpentine, or triacle.

26 Then Iudah said vnto his brethrē, What auaileth it, if we slay our brother, though we keepe his blood secret?

27 Come & let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother [and] our flesh: and his brethren obeyed.

Wisd. 10. 13. psal. 105. 17.

28 Then the *Midianites marchant men passed by, and they drew forth, and lift Ioseph out of the pit, and solde Ioseph vnto the [i] Ishmeelites for twentie [pieces] of siluer: who brought Ioseph into Egypt.

i Spoles writing according to the opinion of them, which tooke the Midianites and Ishmeelites to be both one, both here confounde their names: as also appeareth, verse 36. and chap. 39. 1. or els he was first offred to the Midianites, but solde to the Ishmeelites.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph [was] not in the pit: then he rent his clothes,

30 And returned to his brethrē, & said, The child is not [yonder,] and I, whither

ther shall I go.

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, [k] and they brought it vnto their father, and saide, This haue wee founde: see now, whether it be thy sonnes coate, or no.

[k] To wit, the messengers which were sent.

33 Then he knewe it and sayde, [It is] my sonnes coate: a wicked beast hath *deuoured him: Ioseph is surely torne in pieces.

Chap.44.28.

34 And Iaakob rent his clothes, and put sackecloth about his loynes, and lamented for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but sayde, ‖Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

‖Or, I will mourne for him so long as I liue.

36 And the Midianites sold him into Egypt vnto Potiphar [l] an Eunuche of Pharaohs, [and] his ‖ chiefe steward.

‖Or, captaine of the gard.

[l] Which word doth not alway signifie him that is gelded, but also him that is in some high dignitie.

CHAP. XXXVIII.

2 The marriage of Iudah, 7. 9 The trespasse of Er & Onan, and the vengeance of God vpon the same. 18 Iudah lieth with his daughter in lawe Tamar, 29. 30 The birth of Pharez & Zarah. 24 Tamar is iudged to be burnt for whoredome.

AND at that time * Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

* Or, he scribe, or, genealogie of Iudah: because the Messias should come of him. 1. Chro. 2. 3.

2 And Iudah sawe there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her [to wife,] & went in vnto her.

[b] Which affinitie notwithstanding was condemned of God.

3 So she conceiued and bare a sonne, and he called his name Er.

4 *And she conceiued againe, & bare a sonne, and she called his name Onan.

Nom.26.19.

5 Moreouer she bare yet a sonne, whom she called Shelah: and [Iudah] was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne [sonne] whose name [was] Tamar.

7 *Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slewe him.

Nom.26.19.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinseman vnto her, and raise [c] vp seede vnto thy brother.

[c] This order was for ye preseruation of the stocke, that the childe begotten by the second brother should haue the name and inheritance of the first: which is in the newe Testament abolished.

9 And Onan knewe that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slewe him also.

11 Then saide Iudah to Tamar his daughter in Law, [d] Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought [thus,] Least hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

[d] For she could not marry in any other family so long as Iudah would retaine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he [e] had left mourning, went vp to his sheepe sherers to Timnah, he, and his neighbour Hirah the Adullamite.

[e] Ebr. was comforted.

13 And it was tolde Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to shere his sheepe.

14 Then she put her widowes garments off from her, and couered [her] with a vaile, and wrapped her selfe, and sate downe in ‖ Pethah-enaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

‖Or, in the doore of the fountaines: or, where were two wayes.

15 When Iudah saw her, he iudged her an whore: for she had couered her face.

16 And he turned to [f] her by the way to her, and saide, Come, I pray thee, let me lie with thee, (for he [g] knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

[f] God had wonderfully blinded him that he could not know her by her talke.

17 Then said he, I will send thee a kid of the goates from the flocke. and she sayde, [Well,] if thou wilt giue mee a pledge, till thou sende it.

18 Then he saide, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hande. So he gaue it her, and lay by her, and she was with childe by him.

‖Or, tyre of thine head.

19 Then she rose, and went & put her vaile from her and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by [h] his friend the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

[f] That his wickednesse might not be knowen to others.

21 Then asked he [i] men of that place, saying, Where is the whore, [that sate] in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and saide, I can not finde her, and also the men of the place saide, There was no whore there.

23 Then Judah sayde, Let her take it to her, lest we be ‡g shamed: beholde, I sent this kid, and thou hast not found her.

‡Ebr. in contempt.
g He feareth man more then God.

24 ¶ Now after three moneths, one told Judah, saying, Tamar thy daughter in lawe hath plaied the whore, and lo, with playing the whore, she is great with childe. Then Judah saide, Bring ye her forth and let her be h burnt.

h We see that the Lawe, which was written in mans heart, taught that the whore-dome should be punished with death: albeit no lawe as yet was given.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whome these thinges pertaine, am I with childe: and saide also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Judah knewe them, and sayde, She is i more righteous then I: for she hath done it, because I gaue her not to Shelah my sone. So he lay with her k no more.

i That is, she ought rather to accuse me then I her.
k For the honour of the sinne condemned him.

27 ¶ Now, when the time was come that she should bee deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauel, the one put out his hande: and the midwife tooke and bounde a redde threede about his hande, saying, This is come out first.

29 But when he l plucked his hande backe againe, loe, his brother came out, and the midwife sayde, Howe hast m thou broken the breach vpon thee: and his name was called *Pharez.

l Their haynous sinne was signified by this monstruous birth.
m Or, the separation betweene thee and thy brother. 1. Chron. 2. 4. matth. 1. 3.

30 And after warde came out his brother that had the redde threede about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

NOwe Joseph was brought a downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hande of the Ishmeelites, which had brought him thither.

a Read Chap. 37. 36.

2 And the b Lord was with Joseph, and hee was a man that prospered and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Joseph founde fauour in his sight, and serued him: and he made him c ruler of his house, and put all that hee had in his hand.

c Because God prospered him: and so he made religion to serue his profite.

5 And from that time d he had made him ruler ouer his house and ouer all that he had, the Lorde e blessed the Egyptians house for Josephs sake: and the blessing of the Lorde was vpon all that he had in the house, and in the field.

d The wicked are blessed by the companie of the godly.
e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

6 Therefore he left all that he had in Josephs hand, f and tooke accompt of nothing, that was with him, saue onely of the bread, which hee dyd eate. And Joseph was a fayre person, and well fauoured.

f For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therfore after these things, his masters wife cast her eyes vpon Joseph, and sayde, g Lye with me.

8 But he refused and saide to his masters wife, Behold, my master knoweth not what hee hath in the house with me, but hath committed all that he hath to mine hande.

g In this worde he declareth the summe whereunto all her flatteries did tende.

9 There is no man greater in this house then I: neither hath hee kept any thing from mee, but onely thee, because thou art his wife: howe then can I doe this great wickednesse and so sinne against h God?

h The feare of God preserued him against her continuall tentations.

10 And albeit she spake to Joseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house, to doe his busines: and there was no man of the houshold in the house:

12 Therefore shee caught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now whē she saw that he had left his garment in her hand, i was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrewe vnto vs to mocke vs: who came in to me for to haue slept with me: but I cryed with a loude voyce.

i Or, to doe vs villanie and shame.
k This declareth y where incontinencie is, thereunto is ioyned extreme impudencie & craft.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, & got him out.

16 So shee layed vp his garment by her, vntil her lord came home.

17 Then shee tolde him according to these wordes, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to me to mocke me.

l Or, after this maner.

18 But as soone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying

saying, After this maner did thy seruant to me, his anger was kindled.

20 And Ioseph's master tooke him, & put him in [f] prison, in the place, where the kings prisoners lay bound: & there he was in prison.

21 But the Lord was with Ioseph, and [g] shewed him mercy, & got him fauor in the sight of the ‖ master of the prison.

22 And the keeper of the prison committed to Ioseph's hand all the prisoners that were in the prison, and [h] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord [was] with him: for whatsoeuer he did, the Lord made it to prosper.

[f] Heb. in the prison house.
[g] His cunning treatment in the prison may be gathered of the Psal. 105. 18.
[g] Ebr. inclined mercie vnto him.
‖ Or, Lord.
[h] That is, nothing was done without his commandement.

CHAP. XL.

8 The interpretation of dreames is of God. 12, 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

AND after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie against his two ‖ officers, against the chiefe butler, and against the chiefe baker.

‖ Or, eunuches, the word signifieth them that were in high estate, or them that were gelded.

3 Therefore he put them in ward in his chief stewards house, in the prison [and] place where [a] Ioseph was bound.

[a] God worketh many wonderfull meanes to deliuer his.

4 And the chief steward gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde:

5 And they both dreamed a dreame, either of them his dreame in one night, [b] eche one according to the interpretation of his dreame, [both] the butler and the baker of the king of Egypt, which were bound in the prison.

[b] That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, [‡] wherefore looke ye so sadly to day?

‡ Ebr. why are your faces euill?

8 Who answered him, We haue dreamed, [eche one] a dreame, and there is none to interpret the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

[c] Can not God raise vp such as shall interpete such things?

9 So the chief butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine [was] before me,

10 And in the vine [were] three branches, and as it budded, her floure came forth: and the clusters of grapes wared ripe.

11 And I had Pharaohs cup in mine hand, & I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretation of it: The three braunches are three dayes.

[d] He was assured by the spirit of God that his interpretation was true.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine [‡] office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

[‡] Ebr. place.

14 But haue me in remembrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

[e] He refused not the meanes to be deliuered, which hee thought God had appointed.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me ‖ in the dungeon.

‖ Or, in the pit.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also me thought in my dreame that I had three [f] white baskets on mine head.

[f] That is, made of white twigs, or, as some read, baskets full of holes.

17 And in the vppermost basket there [was] of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, [g] This is the interpretation thereof: The three baskets are three dayes:

[g] He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

19 Within three dayes shal Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from of thee.

20 And so the third day, [which was] Pharaohs [h] birthday, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

[h] Which was an occasion to appoint his officers and to examine them that were in prison.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hande,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Ioseph's name is changed. 50 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND [a] two yeres after, Pharaoh also [a] dreamed, & behold, he stoode by a riuer,

[a] Ebr. at the ende of two yeres of daies.
[a] This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to prouide for Gods Church.

2 And lo, there came out of the riuer seuē goodly kine & fatfleshed, and they fed in a ‖ medowe:

‖ Or, faire to beholde.

3 And loe, seuen other kyne came vp

‖ Or, flaggy place.

after them out of the riuer, euilfauoured and leane fleshed, and stoode by the [o-ther] kine vpon the bancke of the riuer.

4 And the euilfauoured and leane fleshed kine did eate vp the seuen welfauoured & fat kine: so Pharaoh awoke.

5 Againe hee slept, and dreamed the [b] second time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodly.

6 And lo, seuen thinne eares, & blasted with ỹ East Wind, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and lo, [it was] a dreame.

8 Now when the morning came, his spirit was [c] troubled: therefore he sent & called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but [d] none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faultes this day.

10 Pharaoh being angrie with his seruantes, put me in ward in the chiefe stewards house, [both] me and the chiefe baker.

11 Then we dreamed a dreame in one night, [both] I, and he: we dreamed ech man according to the interpretation of his dreame.

12 And there [was] with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to *vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: [for] hee restored mee to mine office, and hanged him.

14 *Then sent Pharaoh, and [f] called Ioseph, and they brought him hastily out of prison, and he shaued him, & changed his rayment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, & no man can interprete it, and I haue heard say of thee, [that when] thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall [‡] answer for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph, In my dreame, behold, I stoode by the bancke of the riuer:

18 And lo, there came vp out of ỹ riuer seuen fat fleshed, and welfauoured kine, and they fed in the medowe.

19 Also lo, seuen other kine came vp after them, poore and very [‡] euilfauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eate vp the first seuen fat kine.

21 And when they [‡] had eaten them vp, it could not be knowen that they had eaten them, but they were still as euilfauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, & beholde, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, [and] blasted with ỹ East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, [h] [both] Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euilfauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with ỹ East Wind, are seuen yeres of famine.

28 This is the thing which I haue said vnto Pharaoh, ỹ God hath shewed vnto Pharaoh, what he is about to do.

29 Behold, there come seuen yeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after thē seuen yeres of famine, so that all ỹ plentie shalbe forgotte in the land of Egypt, and the famine shall consume the land:

31 Neither shal the plentie be knowē in the land, by reason of this famine that [shall come] after: for it shalbe exceeding great.

32 And therfore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hasteth to performe it.

33 Now therefore let Pharaoh [i] prouide for a man of vnderstanding & wisedome, and set him ouer ỹ land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, & take vp the fifth part of the land of Egypt in the seuen plenteous yeres.

35 Also let them gather all the foode of these good yeeres that come, & lay vp corne vnder the hande of Pharaoh for foode,

b All these meanes God vsed to deliuer his seruant, & to bring him into fauour & autozitie.

c This feare was inough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e He confesseth his fault against ỹ king, before he speak of Ioseph.

*Read Chap. 40.5.

Psal. 105.20.

f The wicked seek to the pyphets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, If I interpret thy dreame, it commeth of God, and not of me.

‡ Ebr. Answere peace.

‡ Ebr. naught.

‡ Ebr. were gone into their inward parts.

h Both his dreames tende to one ende.

‖ Or, abundace and saturitie.

‖ Or, they shall remember no more the plety

i The office of a true Pyophet is not onely to shew the euils to come, but also the remedyes for the same.

foode in the cities, & let them keepe it.
36 So the foode shall be for the prouision of the lande, against the seuen yeeres of famine, which shall bee in the lande of Egypt, that the lande perish not by famine.
37 ¶ And the saying pleased Pharaoh and all his seruants.
38 Then saide Pharaoh vnto his seruants, Can we find [such] a man as this, in whom [is] the [k] Spirit of God?
39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.
40 *Thou shalt be ouer mine house, and at thy ‡ worde shall all my people be armed, onely in the kings throne will I be aboue thee.
41 Moreouer Pharaoh saide to Ioseph, Beholde, I haue set thee ouer all the lande of Egypt.
42 And Pharaoh tooke off his ‖ ring from his hand, and put it vpon Iosephs hande, and arayed him in garmentes of fine linen, and put a golden chaine about his necke.
43 So he set him vpon the ‡ best charet that he had, saue one: and they cried before him, [m] Abrech, and placed him ouer all the land of Egypt.
44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the lande of Egypt.
45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Aseneth the daughter of Poti-pherah ‖ Prince of On. then went Ioseph abrode in the lande of Egypt.
46 ¶ And Ioseph [was] [n] thirtie yere old when he stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.
47 And in the seuen plenteous yeres the earth ‡ brought forth store.
48 And he gathered vp al the food of the seuen plenteous yeeres, which were in the land of Egypt, and layed vp foode in the cities: the foode of the fielde, that was rounde about [euery] citie, laide he vp in the same.
49 So Ioseph gathered wheat, like vnto the sand of the sea in multitude out of measure, vntill he left numbring: for [it was] without number.
50 Nowe vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Aseneth the daughter of Poti-pherah prince of On bare vnto him.
51 And Ioseph called the name of the first borne Manasseh: for God, [said he,] hath made me forget all my labour, and all my ° fathers housholde.
52 Also he called the name of the seconde, Ephraim: for God, [said he,] hath made me fruitfull in the land of mine affliction.
53 ¶ So the seuen yeeres of the plentie that was in the lande of Egypt were ended.
54 *Then beganne the seuen yeeres of famine to come, according as Ioseph had sayde: and the famine was in all landes, but in all the land of Egypt was ‖ bread.
55 At the length all the land of Egypt was affamished, and the people cried to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Ioseph: what he saith to you, do ye.
56 When the famine was vpon al the lande, Ioseph opened al [places, wherin the store was] and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.
57 And all countries ‖ came to Egypt to bye corne of Ioseph, because the famine was sore in all lands.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fette Beniamin.

a Now when a Iaakob sawe that there was ‖ foode in Egypt, and Iaakob sayde vnto his sonnes, why [b] gaze ye one vpon another?
2 And he said, Behold, I haue heard that there is foode in Egypt. *Get you downe thither, and bye vs foode thence, that we may liue and not die.
3 ¶ So went Ioseph ten brethren downe to bye corne of the Egyptians.
4 But Beniamin Iosephs brother woulde not Iaakob sende with his brethren: for he sayde, Least death (hould ‡ befall him.
5 And the sonnes of Israel came to bye foode among them that came: for there was famine in the land of Canaan.
6 Now Ioseph was gouerner of the land, who solde to all ♀ people of ♀ land: then Iosephs brethren came, & bowed their face to the ground before him.

k None should be preferred to honour that haue not giftes of God meete for the same.
Pfal.105.21. 1.macc.2.53. act.7.10.
‡Ebr.mouth.
l Some read, the people shall kisse thy mouth: that is, shall obey thee in all things.
‖Or, his signet.
‡Ebr, seconde charet.
m In signe of honour: which word some expound, tender father, or, father of a king, or, kneele downe.
‖Or, the expounder of secretes.
‖Or, Priest.
n His age is mentioned both to shewe that his autorite came of God, and also that he suffered imprisonment and exile twelue yeres and mo.
‡Ebr. made for gatherings.
Chap.46.20. and 48.5.
o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperite caused him to forget it.
Pfal.105.16.
‖Or, foode.
‖Or, came to Egypt to Ioseph.
a This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church.
‖Or, come.
b As men destitute of counsell. Act.7.12.
‡Ebr, thoulde meete him.

7 And when Ioseph sawe his brethren, he knewe them, and [c] made himself straunge toward them, and spake to them roughly, & sayd vnto them, whence come ye? who answered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioseph knewe his brethren, but they knewe not him.

9 And Ioseph remembred the [*] dreames, which he dreamed of them) and he saide vnto them, Ye are spyes, [and] are come to see the [‡] weakenesse of the lande.

10 But they saide vnto him, Nay, my lorde, but to buy vitaile thy seruants are come.

11 We are all one mans sonnes: wee meane truely, and thy seruantes are no spyes.

12 But he saide vnto them, Nay, but ye are come to see the weakenesse of the lande.

13 And they sayde, Wee thy seruantes are twelue brethren, the sonnes of one man in the lande of Canaan: and behold, the yongest [is] this day with our father, and one [‖] is not.

14 Againe Ioseph sayde vnto them, This is it that I spake vnto you, saying, Ye are spyes.

15 Hereby yee shall be proued: [d] [by] the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Sende one of you which may fet your brother, and ye shall be kept in prison, that your wordes may be proued, whether there bee trueth in you: or els [by] the life of Pharaoh ye are but spyes.

17 So her put them in warde three dayes.

18 Then Ioseph sayd vnto them the thirde day, This doe, and liue: [for] I [e] feare God.

19 If ye be true men, let one of your brethren be bounde in your prison house, and go ye, carie foode [for] the famine of your houses:

20 [*] But bring your yonger brother vnto me, that your words may be tryed, and that ye die not: and they did so.

21 And they saide one to another, [f] We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, & we would not heare [him:] therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, [*] Sinne not agaynst the childe, and yee would not heare: and loe, his [§] blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he [‡] spake vnto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, & bounde him before their eyes.

25 So Ioseph commaunded that they should fil their sackes with wheat, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the ynne, he espyed his money: for loe, it was in his sackes mouth.

28 Then he sayde vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart [‡] fayled thē, & they were [‡] astonished, & sayd one to an other, What is this, [that] God hath done vnto vs?

29 And they came vnto Iaakob their father vnto the lande of Canaan, and told him all that had befallen them, saying,

30 The man, [who is] lord of the lād, spake roughly to vs, and put vs [in prison] as spyes of the countrey.

31 And we sayde vnto him, We are true men, [and] are no spyes.

32 We be twelue brethren, sonnes of our father: one [‖] is not, and the yongest [is] this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take [foode] for the famine of your houses and depart,

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: [so] will I deliuer you your brother, and ye shall occupie in the land.

35 And as they emptied their sacks, beholde, euery mans bundell of money was in his sacke: and when they & their father saw the bundels of their money, they were afrayde.

36 Then Iaakob their father said to them, Ye haue robbed me of my childre: Ioseph is not, and Simeon is not, and ye will take Benamin: all these things [‖] are

c This dissembling is not to be followed, nor any particular factes of the fathers not approued by Gods word.

Chap. 37. 5.

‡ Ebr. nakednes, or filthinesse.

‖ Or, is dead.

d The Egyptians, which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true & iust.

Chap. 43. 5.

f Affliction maketh men to acknowledge their faultes, which otherwise they would dissemble.

Chap. 37. 21.

g God wil take vengeance vpō vs, and measure vs with our owne measure.

‡ Ebr. an interpreter betweene them.

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

‡ Ebr. wēt out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖ Or, cannot be found.

‖ Or, light vpon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his hatred: & partly as appeareth, he suspected them for Ioseph.

‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee again: deliuer him to mine hand, and I wil bring him to thee again.

38 But he saide, My sonne shall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorow vnto the graue.

CHAP. XLIII.

1 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to bleste him.

NOwe great a famine [was] in the land.

2 And whē they had eaten vp ỹ vitaile, which they had brought from Egypt, their father saide vnto them, Turne again, [and] bye vs a litle foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother [be] with you.

Chap. 42. 20.

4 If thou wilt sēd our brother with vs, we will go downe, & bye thee foode:

5 But if thou wilt not send [him,] we wil not goe downe: for the man said vnto vs, * Looke me not in the face, except your brother [be] with you.

Chap. 42. 20.

6 And Israel saide, Wherefore delt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly ‖ of our selues & of our kinred, saying, Is your father yet aliue? haue ye [any] brother? And we told him ‡ according to these wordes: could wee knowe certainely that hee would say, Bring your brother downe?

‖ Or, of our estate and condition.

‡ Ebr. to the mouth of these words: that is, that thing which he asked vs.

8 Then said Iudah to Israel his father, Sende the boy with me, that wee may rise and goe, and that we may liue and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hande shalt thou require him. * If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

Chap. 44. 32.

‡ Ebr. I will sinne to thee.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel sayde vnto them, If [it must needes bee] so nowe, doe thus: take of the best fruites of the lande in your vessels, and bring the man a present, a litle rosen, & a litle honie, ‖ spices and myrrhe, nuttes, and almondes:

‖ Or, sweete limels.

12 And take b double money in your hande, & the money, that was brought againe in your sackes mouthes: carry it againe in your hand, lest it were some ouersight.

b With vs we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother and arise, [and] go againe to the man.

14 And c God Almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, & Beniamin: but I shalbe d robbed of my child, as I haue bene.

c Our chiefe cruft ought to be in God and not in worldly meanes.

d He speaketh these wordes not so much of despaire, as to make his sonnes more carefull to bring again their brother.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt and stoode before Ioseph.

16 And when Ioseph sawe Beniamin with them, he said ‖ to his steward, Bring these men home & kill meate, and make readie: for the men shal eate with me at noone.

‖ Or, to the ruler of his house.

17 And the man did as Ioseph bad, & brought the men vnto Iosephs house.

18 Nowe when ỹ men were brought into Iosephs house, they were e afraid, and saide, Because of the money, that came in our sackes mouthes at the first time, are wee brought, that hee may ‡ picke a quarrell against vs, and ‡ lay some thing to our charge, and bring vs in bondage and our asses.

e So ỹ iudgement of God pressed their conscience.

‡ Ebr. role him selfe vpon vs.

‡ Ebr. cast him selfe vpon vs.

19 Therefore came they to Iosephs steward, & communed with him at the doore of the house,

20 And sayde, Oh sir, * we came in deede downe hither at the first time to bye foode,

Chap. 42. 3.

21 And as we came to an inne and opened our sackes, beholde, euery mans money was in his sackes mouth, [euen] our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue wee brought in our handes to bye food, [but] we can not tell, who put our money in our sackes.

23 And he saide, ‖ Peace be vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

‖ Or, You are well.

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God,

24 So the man ledde them into Iosephs house, and gaue them water to washe their feete, and gaue their asses prouender

prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they shoulde eate bread there.)

26 When Ioseph came home, they brought the present into his house to him, which was in their handes, and bowed downe to the ground before him.

‡Ebr. peace.

27 And he asked them of [their] prosperitie, and said, Is your father the old man, of whome ye tolde me, in good health: is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: & they bowed downe, & made obeysance.

g For they two only were borne of Rahel.

29 And he lifting vp his eyes, beheld his brother Beniamin his [g] mothers sonne, and sayde, Is this your yonger brother, of whome ye tolde mee? And he sayde, God be merciful vnto thee, my sonne.

‡Ebr. bowels.

30 And Ioseph made haste (for his [‡] affection was inflamed towarde his brother, & sought [where] to weepe) and entred into his chamber, and wept there.

‡Ebr. bread.

h To signifie his dignitie.

31 Afterwarde he washed his face, & came out, and refrained himselfe, & said, Set on [‡] meate.

i The nature of the superstitious is to condemne al other in respect of themselues.

32 And they [h] prepared for him by himselfe, and for them by themselues, & for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth. and the men marueyled among themselues.

k Sometime this word signifieth to be drunken, but here it is ment, that they had inough, and drunke of the best wine.

34 And they tooke meales from before him, [and] sent [to them]: but Beniamins meale was fiue times so much as any of theirs: and they dronke [k] and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth him selfe to be seruant for Beniamin.

AFterward he cõmanded his stewarde, saying, Fill the mens sackes with foode, as much as they can cary, and put euery mans money in his sackes mouth.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walk in simplicitie.

2 And [a] put my cuppe, [I meane] the siluer cup, in the sacks mouth of the yongest, and his corne mony. And he did according to the commandement that Ioseph gaue [him.]

‡Ebr. the morning shone.

3 And in the [‡] morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre of, Ioseph said to his stewarde, Vp, followe after the men: and when thou doest ouertake them, say vnto them, wherefore haue ye rewarded euill for good?

b Because the people thought he coulde deuine, he attributeth to himselfe that knowledge: or else he faineth that he consulted with soothsayers for it: which simulation is worthie to be reproued.

5 Is that not [the cup,] wherein my Lorde drinketh? [b] and in the which he doeth deuine & prophecie? ye haue done euill in so doing.

6 ¶ And when he ouertooke them, he saide those wordes vnto them.

7 And they answered him, wherefore saith my lorde such words? God forbid that thy seruãts should do such a thing.

8 Beholde, the money which wee fonnd in our sacks mouthes, we brought againe to thee out of the lande of Canaan: howe then shoulde we steale out of thy lordes house siluer, or gold?

9 With whomsoeuer of thy seruants it be founde, let him die, and we also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your words: he with whõ it is found, shalbe my seruant, & ye shall be [‡] blameles.

‡Eb. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and beganne at the eldest and left at the yongest: and the cuppe was found in Beniamins sacke.

c To signifie how greatly the thing displeased them, and how sory they were for it.

13 Then they [c] rent their clothes, and laded euery man his asse, & went againe vnto the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he [was] yet there) and they fell before him on the grounde.

15 Then Ioseph said vnto thẽ, what acte is this, which ye haue done? knowe ye not that such a man as I, can deuine and prophecie?

d If we see no euident cause of our afflictiõ, let vs looke to the secret counsel of god, who punisheth vs iustly for our sinnes.

16 Then said Iudah, what shall we say vnto my lorde? what shall we speake? & howe can we iustifie our selues? [d] God hath founde out the wickednesse of thy seruants: beholde, we [are] seruants to my lorde, both we, and he, with whome the cup is found.

17 But he answered, God forbid, that I shoulde doe so, [but] the man, with whome the cuppe is founde, he shall be my seruant, & goe ye in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, & saide, Oh my lord, let thy seruant nowe

now speake a word in my lords eares, & let not thy wrath be kindled against thy
e Equal in authoritie: or, next vnto the king. seruant: for thou art euen as Pharaoh.
19 My lorde asked his seruants, saying, * Haue ye a father, or a brother?
Chap.42.13, 16.
20 And we answered my lorde, We haue a father that is olde, and a yong
† Ebr. childe of his olde age. † childe, [which he begate in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.
21 Nowe thou saidest vnto thy seruants, Bring him vnto me, that I may
‖ Or, that I may see him. ‖ set mine eye vpon him.
22 And we answered my lorde, The child can not depart frō his father: for if he leaue his father, [his father] would die.
23 Then saidest thou vnto thy seruantes, * Except your yonger brother
Chap.43.3. come downe with you, looke in my face no more.
24 So when we came vnto thy seruant our father, and shewed him what my lord had saide,
25 And our father said vnto vs, Goe againe, bye vs a litle foode,
26 Then we answered, We can not goe downe: [but] if our yongest brother
‡ Eb. be with vs. ‡ goe with vs, then will we go down: for we may not see the mās face, except our yongest brother be with vs.
27 Then thy seruant my father said
f Rahel bare to Iaakob, Ioseph and Beniamin. vnto vs, Ye know that my f wife bare me two [sonnes,]
28 And the one went out from me, & I said, Of a suretie he is torne in * pieces, and I saw him not since.
Chap.37.33.
29 Now ye take this also away from
g Ye shal cause me to die for sorowe. me: if death take him, thē g ye shal bring my gray head in sorowe to the graue.
30 Now therefore, when I come to thy seruant my father, & the childe [be]
‡ Ebr. his soule is bounde to his soule, not with vs (seeing that his ‡ life dependeth on the [childes] life)
31 Then when hee shall see that the child [is] not [come], he will die: so shall thy seruants bring the gray head of thy seruant our father wt sorowe to ẏ graue.
32 Doubtles thy seruāt became suretie for the childe to my father, and saide,
Chap.43.9. * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.
33 Now therefore, I pray thee, let
h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauines. [me] thy seruant bide for the childe, [as] a seruant to my lorde, and let the childe goe vp with his brethren.
34 For h how can I goe vp to my father, if the childe [be] not with me, vnlesse I would see the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh him self knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh cōmaundeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph coulde not refraine himselfe before all that stoode by him, but hee cried,
a Haue forth euery man from me. And there taried not one with him,
a Not that he was ashamed of his kinred, but that hee would couer his brethrens fault.
while Ioseph vttered himselfe vnto his brethren.
2 And he wept and cried, [so] that the Egyptians heard: the house of Pharaoh heard also.
3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethrē could not answere him, for they were astonished at his presence.
4 Againe Ioseph said to his brethrē, Come nere, I pray you, to me. And they came neere. And he said, * I am Ioseph
Act.7.13. your brother, whom ye sold into Egypt.
5 Now therefore be not b sad, neither
b This example teacheth, that we must by all meanes comfort them, which are ruly humbled and wounded for their sinnes. Chap.50.20. grieued with your selues, that ye solde me hither: * for God did sende me before you for [your] preseruation.
6 For nowe two yeeres of famine [haue bene] through the lande, and fiue yeeres [are] behinde, wherein neither [shall be] earing nor haruest.
7 Wherefore God sent me before you to preserue your posteritie in this land, & to saue you alive by a great deliuerance.
8 Now then you sent not me hither, but c God, who hath made mee a father
c Albeit God detest sinne, yet he turneth mans wickednes to serue to his glorie. vnto Pharaoh, and lord of all his house, and ruler throughout al ẏ land of Egypt.
9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lorde of all Egypt: come downe to me, tarie not.
10 And thou shalt dwell in the lande of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.
11 Also I will nourish thee there (for yet [remaine] fiue yeeres of famine) lest thou perish through pouertie, thou and thy household, and all that thou hast.
12 And behold, your eyes do see, and the eyes of my brother Beniamin, that
d That is, that I speake in your own language, & haue none interpreter. d my mouth speaketh to you.
13 Therefore tell my father of all mine honour in Egypt, and of al that ye haue seene, and make haste, and bring my father hither.

14 Then

14 Then he fel on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

‡Ebr. voyce.

16 ¶ And the ‡ tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes and depart, go to the lande of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the e best of the lande of Egypt, and ye shall eate of the f fat of the land.

e The most plentifull ground.

f The chiefest fruites & commodities.

19 And I commande thee, Thus do ye, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father and come.

‡Ebr. let not your eye spare your vessels.

20 Also ‡ regarde not your stuffe: for the best of al the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue thē vitaile also for the iourney.

22 He gaue thē all, none except, chāge of raiment: but vnto Beniamin he gaue three hundreth pieces of siluer, and fiue sutes of rayment.

‖Or, he sent as much, to wit, siluer, as verse 22. & ten asses.

23 And vnto his father ‖ likewise hee sent ten hee asses laden with the best things of Egypt, and ten shee asses ladē with wheat, and bread, & meate for his father by the waye.

24 So sent he his brethren away, and they departed: and he saide vnto them,

g Seeing he had remitted ȳ fault done towarde him, he would not that they should accuse one another.

g Fall not out by the way.

25 ¶ Then they went vp frō Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph [is] yet aliue, and he also is gouernour ouer all the lande of Egypt, and [Iaakobs] heart h failed: for he beleeued them not.

h As one beweene hope and feare.

27 And they tolde him al the words of Ioseph, which he had said vnto thē: but when hee sawe the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, [I haue] inough: Ioseph my sonne [is] yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

a Whereby he both signifieth, that he worshipped ȳ true God, and also that hee kept in his heart the possession of that land, from whence ȳ present necessitie draue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

b Conducting thee by my power.

c In thy posteritie.

d Shall shut thine eyes when thou diest: which apperteined to him that was most nearest, as chief of the kinred.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, & came into Egypt, [both] *Iaakob & all his seede w him,

Iosh. 24. 4. psa. 105. 23. 122. 4.

7 His sonnes and his sonnes sonnes with him, his daughters & his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, [euen] Iaakob and his sonnes: *Reuben, Iaakobs first borne.

Exod. 1. 1. & 6. 14. nom. 26. 5. 1. chro. 5. 1.

9 And ȳ sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul ȳ sonne of a Canaanitish woman.

Exod. 6. 15. 1. chro. 4. 24.

11 ¶ Also the sonnes of *Leui: Gershon, Kohath and Merari.

1. Chro. 6. 1.

12 ¶ Also the sonnes of *Iudah: Er, and Onan, and Shelah, and Pharez, & Zerah: (but Er and Onan died in the lāde of Canaan) And the sonnes of Pharez [were] Hezron and Hamul.

1. Chro. 2. 3. & 4. 21. chap. 38. 3.

13 ¶ Also the sonnes of *Issachar: Tola, & Phuuah, and Iob, & Shimron.

1. Chro. 7. 1.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be ȳ sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All ȳ ‖ soules of his sonnes and his daughters [were] thirtie and three.

‖Or, persons.

16 ¶ Also ȳ sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of *Asher: Imnah,

1. Chro. 7. 30.

nah, and Ishuah, and Isui, & Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, [euen] sixteene soules.

19 The sonnes of Rahel Iaakobs wife [were] Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were born Manasseh, & Ephraim, which * Asenath the daughter of Potipherah prince of On bare vnto him.

Chap. 41. 50.

1. Chron. 7. 6. and 8. 1.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, & Ashbel, Gera, and Naaman, Ehi, & Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, & Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all, seuen soules.

Deut. 10. 22.

26 All the * soules, that came with Iaakob into Egypt, which came out of his ‡ loines (besides Iaakobs sonnes wiues) [were] in the whole, three score and sixe soules.

‡ Ebr. thighes.

27 Also the sonnes of Ioseph, which were borne him in Egypt, [were] two soules: [so that] all the soules of the house of Iaakob, which came into Egypt, [are] seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, & they came into the land of Goshen.

‖ Or, to prepare him a place.

‡ Ebr. bound his charet.

29 Then Ioseph ‡ made ready his charet and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fell on his necke, and wept vpon his necke a * good while.

‡ Eb. yet, or still.

30 And Israel said vnto Ioseph, Now let mee die, since I haue seene thy face, [and] that thou art yet aliue.

31 Then Ioseph said to his brethren, & to his fathers house, I will go vp & shew Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

e He was not ashamed of his father and kinred, though they were of base condition.

32 And the men [are] e shepheards, & because they are shepheards, they haue brought their sheepe & their cattel, and all that they haue.

33 And if Pharaoh shall call you, and alke you, what is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhoode euen vnto this time, both we and our fathers: that yee may dwell in the lande of Goshen: for euerie sheepe keeper is an f abhomination vnto the Egyptians.

f God suffereth the worlde to hate his, that they may forsake the filth of the worlde, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakobs age when he dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph and tolde Pharaoh, and saide, My father, and my brethren, & their sheepe, and their cattel, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, [euen] a fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh saide vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants [are] shepherdes, both we and our fathers.

4 They saide moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for [their] sheepe, so sore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The b land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwel in the land of Goshen: and if thou knowest that there bee men of actiuitie among them, make them rulers ouer my cattell.

b Ioseph's great modestie appeareth in that he would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father, & set him before Pharaoh. And Iaakob ‡ saluted Pharaoh.

‡ Ebr. blessed.

8 Then Pharaoh said vnto Iaakob, * Howe olde art thou?

‡ Ebr. how many dayes are the yeeres of thy life? Hebr. 11. 9. and 13.

9 And Iaakob said vnto Pharaoh, The whole time of my * pilgrimage [is] an hundreth and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

‡ Eb. blessed.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession

in the lande of Egypt, in the best of the land [euen] in the land of c Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, & his brethren, & all his fathers houshold with bread, d euen to the yong children.

13 ¶ Nowe there was no bread in all the land: for the famine [was] exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in ỹ land of Egypt, and in the land of Canaan, for the corne which they bought, and e Ioseph layde vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, & in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if [your] money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But whē the yere was ended, they came vnto him the next yere, and saide vnto him, We will not hide frō my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall wee perish in thy sight, both we, and our f land? bye vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he g remoued the people vnto the cities, ‡ from one side of Egypt euen to the other.

22 Onely the land of ỹ Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: lo, [here is] seed for you: sowe therefore the ground.

24 And of the encrease ye shal giue the fift part vnto Pharaoh, and foure parts shalbe yours for the seed of the field, and for your meate, & for them of your housholdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the lande of Egypt vnto this day, that Pharaoh should haue the fift [part] h except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel i dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt seuenteene yeeres, so that the whole age of Iaakob [was] an hundreth fourtie and seuen yeere.

29 Now when the time drewe neere that Israel must die, he called his sonne Ioseph, and saide vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, & deale mercifully and truely with me: bury me not, I pray thee, in Egypt,

30 But when I shall k sleepe with my fathers, thou shalt carie mee out of Egypt, and burie me in their buriall. And he answered, I wil do as thou hast said.

31 Then he saide, Sweare vnto mee. And hee sware vnto him. And Israel k worshipped towarde the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophecieth their returne to Canaan.

AFter this, one saide to Ioseph, Loe, thy father is sicke: then he tooke with him his a two sonnes, Manasseh and Ephraim.

2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob saide vnto Ioseph, God [almightie] appeared vnto mee at *Luz in ỹ land of Canaan, & blessed me.

4 And he said vnto me, Behold, I wil make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this lande vnto thy seede after thee for an b euerlasting possession.

5 And

c Which was a citie in the countrey of Goshen, Exod. 1.11.

d Some read, that he fed the as litle babes, because they could not prouide for themselues against that famine.

‡ Ebr. brought to an extremitie, or, at their wits end.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnes.

f For, except the ground be tilled and sowen, it perisheth and is, as it were dead.

g By this ebbing they signified that they had nothing of their owne, but receiued al of the kings liberalitie.

‡ Eb. end of the border.

h Pharaoh in prouiding for Idolatrous priests shalbe a condemnation to al the which neglect ỹ true ministers of Gods word.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for ỹ promised land.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, prayed God, Read 1. Chro. 29.10.

a Ioseph meaneth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.

‡ Or, al sufficient. Chap. 28.13.

b Which is true in the carnall Israel vnto the coming of Christ, and in the spirituall for euer.

Chap.41.50.

5 ¶ And now thy *two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotte after them, shalbe thine: they shall be called after the names of their brethē in their inheritance.

Chap.35.19.

7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way whē [there was] but halfe a dayes iourney of ground to come to Ephrath: & I buried her there in the waye to Ephrath: the same [is] Beth-lehem.

8 Thē Israel beheld Iosephs sonnes and said, whose are these?

c The faithfull acknowledge all benefites to come of Gods free mercies.

9 And Ioseph saide vnto his father, They are my sonnes, which c God hath giuen me here. Thē he said, I pray thee, bring them to me, that I may blesse thē:

10 (For the eyes of Israel were dim for age, so þ he could not [wel see) Then he caused them to come to him, & he kissed them and embraced them.

11 And Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed mee also thy seede.

‡Ebr. his face to the ground.

12 And Ioseph tooke them away frō his knees, and did reuerence ‡ downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hande towarde Israels left hand, and Manasseh in his left hand toward Israels right hande, & he brought [them] vnto him.

d Gods iudgement is oft times contrary to mans, and he preferreth þ, which man despiseth. Heb.11.21.

14 But Israel stretched out his right hād, & laid it on d Ephraims head, which was þ yonger, & his left hand vpon Manasseh's head (directing his handes of purpole) for Manasseh [was] the elder.

e This Angel must be vnderstand of Christ, as Chap.31. 13, and 32.1.

15 ¶ *Also he blessed Ioseph & sayd, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, [blesse thee.]

16 The Angel which hath deliuered me from all euill, blesse the children, and let my e name be named vpon them, and the name of my fathers Abraham & Izhak, that they may growe as fish into a multitude in the middes of the earth.

f Let them be taken as my children.

g Ioseph fayleth in binding Gods grace to the order of nature.

17 But when Ioseph saw that his father laid his right hand vpō the head of Ephraim, it ‖ displealed him: and he stayed his fathers hande to remoue it from Ephraims head to Manasseh's head.

18 And Ioseph saide vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe well, my sonne, I know well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shall be greater then he, and his seede shalbe full of nations.

20 So he blessed them that day, and saide, In thee Israel shall blesse, and say, God make thee as b Ephraim and as Manasseh. and hee set Ephraim before Manasseh.

b In whome Gods graces should manifestly appeare.

21 Then Israel saide vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of i your fathers.

i Which they had by faith in the promise.

22 Moreouer, I haue giuē vnto thee one portion aboue thy brethrē, which k I gate out of the hande of the Amorite by my *swoorde and by my bowe.

k By my children, whō God spared for my sake. Chap.34.25.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth thē what is to come. 10 He telleth them that Christ shal come out of Iudah. 29 He will be buryed with his fathers. 33 He dieth.

THEN Iaakob called his sonnes, & saide, Gather your selues together, that I may tell you what shall come to you in the a last dayes.

a When God shall bring you out of Egypt: And because þ he speaketh of the Messias, he nameth it the last dayes.

2 Gather your selues together, and heare, ye sonnes of Iaakob, and hearkē vnto Israel your father.

b Begotten in my youth.

3 ¶ Reuben mine eldest sonne, thou art my b might, and the beginning of my strength, c the excellencie of dignitie, and the excellencie of power:

c If thou hadst not lost thy birthrights by thine offence. Chap.35.22. 1.chron.5.1.

4 [Thou wast] light as water: thou shalt not be excellent, because thou went vp to thy fathers bed: ‖ then diddest thou defile my bed, [thy dignitie is gone.

‖Or, it ceassed.

5 ¶ Simeon and Leui, brethren [in euill,] the ‖ instruments of crueltie [are] in their habitations.

‖Or, their swordes were instruments of violence.

6 Vnto their secrete let not my soule come: my c glorie, bee not thou ioyned with their assemblie: for in their wrath they slewe a c man, and in their selfe will they digged downe a wall.

d Or, tongue: meaning, þ he neither consented to them in woorde nor thought.

7 Cursed bee their wrath, for it was fierce, and their rage, for it was cruel: I will f deuide them in Iaakob, and scatter them in Israel.

c The Shechemites, Chap. 34.26.

f For Leui had no part, and Simeon was vnder Iudah, Ios.19.1. till God gaue thē the place of the Amalekites, 1. Chro.4.43.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shalbe in þ necke of thine enemies: thy fathers sonnes shall ‖ bowe downe vnto thee.

g As was verified in Dauid and Christ.

9 Iudah, [as] a Lions whelpe shalt thou come vp from the spoile, my sonne.

E.ii. He

He shall lye downe [and] couch as a Lion, and as a Lioneſſe. h who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a lawegiuer from betweene his feete, vntill i Shiloh come, and the people [shall be] gathered vnto him.

11 He shall bind his asse foale vnto the k vine, & his asses colt vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eies [shalbe] red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, & he [shall be] an hauen for shippes: and his border [shalbe] vnto Zidon.

14 ¶ Iſſachar [shalbe] ‡ a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, & that the lande is pleasant, and hee shall bowe his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan m shall iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by ṗ way, an adder by ṗ path, biting the horse heeles, so that his rider shall fall backe warde.

18 ° O Lorde, I haue waited for thy saluation.

19 ¶ Gad, an host of men shall ouercome him, but he shal ouercome at ṗ last.

20 ¶ Concerning Asher, his p bread [shall be] fat, and he shall giue pleasures for a king.

21 ¶ Naphtali [shall be] a hinde let goe, giuing q goodly words.

22 ¶ Ioseph [shall be] ‡ a fruitfull bough, [euen] a fruitfull bough by the well side: the ‡ inal boughs shal run vp on the wall.

23 ‡ And the archers grieued him, and shot [against him,] and hated him.

24 But his bowe abode strong, & the hands of his armes were strengthened, by the handes of the mightie [God] of Iaakob, of whom [was] the feeder [appointed by] the f stone of Israel,

25 [Euen] by the God of thy father, who shall helpe thee, & by the almightie, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe t stronger then the blessings of mine elders: vnto the ende of the hilles of the world: they shalbe on ṗ head of Ioseph, and on the toppe of the head of him that was u separate from his brethren.

27 ¶ Beniamin shall rauine [as] a Wolfe: in ṗ morning he shall deuoure the pray, & at night he shal deuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of the blessed he with a seuerall blessing.

29 And he charged them & saide vnto them, I am readie to be gathered vnto my people: * burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah besides Mamre in the lande of Canaan: which [caue] Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Iszhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde and the caue that is therein, [was bought] of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and * plucked vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

Chap. 47. 30.

x Whereby is signified howe quietly he died.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dyeth.

THen Ioseph fell vpon his fathers face & wept vpon him, and kissed him.

2 And Ioseph commanded his seruantes the a physitions, to embaume his father, and the physitions embaumed Israel.

a He meaneth them that embaumed the dead and buried them.

3 So fourtie dayes were accomplished (for so long did ṗ dayes of them that were embaumed last) & the Egyptians bewayled him b seuentie dayes.

b They were more excellue in lamenting the the faithfull.

4 And when ṗ daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * to sweare, saying, Loe, I die, bury me in my graue, which I haue made mee in the lande of Canaan: now therfore let me go, I pray thee, and bury my father, and I will come againe.

Chap. 47. 29.

6 Then Pharaoh said, Go by & bury thy father, c as he made thee to sweare.

c The very idolels would haue othes performed.

7 ¶ So Ioseph went vp to bury his father, and w him went all the seruants of Pharaoh, [both] ṗ elders of his house, and all the elders of the land of Egypt.

§ Like-

h His enemies shall so feare him.

‖ Or, kingdom.

i Which is Christ ṗ Messias, the giuer of all prosperitie: who shall call the Gentiles to saluation.

k A country most abundant with vines and pastures is promised him.

‡ Ebr. an asse of great bones.

l His force that he be great, but he shall want courage to resist his enemies.

m Shall haue the honour of a Tribe.

n That is, full of subtelte.

o Seeing the miseries ṗ his posteritie shall fal into, he lifteth out in prayer to God to remedie it.

p Hee shall abound in corne and pleasant fruites.

q Ouercoming more by faire wordes then by force.

‡ Ebr. a sonne of increase.

‡ Ebr. daughters.

r As his brethren, when they were his enemies, Potiphar, and others.

s That is, God.

t In as much as he was more neere to the accomplishment of the promes, and it had bene more often confirmed.

u Either in dignitie, or whe he was solde from his brethren.

8 Likewise all the house of Ioseph, † his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsmen: and they were an exceeding great companie.

‖Or, the corne floore of Atad. 10 And they came to ‖Gozen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Gozen Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖Abel Mizraim, which is beyonde Iorden.

‖Or, the lamentation of the Egyptians,

12 So his sonnes did vnto him, according as he had commanded them:

Acts.7.16. 13 *For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which [caue] *Abraham bought with the field, Chap.23.16. ‖Or, a possessiō to be ‖a place to burie in, of Ephron the Hittite beside Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, † all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, d It may be that Ioseph will hate vs, and will pay vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespas of the seruants of thy fathers e God. And Ioseph wept, when ‖they spake vnto him.

e Speaking, § they which haue one God, should be ioyned in most sure loue. ‖Or, the messengers.

18 Also his brethren came vnto him, † fell downe before his face, and saide, Behold, We be thy seruants.

19 To whome Ioseph said, *Feare not: for ‖am not I vnder f God?

Chap.45.5 ‖Or, am I in gods stead? f Meaning, to take vengeance.

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliue.

21 Feare not nowe therefore, I will nourish you, † your children: and he cōforted them, † spake kindly vnto them.

f Who by the good successe seemeth to remit it, § therefore it ought not to be reuenged by me. † Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lued an g hundreth and ten yeere.

g Who, notwithstanding he bare rule in Egypt about fourescore yeres yet was ioyned with § Church of God in faith and religion. Nom.32.39. Hebr.11.22.

23 *And Ioseph sawe Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph saide vnto his brethren, *I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, *h God will surely visite you, and yee shall carie my bones hence.

Exod.13.19. h He speaketh this by the spirit of prophesie exhorting his brethren to haue full trust in Gods promes for their deliuerance.

26 So Ioseph died, when hee was an hundreth and tenne yeere olde: and they embaumed him and put him in a chest in Egypt.

The second booke of Moses,

called Exodus.

The Argvment.

After that Iaakob by Gods commandement Gen.46.3. had brought his familie into Egypt, where they remayned for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell slauerie to suppresse them: the Lorde according to his promise Gen.15.14. had compassion of his Church and deliuered them, but plagued their enemies in most straunge and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellious & wickednes. And because God loueth them to the end, whom he hath once begunne to loue, he

8 Likewise all the house of Ioseph, † his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsmen: and they were an exceeding great companie.

‖Or, the corne floore of Atad. 10 And they came to ‖Gozen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Gozen Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖Abel Mizraim, which is beyonde Iorden.

‖Or, the lamentation of the Egyptians,

12 So his sonnes did vnto him, according as he had commanded them:

Acts.7.16. 13 *For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which [caue] *Abraham bought with the field, Chap.23.16. ‖Or, a possessiō to be ‖a place to burie in, of Ephron the Hittite beside Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, † all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, d It may be that Ioseph will hate vs, and will pay vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespas of the seruants of thy fathers e God. And Ioseph wept, when ‖they spake vnto him.

e Speaking, § they which haue one God, should be ioyned in most sure loue. ‖Or, the messengers.

18 Also his brethren came vnto him, † fell downe before his face, and saide, Behold, We be thy seruants.

19 To whome Ioseph said, *Feare not: for ‖am not I vnder f God?

Chap.45.5 ‖Or, am I in gods stead? f Meaning, to take vengeance.

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliue.

21 Feare not nowe therefore, I will nourish you, † your children: and he cōforted them, † spake kindly vnto them.

f Who by the good successe seemeth to remit it, § therefore it ought not to be reuenged by me. † Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lued an g hundreth and ten yeere.

g Who, notwithstanding he bare rule in Egypt about fourescore yeres yet was ioyned with § Church of God in faith and religion. Nom.32.39. Hebr.11.22.

23 *And Ioseph sawe Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph saide vnto his brethren, *I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an othe of the children of Israel, saying, *h God will surely visite you, and yee shall carie my bones hence.

Exod.13.19. h He speaketh this by the spirit of prophesie exhorting his brethren to haue full trust in Gods promes for their deliuerance.

26 So Ioseph died, when hee was an hundreth and tenne yeere olde: and they embaumed him and put him in a chest in Egypt.

The second booke of Moses,

called Exodus.

The Argvment.

After that Iaakob by Gods commandement Gen.46.3. had brought his familie into Egypt, where they remayned for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell slauerie to suppresse them: the Lorde according to his promise Gen.15.14. had compassion of his Church and deliuered them, but plagued their enemies in most straunge and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellious & wickednes. And because God loueth them to the end, whom he hath once begunne to loue, he

punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Lawe, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Gen.46.8.

a Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham, Gen.15.14.

NOwe * [a] these are the names of the children of Israel, which came into Egypt (euery man & his houshold came [thither] with Iaakob)

2 Reuben, Simeon, Leui, & Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, & Asher.
5 So all the ‖ soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.

‖ Or, persons. Gen.46.27. deut.10.22.

6 Now Ioseph died and all his brethren, and that whole generation.

Acts.7.17. ‖ Or, did grow.

7 ¶ And the * children of Israel ‖ brought forth fruit and encreased in abundance, and were multiplied, & were exceeding mightie, so that the [b] land was full of them.

b He meaneth the countrey of Gothen.

8 Then there rose vp a new King in Egypt, who [c] knew not Ioseph.

c He considered not how God had preserued Egypt for Iosephs sake.

9 And he said vnto his people, Behold, the people of the children of Israel [are] greater and mightier then we.
10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

d Into Canaan, and so we shall lose our commoditie. ‖ Or, go vp out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

‖ Or, corne and prouision.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieued against the children of Israel.

e The more that God bleseth his, the more doeth the wicked enuy them.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.
14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, ‡ which they layd vpon them most cruelly.

‡ Heb. wherwith they serued themselues of them by crueltie.

15 ¶ Moreouer the king of Egypt commaded [f] the midwiues of the Ebrewe women, (of which the ones name was [f] Shiphrah, & the name of the other Puah)
16 And said, * when ye do the office of a midwife to the wome of the Ebrewes and see them on their ‖ stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

Wisd.18.5.

‖ Or, seates whereupon they sate in trauel.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commanded them, but preserued alue the men children.
18 Then the king of Egypt called for the midwiues, & said vnto them, why haue ye done thus, and haue preserued alue the men children?
19 And the midwiues answered Pharaoh, Because the Ebrews wome [are] not as the women of Egypt: for they are liuely, & are deliuered yer the midwife come at them.

g Their disobedience here in was lawfull, but their dissembling euil.

20 God therefore prospered the midwiues, and the people multiplied & were very mightie.

h That is, God increased the families of the Israelites by their meanes.

21 And because the midwiues feared God, therefore he [h] made them houses.
22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast ye into the riuer, but reserue euery maide childe alue.

i When tyrants can not preuail by craft they haste forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 Hee is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites erie vnto the Lord.

THen there went a [a] man of the house of Leui, and tooke [to] wife a daughter of Leui,
2 And the woman conceiued and bare a sonne: and when shee sawe that hee was faire, * shee hid him three moneths.

a This Leuite was called Amram, who married Iochabed, Chap. 6.20.

Nom.26.59. 1.chro.23.13. act.7.20.hebr. 11.23.

3 But when she could no longer hide him, she tooke for him an arke [made] of reede, & daubed it w slime & with pitche, & [b] laid the childe therin, & put [it] among the bulrushes by the riuers brinke.

b Committing him to the prouidence of God, whome thee could not keepe from the rage of the tyrant.

4 Now his sister stood a farre off, to wit what would come of him.
5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maid to fet it.
6 Then she opened it, and sawe it was a childe: & beholde, the babe wept: so she had compassion on it, and said, This is one

one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and cal vnto thee a nurce of the Ebrewe women to nurce the childe?

8 And Pharaohs daughter saide to her, Goe. So the maide went and called the [c] childes mother.

[a] Mans counsel cannot hinder that, which God hath determined shall come to passe.

9 To whome Pharaohs daughter saide, take this childe away, and nurce it for me, and I will reward thee. Thē the woman tooke the child and nurced him.

10 Nowe the childe grewe, and shee brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, saide shee, I drewe him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrewe one of his brethren.

[d] That is, was fourtie yeere olde, Act.7.23.

12 And he looked [‡] rounde about, and when he sawe no man, he [e] slewe ỹ Egyptian, and hid him in the sande.

[‡] Ebr. thus and thus.

[e] Being assured that God had appointed him to deliuer the Israelites, Act.7.25.

13 Againe he came forth ỹ second day, and behold, two Ebrewes stroue: and he said vnto him that did ỹ wrong, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kil me, as thou killedst the Egyptian? Then Moses [f] feared and sayde, Certainely this thing is knowen.

[f] Though by his feare hee shewed his infirmitie, yet faith couered it, Heb.11.27.

15 Nowe Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the lande of Midian, & he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drewe [water,] and filled the troughs, for to water their fathers sheepe.

‖ Or, prince.

17 Then the shepheardes came and droue them away: but Moses rose vp and [‡] defended them, and watered their sheepe.

‡ Ebr. saued them.

18 And whē they came to Reuel their ‖ father, hee sayde, Howe are yee come so soone to day?

‖ Or, grandfather.

19 And they said, A man of Egypt deliuered vs from the hande of the shepheards, & also drewe vs water ynough, and watered the sheepe.

[g] Wherein he declared a thankful minde, which woulde reccōpence the benefite done vnto his.

20 Then hee sayde vnto his daughters, And where is he? Why haue ye so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sōne, *whose name he called Gershom: for he saide, I haue bene a stranger in a strange land. Chap.18.3.

23 ¶ Then in processe of time, the king of Egypt dyed, and the children of Israel sighed for the bondage and cryed: and their crie for the bondage came vp vnto God.

[h] God humbleth his by afflictions, that they should cry vnto him, and receiue the fruite of his promes.

24 Then God heard their mone, & God remēbred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God [i] had respect vnto them.

[i] He iudged their cause: or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bushe. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

When Moses kept the sheepe of Jethro his father in lawe, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the [a] Mountaine of God, [b] Horeb,

‖ Or, farre within the desert.

[a] It was so called after the law was giuen.

[b] Called also Sinai. Act.7.30.

2 Then the Angell of the Lorde appeared vnto him in * a flame of fire, out of the middes of a [c] bush: and he looked, and beholde, the bush burned with fire, and the bush was not consumed.

[c] This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.

3 Therefore Moses sayde, I will turne aside nowe, & see this great sight, why the bush burneth not.

4 And when the [d] Lorde sawe that he turned aside to see, God called vnto him out of the middes of the bush, and saide, Moses, Moses. And he answered, I am here.

[d] Whome he called the Angel, ver.2.

5 Then he sayde, Come not hither, [e] put thy shooes off thy feete: for the place whereon thou standest is [f] holye grounde.

[e] Resigne thy selfe vp to me, Ruth.4.7. Iosu.5.15.

[f] Because of my presence, Mat.22.32. Act.7.33.

6 Moreouer he sayd, *I am the God of thy father, the God of Abraham, the God of Izhak, & the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

[g] For sinne causeth man to feare Gods iustice.

7 ¶ Then the Lorde saide, I haue surely seene the trouble of my people, which are in Egypt, & haue heard their crie, because of their [h] taskemasters: for I knowe their sorowes.

[h] Whose crueltie was intolerable.

8 Therefore I am come downe to deliuer them out of the hande of the Egyptians, and to bring them out of that lande into a good lande and a large, into a land that [i] floweth with milke and hony, [euen] into ỹ place of ỹ Canaanites,

[i] Most plentifull of all things.

and

and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

k He heard before, but nowe he would reuenge it.

9 k And nowe loe, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come nowe therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people ỹ children of Israel out of Egypt.

l He doeth not fully disobey God, but acknowledgeth his own weakenesse.

m Neyther feare thine owne weakenes, nor Pharaohs tyrannie.

11 ¶ But Moses said vnto God, Who am l I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, m Certainely I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, yee shall serue God vpon this Mountaine.

13 Then Moses sayde vnto God, Behold, [when] I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, what is his Name? what shall I saye vnto them?

n The God which haue euer bene, am, & shalbe: the God almightie, by whō all things haue their being, & the God of mercy mind full of my promises, Reuel. 1.4.

14 And God answered Moses, n I AM THAT I AM. Also he said, Thus shalt thou say vnto ỹ children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memorial vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, & sayde, ‡ I haue surely remembred you, and that which is done to you in Egypt.

‡ Ebr. in visiting haue visited.

17 Therefore I dyd say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

18 Then shall they obey thy voyce, & thou and the Elders of Israel shall goe vnto the King of Egypt, and say vnto him, The Lord God of ỹ Ebrewes hath ‖ met with vs: We pray thee nowe therefore, let vs go three dayes iourney in the wildernes, that we may o sacrifice vnto the Lord our God.

o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.

19 ¶ But I knowe, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hande and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that whē ye go, ye shall not goe emptie.

p This example may not be followed generally: though at Gods commandement they do it iustly, receiuing some recompence of their labours. Chap. 11. 2. and 12. 35.

22 p For euery woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shal put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

‖ Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rodde is turned into a serpent. 6 His hande is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, & they come to the Israelites, and are beleeued.

a God beareth with Moses bouting, because he was not altogether without faith.

THen Moses answered, and sayde, a But loe, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, what is that in thine hand? And he answered, A rodde.

3 Then said he, Cast it on the ground. So he cast it on the grounde, and it was [turned] into a serpent: and Moses fled from it.

4 Againe the Lorde sayd vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hande and caught it, and it was [turned] into a rodde in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 [Do this] b that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord sayd furthermore vnto him, Thrust nowe thine hande into thy bosome. And he thrust his hande into his bosome, & when he tooke it out [againe,] beholde, his hande was ‖ leprous as snowe.

‖ Or, white as snowe.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned

turned againe as his [other] flesh.

8 So shall it be, if they will not beleeue thee, neither obey ‖ the voyce of the first signe, yet shall they beleeue for the voyce of the second signe.

‖Or, the words confirmed by the first signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voice, then shalt thou take of the c water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shalbe [turned] to blood vpon the drie land.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

10 ¶ But Moses said vnto the Lord, Oh my Lorde, I am not eloquent, ‡neither at any time [haue bene,] nor yet since thou hast spoken vnto thy seruant: but I am ‡ slowe of speach and slowe of tongue.

‡Ebr. from yetter day, and yer yetter day.
‡Ebr. heauie of mouth.

11 Then ‖ the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the domme, or the deafe, or him that seeth, or the blinde? haue not I the Lorde?

Mat. 10. 19. and 12. 22.

12 Therefore go nowe, and * I will be with thy mouth, and will teach thee what thou shalt say.

13 But he sayd, Oh my Lorde, sende, I pray thee by the ‖ hand [of him,] who thou d shouldest send.

‖Or, ministery.
d That is, of the Pellias: or some other, that is more meete then I. e Though we prouoke God iustly to anger, yet he will neuer reiect vs.

14 Then the Lord was e very angry with Moses, and sayd, Do not I know Aaron thy brother the Leuite, that hee himselfe shall speake? for lo, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and f put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

f Thou shalt instruct him what to say.

16 And he shalbe thy spokesman vnto the people: and he shall be, [euen] he shall be as thy mouth, and thou shalt be to him as * g God.

Chap. 7. 1.
g Meaning, as a wise counseller and full of Gods spirit.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and sayde vnto him, I pray thee, let me goe, and returne to ‖ my brethren, which are in Egypt, and see whether they be yet aliue. Then Jethro sayde to Moses, Goe in peace.

‖Or, kinsfolke, and linage.

19 (For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee)

‡Ebr. sought thy soule,

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the land of Egypt, and Moses tooke the h rodde of God in his hande.

‡Ebr. caused them to ride.
h Whereby he wrought the miracles.

21 And the Lord sayde vnto Moses, when thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hande: but I will i harden his heart, and he shall not let the people goe.

i By retaining my spirit and deliuering him vnto Satan to increase his malice.

22 Then thou shalt say to Pharaoh, Thus sayeth the Lorde, Israel [is] my sonne, [euen] my k first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, [euen] thy first borne.

24 ¶ And as he was by the way in the ynne, the Lord met him, and l would haue killed him.

l God punished him with sickenes for neglecting his sacrament.

25 Then Zipporah tooke a sharpe knife, ‡ m cut away the foreskinne of her sonne, ‡ cast it at his feete, ‡ saide, Thou [art] in deed a bloody husband vnto me.

m This act was extraordinarie: for Moses was ofte sicke, and God euen then required it.

26 So ‖ he departed from him. Then he said, O bloodie husbande (because of the circumcision.)

‖Or, the Angel.

27 ¶ Then the Lorde sayd vnto Aaron, Goe meete Moses in the wildernesse. And he went and met him in the ‖ Mount of God, and kissed him.

‖Or, Horeb.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith hee had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lorde had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the n people beleeued. ‡ When they heard that the Lorde had visited the children of Israel, ‡ had looked vpon their tribulation, they bowed down, and worshipped.

n So that Moses had now experience of Gods promes that he should haue good successe.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth the more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

AFter afterwarde Moses and Aaron went ‡ sayd to a Pharaoh, Thus sayeth the Lorde God of Israel, Let my people goe, that they may b celebrate a feast vnto me in the wildernesse.

a Faith ouercommeth feare and maketh men bolde in their vocation.
b And offer sacrifice.

2 And Pharaoh sayde, Who is the Lord,

Lord, that I should heare his voyce, & let Israel go? I knowe not the Lord, neither will I let Israel go.

‖Or, God hath met vs.

3 And they saide, ‖We worshippe the God of the Ebrewes: wee pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lorde our God, least ‡ he bring vpon vs the pestilence or swoorde.

‡Ebr. lest he meete vs with pestilence.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people [is] now in the land, and ye c make them leaue their burdens.

c As though ye would rebell,

6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people, and to their d officers, saying,

d Which were of the Israelites and had charge to see them do their worke.

7 Ye shall giue the people no more strawe, to make bricke (‡ as in time past) [but] let them goe & gather them strawe themselues.

‡Eb. yesterday and yer yesterday.

8 Notwithstanding lay vpon them the nomber of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crye, saying, Let vs go to offer sacrifice vnto our God.

9 e Lay more worke vpon the men, & cause them to doe it, and let them not regard f vaine wordes.

e The more cruelly that tyrants rage, the neerer is Gods helpe.

f Of Moses and Aaron.

10 ¶ Then went the taskemasters of the people and their officers out, and told ỹ people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get you strawe where ye can finde it, yet shal nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in steade of strawe.

13 And the taskemasters hasted them, saying, Finish your dayes worke ‡ euery dayes taske, as [ỹe did] when yee had strawe.

‡Ebr. the work of a day in his day.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demaunded, wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖ thy people is blamed.

‖Or, thy people the Egyptians are in the fault.

17 But he said, ‡ Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lorde.

‡Ebr. Idle, ye are idle.

18 Go therefore now [and] worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw them selues in an euill case, because it was sayde, Ye shall diminish nothing of your bricke, [not] of euery dayes taske.

‖Or, looked sad on them, which said,

20 ¶ And they met Moses and Aaron, which stoode in their way as they came out from Pharaoh,

21 To whome they sayd, The Lord looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh and before his seruants, in that ye haue g put a swoorde in their hande to slay vs.

* Read Gen. 34.30.

g It is a grieuous thing to the seruants of God, to be accused of euill, specially of their brethren, when they doe as their duetie requireth.

22 Wherefore Moses returned to the Lord, and sayde, Lorde, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath dealt with this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

THen the Lord said vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hande shall he let them go, & euen ‡ be constrained to driue them out of his land.

‡Ebr. in a strong hand.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by [the Name] of ‖ Almightie God: but by my name ª Iehouah was I not knowen vnto them.

‖Or, all sufficient.

ª Whereby he signifieth that he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant, and will performe his promes.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lorde, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their

their bodage, & wil redeem you in a stretched out arme, & in great ‖ iudgments.

7 Also I will [b] take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out frō the burdens of ỹ Egyptiās.

8 And I will bring you into the land which I [f] sware that I would giue to Abraham, to Izhak and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened [c] not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lorde spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, howe then shall Pharaoh heare mee, which am of [d] vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, & charged them [to go] to the children of Israel & to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the [e] heads of their fathers houses: the ſonnes of Reuben the firſt borne of Israel [are] Hanoch and Pallu, Hezron and Carmi: these are ỹ families of Reuben.

15 *Also the ſonnes of Simeon: Iemuel and Jamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: these are the families of Simeon.

16 ¶ *These also are the names of the ſonnes of Leui in their generatiōs: Gerlhon and Kohath and Merari (and the yeeres of the life of Leui [were] an hundreth [f] thirtie and ſeuen yeere)

17 The ſonnes of Gerlhon [were] Libni and Shimi by their families.

18 *And the ſonnes of Kohath, Amram and Izhar, and Hebron & Vzziel. (and Kohath lived an hundreth thirtie and three yeere)

19 Also the ſonnes of Merari [were] Mahali and Mulhi: these are the families of Leui by their kinreds.

20 *And Amram tooke Iochebed his [g] fathers ſiſter to his wife, and shee bare him Aaron & Moses (and Amram lived an hundreth thirtie & ſeuen yeere)

21 ¶ Also the ſonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

22 And the ſonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aarō tooke Elisheba daughter of [i] Amminadab, ſiſter of Nahashon to his wife, which bare him Nadab, & Abihu, Eleazar and Ithamar.

24 Also the ſonnes of Korah: Assir, & Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons ſonne tooke him [one] of the daughters of Putiel to his wife, which bare him *Phinehas: these are ỹ principall fathers of the Lewites throughout their families.

26 These are Aaron and Moses to whom the Lord ſaid, Bring the childē of Israel out of the land of Egypt, according to their [k] armies.

27 These are that Moses & Aaron, which ſpake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when ỹ Lord ſpake vnto Moses in the land of Egypt,

29 when ỹ Lord, [I ſay,] ſpake vnto Moses, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the King of Egypt all that I ſay vnto thee.

30 Then Moses ſaid before ỹ Lord, Behold, I am of [l] vncircumciſed lippes, and how ſhall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron do the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers do the like.

Then the Lord ſaid to Moses, Behold, I haue made thee ‖ Pharaohs [a] God, and Aarō thy brother ſhall ‖ bee thy Prophet.

2 Thou ſhalt ſpeake all ỹ I cōmanded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, ỹ he ſuffer ỹ children of Israel to go out of his lande.

3 But I will hardē Pharaohs heart, and multiplie my miracles & my Wonders in the land of Egypt.

4 And Pharaoh ſhal not hearkē vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, [euen] my people, ỹ childre of Israel out of the land of Egypt, by great [b] iudgements.

5 Then ỹ Egyptiās ſhall know that I am the Lord, when I ſtretch forth mine hand vpon Egypt, and bring out the children of Israel from among thē.

6 So Moses and Aaron did as the Lord commāded thē, [euen] ſo did they.

7 (Nowe Moses was [c] foure ſcore yeere

[a] Or, plagues.
[b] He meaneth, as touching ỹ outward vocation: the dignitie whereof they loſt afterwarde by their rebellion: but as for election to life euerlaſting, it is immutable.
‡ Ebr. lift vp mine hand.
[c] So hard a thing it is to ſhewe true obedience vnder the croſſe.
[d] Or, barbarous and rude in ſpeache: and by this worde (vncircumciſed) is ſignified the whole corruption of mās nature.
[e] This genealogie ſheweth of whom Moſes and Aaron came.
Gen.46.9. nom.26.5. 1.chro.5.3. 1.Chro.4.24.
Nom.3.17. 1.chron.6.1. and 23.6.
[f] For he was 42. yere olde, when he came into Egypt, & there liued 94. Nom.26.57. 1.chro.6.1. and 23.6. Chap.2.2. nom.26.59.
[g] Which kind of marriage was after in ỹ law forbidden, Leui.18,12.
[h] Moſes and he were brothers children, whoſe rebellion was puniſhed, Nom. 16,1.
[i] Who was a prince of Iudah, Nom.2.3.
Nom.25.11.
[k] For their families were ſo great, ỹ they might be compared to armies.
[l] The diſobedience both of Moſes and of ỹ people ſheweth that their deliuerance came onely of Gods free mercie.
[a] Or, a God to Pharaoh.
‡ I haue giuen thee power and authoritie to ſpeake in my name and to execute my iudgements vpon him.
‖ Or, ſhal ſpeake for thee (before Pharaoh)
[b] To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt harpely the oppreſſion of his Church.
[c] Moſes liued in affliction & baniſhment fourtie yeere before he enioyed his office to deliuer gods people.

yeere olde, and Aaron foure ſcore and three, when they ſpake vnto Pharaoh)

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, & caſt it before Pharaoh, [and] it ſhalbe [turned into a ‖ ſerpent.

‖Or, dragon.

10 ¶ Then went Moſes & Aaron vnto Pharaoh, & did euē as the Lord had commanded: & Aaron caſt forth his rod before Pharaoh & before his ſeruants, & it was [turned] into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and [d] ſorcerers: & thoſe charmers alſo of Egypt did in like maner wᵗ their enchantments.

d It ſeemeth that theſe were Iannes & Iambres, reade 2. Tim. 3. 8. ſo ouer the wicked maliciouſly reſiſt the trueth of God.

12 For they caſt downe euery man his rod, & they were [turned] into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſaid vnto Moſes, Pharaohs heart is ‖ obſtinate, hee refuſeth to let the people go.

‖Or, heauie and dull.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) & thou ſhalt ſtand and meete him by [e] the riuers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue mee in the wilderneſs: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaieth the Lorde, In this thou ſhalt know that I am the Lorde: behold, I will ſmite with the rod that is in mine hand vpon the water that is in ỹ riuer, and it ſhall be turned to blood.

18 And the fiſh that is in the riuer ſhall die, and the riuer ſhal ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖Or, they ſhall be wearie, and abhorre to drinke.

19 ¶ The Lord then ſpake to Moſes, Say vnto Aarō, Take thy rod, & ſtretch out thine hād ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, & ouer their pondes, and ouer al pooles of their waters, and they ſhalbe [f] blood, & there ſhalbe blood throughout all the lād of Egypt, both in [veſſels] of wood, and of ſtoone.

† The firſt plague.

20 So Moſes & Aaron did euen as ỹ Lord cōmanded: * & he lift vp the rod, & ſmote the water that was in the riuer in the ſight of Pharaoh, & in ỹ ſight of his ſeruants: and * al the water that was in the riuer, was turned into blood.

Chap. 17. 5. Pſal. 78. 44.

21 And the [g] fiſh that was in the riuer died, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

f To ſignifie that it was a true miracle, & that God plagued them in that, which was moſt neceſſarie for the preſeruation of life. Wiſd. 17. 7.

22 * And the enchāters of Egypt did ſlikewiſe with their ſorceries: and the heart of Pharaoh was [h] hardened: ſo that he did not hearken vnto them, as the Lord had ſaid.

g In outward appearance, & after that the ſeuen dayes were ended.

23 Then Pharaoh returned, & went againe into his houſe, [i] neither did this yet enter into his heart.

h Ebr. was made ſtrong.

i Ebr. he ſet not his heart at all thereūto.

24 All the Egyptians then digged round about the riuer [for] waters to drinke: for they could not drinke of the water of the riuer.

25 And [this] ‖ continued fully ſeuen daies after ỹ Lord had ſmitten ỹ riuer.

‖Or, ſeuē dayes were accompliſhed.

CHAP. VIII.

6 Frogges are ſent, 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flyes. 30 Moſes prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord ſaid vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerue me:

2 And if thou wilt not let them goe, beholde, I will ſmite all thy countrey with [a] frogges:

a There is nothing ſo weak, that God cannot cauſe to ouercome the greateſt power of man.

3 And the riuer ſhall ſtrall full of frogges, which ſhall go vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, & ‖ into thy kneading troughs.

‖Or, vpon thy dough, or, into thine amberies.

4 Yea, the frogges ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid vnto Moſes, Say thou vnto Aaron, Stretche out thine hād with thy rod vpō ỹ ſtreames, vpon the riuers, and vpon the pondes, and cauſe frogges to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hād vpon the waters of Egypt, and the [b] frogges came vp, and couered the land of [c] Egypt.

† The ſecond plague.

b But Goſhen, where Gods people dwelt, was excepted. Wiſd. 17. 7.

7 * And ỹ ſorcerers did likewiſe with their ſorceries, and brought frogges vp vpon the land of Egypt.

8 Then Pharaoh called for Moſes and

and Aaron, and sayd, Pray ye vnto the
c Not loue, but feare causeth him very intentlie to seeke vnto God.
Lord that he may take away the frogs from me, and from my people, & I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses sayde vnto Pharaoh, ‡Concerning me, [euen] ‖commaunde when I shall pray for thee, & for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

‡Ebr. haue this honour ouer me.
‖Or, speake plaine vnto me.

10 Then he sayde, To morowe. And he answered, Be it ‡as thou hast sayde, that thou mayest knowe, that there is none like vnto the Lord our God.

‡Ebr. according to thy worde.

11 So the frogges shall depart from thee, and from thine houses, & from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lorde concerning the frogs, which he had ‖sent vnto Pharaoh.

‖Or, laid vpon.

13 And the Lord did according to the saying of Moses: so the frogs d died in the houses, in the townes, and in the fieldes.

d In things of this life God oft times heareth the prayers of the vnfit for the vngodly.

14 And they gathered them together by heapes, & the land stanke [of them.]

15 But when Pharaoh sawe that he had rest [giuen him,] he ‖hardened his heart, and hearkened not vnto them, as the Lord had sayd.

‖Or, made his heart heauie.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be [turned] to lyce throughout all the land of Egypt.

† The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lyce came vpon man and vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring foorth lyce, but they e could not. So the lyce were vpon man and vpon beast.

e God confounded their wisedome and authoritie in a thing most vile.

19 Then sayde the enchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had sayd.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11, 20.

20 ¶ Moreouer the Lorde sayde to Moses, Rise by early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, beholde, I will send ‖swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

‖Or, a multitude of venimous beasts, as serpents, &c.

22 But the land of Goshen, where my people are, will I cause to be ‖wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the mids of the ‖earth.

‖Or, I wil separate.
‖Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lorde did so: * for there came g great swarmes of flies into the house of Pharaoh, & [into] his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

Wisd. 16.9.
† The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and sayd, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for [then] we should offer vnto the Lord our God [that, which is] an h abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

g For the Egyptians worshipped diuers beasts, as the oxe, the sheepe and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see. Chap. 3. 18.
h So the wicked prescribe vnto Gods messengers howe farre they shal go.

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lorde our God, * as he hath commanded vs.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wildernes: but i go not farre away, pray for me.

i He could not iudge his heart but yet he charged him to doe this vnfainedly.

29 And Moses sayd, Beholde, I will go out from thee, & pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth k deceiue no more, in not suffring the people to sacrifice vnto the Lorde.

k Where God giueth not faith, no miracles can preuaile.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, and from his people, [and] there remained not one.

32 Yet Pharaoh l hardned his heart at this time also, & did not let the people go.

l The plagues of botches and sores, 23 The horrible haile, thunder, & the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him. 35 Yet is he obstinate.

CHAP. IX.

Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lorde God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let [them] go, and wilt yet holde them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the fielde: [for] vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe [shalbe] a † mighty great murain.

4 And the Lorde shall doe wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that [pertaineth] to the children of Israel.

5 And the Lorde appointed a time, saying, To morow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattel of Egypt died: but of the cattel of the children of Israel died not one.

7 Then Pharaoh b sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

8 And the Lorde sayde to Moses and to Aaron, Take your handfull of ‖asshes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shalbe [turned] to dust in all the land of Egypt: and it shalbe as a scab breaking out into blisters vpon mã, and vpon beast, throughout all the land of Egypt.

10 Then they tooke asshes of the fornace, & stoode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came † a scab breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

13 Also the Lord said vnto Moses, Rise vp early in the morning, & stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time send all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 For nowe I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, for this cause haue ‖ I appointed thee, to ‖ shewe my power in thee, & to declare my d Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morow this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, [and] e gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beasts, which are found in the fielde, and not brought home, the haile shall fall vpon them and they shal die.

20 Such then as feared the word of the Lorde among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as † regarded not the f worde of the Lorde, left his seruants, and his cattel in the fielde.

22 And the Lord sayd to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, & vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † haile, and † lightning vpon the ground: and the Lorde caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the fielde, both man and beast: also the haile smote all the herbes of the fielde, & brake to pieces all the trees of the fielde.

26 Only in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses & Aaron, and sayd vnto them, I haue nowe sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lorde (for it is ynough) that there be no more † mightie thunders and haile, and I will let you go,

† The fifth plague.

a He shal declare his heauy iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

‖ Or, imbers.

† The first plague.

Chap. 4. 21.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

Rom. 9. 17.

‖ Or, set thee vp.

‖ Or, to shewe thee.

d That is, that all the worlde may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euē to his enemies.

† Ebr. set not his heart to.

f The word of the minister is called the worde of God.

† The seuenth plague.

‖ Ebr. fire walked.

‖ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnatiō, but they can not beleeue to obtaine remission.

† Ebr. voyces of God.

go, and ye shall tarie no longer.

29 Then Moses sayde vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, [and] the thunder shal ceale, neither shal there bee any more haile, that thou mayest knowe that * the earth is the Lords.

Psal.24.1.

30 As for thee and thy seruants, I know b afore [I pray] ye wil feare before the face of the Lord God.

b Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, whereby we see the practises of the wicked.

31 (And the flare, and the barley were smitten: for the barley was eared, and the flare was bolled.

32 But the wheate and the rye were not smitten, for they were ‖ hid in the ground)

‖ Or, late sowe.

33 Then Moses went out of the citie from Pharaoh, & spred his hands to the Lorde, and the thunder & the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile & the thunder were ceased, he sinned againe, and hardened his heart, [both] he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had sayd ‡ by Moses.

‡ Ebr. by the hand of Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenes is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lorde sayde vnto Moses, Go to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the middes of his [realme,]

Chap.4.21.

‖ Or, in his presence, or among them.

2 And that thou maiest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer, where also we see the ductie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus saieth the Lorde God of the Ebrewes, Howe long wilt thou refuse b to humble thy selfe before me? Let my people go, that they may serue me.

b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God,

4 But if thou refuse to let my people goe, beholde, to morowe will I bring ‖ * grashoppers into thy coastes.

‖ Or, locustes. Wisd.16.9.

5 And they shall couer the face of the earth, that a man can not see the earth: and they shal eate the residue which remaineth vnto you, & hath escaped from the haile: and they shall eate all your trees that bud in the fielde.

6 And they shal fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, How long shall he be ‖ an offence vnto vs? let the men goe, that they may serue þ Lord their God: wilt thou first know that Egypt is destroyed?

‖ Or, snare.

8 So Moses & Aaron were brought againe vnto Pharaoh, and he sayde to them, Go, serue the Lord your God, but who are they that shal goe?

9 And Moses answered, We will goe with our yong and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattell will we goe: for we [must celebrate] a feast vnto the Lorde.

10 And he sayd vnto them, Let d the Lord so be with you, as I will let you go and your children: beholde, for euill is before your face.

d That is, I would þ Lord were no more affectioned toward you, then I am minded to let you go.

11 [It shall not be so: nowe goe ye [that are] men, & serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

e Punishment is prepared for you, some reade. He intend some mischiefe.

12 ¶ After, the Lord sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, [euen] all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the land of Egypt: and þ Lord brought an East winde vpon the land all that day, and al that night: and in the morning, the East winde brought the † grashoppers.

† The eight plague.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

‖ Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therfore Pharaoh called for f Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

f The wicked in their miserie seeke to Gods ministers for helpe, albeit they hate and detest them.

17 And now forgiue me my sinne onely this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 [Moses] then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them vnto the [g] red Sea, [so that] there remained not one grashopper in all the coast of Egypt.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand towarde heauen, that there may be vpon ỹ land of Egypt darknesse, euen darknesse that may be [h] felt.

22 Then Moses stretched forth his hand toward heauen, and there was a [i] blacke* darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was [for] three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your sheepe and your cattel shal abide, & your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe [sacrifice] vnto ỹ Lord our God.

26 Therefore our cattel also shall go with vs: there shal not an [l] hoofe be left, for thereof must we take to serue the Lord our God: neither doe we knowe [k] how we shall serue the Lord, vntill we come thither.

27 (But ỹ Lord hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses said, Thou hast said well: from henceforth wil I see thy face no more.

g The water seemeth red because the sande ouergraueli is reade: the Egyptiens call it the Sea of bulrushes.

h Because it was so thicke.

i The ninth plague. Wisd. 17.2.

Wisd. 18.1.

k The ministers of God ought not to presume one iote to the wicked, as touching their charge.

l That is, with what beasts or how many.

l Though before he confessed Moses not, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOwe (the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he shal [a] at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou nowe to the people, that euery man ‖ require of his neighbour, & euery woman of her neighbour * iewels of siluer and iewels of golde.

‖ Or, borowe.

Chap. 3.22. & 12.35.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses [was] very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

Eccles. 45.1.

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the middes of Egypt.

Chap. 12.29.

5 * And all the first borne in the land of Egypt shal die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at [b] the mill, and all the first borne of beastes.

Wisd. 18.17.

b From the highest to the lowest.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that ỹ Lord putteth a difference betwene the Egyptians & Israel.

8 And all these thy seruants shall come downe vnto me, and fal before me, saying, Get thee out, and all the people that [c] are at thy feete, and after this wil I depart. So he went out from Pharaoh verie angrie.

c That is, vnder thy power and gouernement.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom. 9.17.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 How many they were in Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth [shall be] vnto you the beginning of moneths: it [shall be] to you the first [b] moneth of the yeere.

a Called Nisan, conteining part of March and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

3 Speake ye vnto all the Congregation of Israel, saying, In ỹ tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers,

c As the fathers of the houshold had great or small families.

c fathers, a lambe for an house.

4 And if the houshold be to little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the nomber of the persons: euery one

d He shal take so many as are sufficient to eat the lambe.

of you, according to his d eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe [it] vntill the fourteenth day of this moneth: then e all the multitude of the congregation of

e Euery one in his house.

Israel shall kill it f at euen.

f Ebr. betwene the two euenings or twielight.

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore post of ỹ houses where they shall eate it.

8 And they shal eat the flesh the same night, roste with fire, and vnleauened bread: with sowre [herbes] they shall eate it.

9 Eate not thereof rawe, boyled nor sodden in water, but roste with fire, both his f head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fire.

11 ¶ And thus shall ye eate it, Your loynes girded, your shoes on your feete, and your staues in your handes, and ye shall eat it in haste: [for] g it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt. I [am] the Lord.

‖ Or, princes, or Idoles.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shal not be vpon you to destruction, when I smite the lande of Egypt.

14 And this day shalbe vnto you a h remembrance: and ye shall keepe it an holy feast vnto the Lorde, throughout your generations: ye shall keepe it holy by an ordinance i for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntil Christes comming: for then ceremonies had an ende.

15 Seuen dayes shall ye eat vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day [shalbe] an holy ‖ assemblie: also in the seuenth day shall be an holy assemblie vnto you: no worke shall be done in them, saue about that which euery man must eate: that onely may ye do.

‖ Or, calling together of the people to serue God.

17 Ye shall keepe also [the feast] of vnleauened bread: for that same day I wil bring your armies out of the lande of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first [moneth] and the fourteenth day of the moneth at k euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

Leuit.23.5. nomb.28.16.

k For in olde time so they counted, beginning the day at sunne set til the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shalbe cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: [but] in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, & said vnto them, Choose out & take you for [euery] of your houholdes a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ lintel, and the ‖ doore cheekes with the blood that is in the basen, and let none of you go out at the doore of his house, vntill the morning.

Hebr.11.28.

‖ Or, transome, or vpper doore post.

‖ Or, two side postes.

23 For the Lord will passe by to smite the Egyptians: and when hee seeth the blood vpon the lintel and on the two doore cheekes, the Lorde will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague [you].

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance [both] for thee and thy sonnes for euer.

25 And when ye shall come into the m land, which the Lord will giue you, as he hath promised, then ye shal keepe this ‖ seruice.

m The land of Canaan.

‖ Or, ceremonie. Iosh.4.6.

26 * And when your children alke you, what seruice is this ye [keepe]?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thankes for so great a benefite.

28 So the children of Israel went, and did as the Lorde had commaunded Moses and Aaron: so did they.

Chap.11.4. † The tenth plague.

29 ¶ Now at *midnight, the Lorde †smote all the first borne in the lande of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the *first borne of the captiue that was in prison, and all the first borne of beastes.

Wisd.18.5.

30 And Pharaoh rose vp in the night, he, and all his seruants and al the Egyptians: and there was a great crie in Egypt: for there [was] ○ no house where there [was] not one dead.

○ Of those houses, where in any first borne was, either of men or beastes.

31 And he called to Moses and to Aaron by night, and saide, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue saide, and depart, and ℗blesse me also.

℗ Pray for me.

33 And the Egyptians did force the people, because they would sende them out of the lande in haste: for they sayde, We die all.

34 Therefore the people tooke their dough before it was leauened, [euen] their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians *iewels of siluer and iewels of golde, and rayment.

Chap.3.22. and 11.2.

36 And the Lorde gaue the people fauour in the sight of the Egyptians: and they ‖granted their request: so they spoyled the Egyptians.

‖ Or, lent them.

37 Then the *children of Israel tooke their iourney from ℚ Rameses to Succoth about fiue hundreth thousande men of foote, beside children.

Nomb.33.3. Iosh.24.6. ℚ Which was a citie in Gothen, Gen.47.11.

38 And ℝ a great multitude of sundrie sorts of people went out with them, and sheepe, and beeues, [and] cattell in great abundance.

ℝ Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, [and made] vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither coulde they tarie, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, [was] *foure hundreth & thirtie yeres.

Gen.15.13. Actes 7.6. Galat.3.17.

41 And when the ‖ foure hundreth and thirtie yeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

‖ From Abrahams departing from Ur in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeres.

42 It [is] a night to be kept [holy] to the Lord, because hee brought them out of the lande of Egypt: this is that night of the Lorde, which all the children of Israel must keepe throughout their generations.

43 Also the Lorde saide vnto Moses and Aaron, This is the Lawe of the Passeouer: ‡no stranger shal eat therof.

‡ Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate therof.

45 A ‡strãger or an hyred seruant shall not eate thereof.

46 *In one house shall it be eaten: thou shalt carie none of the flesh out of the house, *neither shall ye breake a bone thereof.

Nomb.9.12. Iohn 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwel with thee, and will obserue the Passeouer of the Lorde, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, & hee shalbe as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One ‖ lawe shalbe to him that is borne in the lande, and to the stranger that dwelleth among you.

‖ They that are of the housholde of God, must be all ioyned in one faith and religion.

50 Then all the children of Israel did as the Lorde commaunded Moses and Aaron: so did they.

51 And ℘ selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memorial of their deliuerance. 6 The institution of the Passeouer. 8, 14 An exhortation to teache their children to remember this deliuerance. 17 Why they are led by the wildernes. 19 Thy bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lord spake vnto Moses, saying,

Chap.22.29. and 34.19. Ieuit.27.26. nomb.3.13. and 8.16. luke 2.23.

2 *Sanctifie vnto mee all the first borne: [that is,] euery one that [first] openeth ℘ wombe among the children of Israel, as well of man as of beast: [for] it is mine.

3 ¶ Then Moses saide vnto the people, *Remember this day in the which ye came out of Egypt, out of the ‡ house of ª bondage: for by a mightie hande the Lord brought you out frõ thence: therefore no leauened bread shalbe ᵇ eaten.

Exod.23.13. ‡ Ebr. house of seruants. ª Where they were in most cruel slauerie. ᵇ To signifie that they had not leasure to leauen their bread.

4 This day come ye out in the moneth of ᶜ Abib.

ᶜ Conteyning part of March and part of April, when corne began to ripe in that countrey.

5 ¶ Nowe when the Lorde hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that hee would giue thee, a land flowing with milke & honie)

then

then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, & the [d] seuenth day [shalbe] the feast of the Lord.

7 Vnleauened bread shalbe eaten seuen dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne [e] in that day, saying, [This is done,] because of that which the Lorde did vnto me, when I came out of Egypt.

9 And it shalbe a signe vnto thee [f] vpon thine hande, and for a remembrance betweene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lorde shall bring thee into the lande of the Canaanites, as hee sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then thou shalt set apart vnto the Lorde all that [first] openeth the wombe: also euery thing that [first] doth open [the wombe, and] commeth forth of thy beast: the males [shalbe] the Lords.

13 But euery [g] first foale of an [s] asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewyse all the first borne of man among thy sonnes shalt thou [h] bye out.

14 ¶ And when thy sonne shall aske thee ‖ to morowe, saying, What is this? thou shalt then saye vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was harde hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lorde all the males that [first] open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shalbe as a token vpon thine hande, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God caryed them not by the way of the Philistims countrey, ‖ though it [were] neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wildernes of the red sea: and the children of Israel went vp [k] armed out of the land of Egypt.

19 (And Moses tooke [l] the bones of Ioseph with him: for he had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernes.

21 * And the Lorde went before them by day in a pillar of a [m] cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * Hee tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaoh's heart is hardened, and pursueth the Israelites. 11 The Israelites striken with feare murmure against Moses. 13 Moses doeth encourage them. 21 Hee deuideth the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lorde spake vnto Moses, saying,

2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I will harde Pharaohs heart that hee shall folow after you: so I will [c] get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lorde: and they did so.

5 ¶ Then it was tolde the King of Egypt, that [p] people fled: and the heart of Pharaoh and of his seruantes was turned against the people, and they said, Why haue we this done, and haue let Israel go out of our seruice?

6 And hee made readie his charets, and tooke his people with him,

7 And tooke sixe hundreth chosen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lorde had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] hie hand)

9 * And the Egyptians pursued after them, and all the horses [and] charets

d Both the seuenth and the first day were holy, as Chap. 12,16.

e When thou doest celebrate the feast of vnleauened bread.

f Thou shalt haue continual remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.

Chap.22.29. and 34.19. ezek.44.30.

‡ Ebr. that first cōmeth forth.

g This is also vnderstand of the horse and other beastes, which were not offered in sacrifice.

h By offering a cleane beast in sacrifice, Leuit.12.6.

‖ Or, hereafterwardes.

‖ Or, signes of remembrance.

‖ Or, because.

i Which the Philistims would haue made against them by stopping them the passage.

k That is, not plainly, but openly, and as the word doeth signifie, set in order by fire and fire, Gen.50.25. Iosh.24.32. Nomb.33.6.

l So did Ioseph commaund, Gen.50.25.

m So defende them from the heate of the sunne. Nehe.9.19.

a From toward the countrey of the Philistims.

b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God and were deliuered. Nomb.33.7.

c By punishing his obstinate rebellion.

Nomb.14.14. deut.1.33. psal.78.14. 1.cor.10.1.

d Iosephus writeth that besides these charets there were 50000. horsemen, and 200000. footemen.

e With great ioy and boldnes. Iosh.24.6. 1.mac.4.9.

of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

f They, which a litle before in their deliuerance reioyced being now in danger are afraide, & murmure.

10 And when Pharaoh drew nie, the children of Israel lift vp their eyes, f beholde, þ Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation shall be euill spoken of, and murmured against, euen of them that pretende the same cause and religion that they doe. The thirde, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and oftentimes augmenteth them: as the Israelites were nowe in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most readie to succour. for the Israelites had on either side them, huge rocks and mountaines, before them the Sea, behinde them most cruel enemies, so that there was no way left to escape to mans iudgement.

11 And they sayde vnto Moses, Hast thou brought vs to die in the wildernes, because there were no graues in Egypt: Wherefore hast thou serued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptiãs, then that we should die in the wildernes.

g Such is the impatiencie of the flesh, that it cannot abide Gods appointed time.

13 Then Moses sayde to the people, Feare ye not, stand still, and behold ‖ the saluation of the Lorde which hee will shew to you this day. For the Egyptiãs, whome ye haue seene this day, ye shall neuer see them againe.

‖ Or, deliuerance.

14 The Lorde shall fight for you: therefore h holde you your peace.

h Onely put your trust in God without grudging or doubting.

15 ¶ And the Lord said vnto Moses, Wherefore i cryest thou vnto me? speake vnto the children of Israel that they goe forwarde:

i Thus in tentations faith fighteth against the flesh, and cryeth with inwarde groanings to the Lord.

16 And lift thou vp thy rod, & stretche out thine hande vpon the Sea and deuide it, and let the children of Israel goe on drie ground thorowe the middes of the Sea.

17 And I, beholde I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued and went behinde them: also the pillar of the cloude went from before them, and stoode behinde them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloude and darkenes, yet gaue it k light by night, so that all þ night long the one came not at the other)

k The cloude hewerth light to the Israelites, but to the Egyptians it was darkenes, so that their two hostes could not ioyne together. Iosh. 4.23. Psal. 114.3. Psal. 78.13. 1. cor. 10.1. hebr. 11.29.

21 And Moses stretched foorth his hand vpon the Sea, and the Lord caused the sea to run backe by a strong East winde all the night, & made the Sea drie land: for the waters were * deuided.

22 Then the * children of Israel went thorough the mids of the Sea vpon the drie ground, and the waters [were] a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, [euen] al Pharaohs horses, his charets, and his horsemen.

24 Nowe in the morning l watche, when the Lord looked vnto the hoste of the Egyptians, out of the fiery and cloudie pillar, hee strooke the hoste of the Egyptians with feare.

l Which was about the three last houres of the night.

25 For hee tooke off their charet wheeles, & they draue them with ‖ much a doe: so that the Egyptians [euery] one saide, I will flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.

‖ Or, heauily.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force earely in the morning, and the Egyptians fled against it: but the Lord m ouerthrew the Egyptians in the middes of the Sea.

m So the Lorde by the water saued his, and by the water ouerwhelmed his enemies.

28 So the water returned and couered the charets & the horsemen, [euen] all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie lande thorowe the middes of the Sea, and the waters [were] a wall vnto them on their right hande, and on their left.

30 Thus the Lorde saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty * power, which the Lorde shewed vpon the

‡ Ebr. hand.

Egyptians

n That is, the doctrine which he taught them in the Name of the Lord.

Egyptians: so the people feared the Lorde, and beleeued the Lorde, and his n seruant Moses.

CHAP. XV.

1, 20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

a Praysing God for the ouerthowe of his enemies and their deliuerance. Wisd.10.20.

THen a sang * Moses and the children of Israel this song vnto the Lorde, and sayde in this maner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

‖Or, the occasion of my song of praise. b To worship him therein. c In battell he ouercommeth euer. d Euer constant in his promes.

2 The Lorde [is] my strength and ‖prayse, and he is become my saluation. He is my God, and I wil b prepare him a tabernacle. [he is] my fathers God, and I will exalt him.

3 The Lorde [is] a c man of warre, his d Name [is] Iehouah.

4 Pharaohs charets and his hoste hath he cast into þ Sea: his chosen captaines also were drowned in þ red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

‖Or, power.

6 Thy ‖right hand, O Lorde, is glorious in power: thy right hande, O Lord, hath dashed the enemie.

e Those, that are enemies to Gods people, are his enemies.

7 And in thy great glory thou hast ouerthrowē them that rose against e thee: thou sentest forth thy wrath, [which] consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depths congealed together in the ‖heart of the Sea.

‖Or, in the depth of the Sea.

9 The enemie said, I will pursue, I will ouertake [them,] I will deuide the spoyle, ‡ my lust shalbe satisfied vpon them, I will draw my sword, mine hand shall destroy them.

‡Ebr. my soule shalbe filled.

10 Thou diddest with thy winde, the Sea couered them, they sanke as leade in the mightie waters.

11 Who is like vnto thee, O Lorde, among the f Gods? Who is like thee [so] glorious in holines, g feareful in prayses, doing wonders?

f For so, oftentimes þ scripture calleth the mightie men of the worlde. g Which ought rest to be praysed with al feare and reuerence.

12 Thou stretchedst out thy right hand, the earth swalowed them.

13 Thou wilt by thy mercie carie this people, [which] thou deliueredst: thou wilt bring [them] in thy strength vnto thine holy h habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare [and] be afrayde: sorowe shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaā shal waxe faint hearted.

16 *Feare and dread shall fall vpon them: because of the ‖greatnes of thine arme, they shall be still as a stone, til thy people passe, O Lorde: til this people passe, [which] thou hast purchased. Deut.2.25. Iosh.2.9. ‖Or, for thy great power.

17 Thou shalt bring them in, ‡ plant them in the mountaine of thine i inheritance, [which is] the place [that] thou hast prepared, O Lorde, for to dwell in, [euen] the sanctuarie, O Lord, [which] thine hands shall establish. i Which was mount Zion, where afterward þ Temple was built.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but þ children of Israel went on drie land in þ mids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and k daunces.

k Signifying their great ioy, which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34. and 21, 21. but it ought not to be a cloke to couer our wanton pounces.

21 And Miriam l answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

l By singing the like song of thanksgiuing.

22 Then Moses brought Israel frō the red Sea, and they went out into the wildernesse of m Shur: and they went three dayes in the wildernes, and found no waters.

m Which was called Seham, Numb. 33.8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of þ place was called ‖Marah.

‖Or, bitternes.

24 Then þ people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lorde, and the Lorde shewed him a * tree, [which] when he had cast into the waters, þ waters were sweete: there he made them an ordinance and a lawe, and there n he proued them,

Ecclus.38.5.

n That is, God, or, Moses in God's name.

26 And saide, If thou wilt diligently hearken, [O Israel,] vnto the voyce of the Lord thy God, ‡ wilt do that, which is o right in his sight, and wilt giue eare vnto his commandements, and keepe al his ordinances, then will I put none of these diseases vpon thee, which I brought vpon þ Egyptians: for I [am] the Lord that healeth thee.

o Which is, to do that onely that God commandeth.

27 ¶ * And they came to Elim, where [were] twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters. Nom.33.9. ‖or, date trees.

CHAP.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lorde sendeth quailes and Manna. 23 The Sabbath is sanctified vnto the Lorde. 27 The seuenth day Manna could not be founde. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, & came to the wilderneſſe of [a] Sin, (which is betweene Elim and Sinai) the fiftenth day of ỹ ſecond moneth after their departing out of ỹ land of Egypt.

a This is the eight place where in they had campede: there is an other place called Zin, which was ỹ 33. place wherein they campede: and is also called Kadeh, Nom. 33.36.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernes.

3 For the children of Israel saide to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sate by the fleſh [b] pots, when we ate bread [our] bellies full: for ye haue brought vs out into this wildernes to kill this whole companie with famine.

b So hard a thing it is to the fleſh not to murmure against God, when the belie is pinched.

4 Then saide the Lorde vnto Moses, Beholde, I will cause bread to rame from heauen to you, and the people shal go out, and gather [‡] that that is ſufficient for euery [c] day, that I may proue them, whether they will walke in my Law or no.

‡ Ebr. the portion of a day in his day.

c To ſignifie, that they ſhuld patiently depende vpon Gods prouidence from day to day.

5 But the firſt day they ſhall prepare that, which they ſhall bring home, and it ſhall be twiſe as much as they gather dayly.

6 Then Moses and Aaron saide vnto all the children of Israel, At euen ye ſhal know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye ſhall ſee the glorie of the Lorde: [d] for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs:

d He gaue them not Manna because they murmured, but for his promes sake.

8 Againe Moses saide, At euen ſhall the Lord giue you fleſh to eate, & in the morning your full of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we: your murmurings [are] not against vs, but against the [e] Lord.

e He that contemneth Gods miniſters, contemneth God himſelfe.

9 And Moses saide to Aaron, Say vnto all the Congregation of ỹ children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernes, and beholde, the glory of the Lorde appeared [*] in a cloude.

Chap. 13.21.

11 (For the Lorde had spoken vnto Moses, saying,

12 [*] I haue heard the murmurings of the children of Israel: tel them [therefore,] and say, [At euen ye ſhal eate fleſh, and in the morning ye ſhalbe filled with bread, and ye ſhall know that I am the Lord your God)

Eccius. 45.4.

‖ Or, in the twielight.

13 And ſo at euen the [*] quailes came and couered the campe: and in the morning the dewe lay round about ỹ hoſte.

Nom. 11.31.

14 [*] And when the dew that was fallen was aſcended, beholde, a ſmall round thing [was] vpon the face of the wildernes, ſmall as the hoare froſt on ỹ earth.

Nom. 11.7. pſal. 78.24. wisd. 16.20.

15 And when the children of Israel ſawe it, they ſaide one to another, It is [f] MAN, for they wiſt not what it was. And Moses saide vnto them, [*] This is the bread which the Lorde hath giuen you to eate.

f Which ſignifieth a part, portion, or gift alſo meat prepared. Ioh. 6.31.

16 This is the thing which ỹ Lord hath commanded: gather of it euery man according to his eating [g] an Omer for [‡] a man, [according] to the number of your perſons: euery man ſhall take for them which are in his tent.

1. cor. 10.3.

g Which conteineth about a pottell of our meaſure.

‡ Ebr. for an head.

17 And the children of Israel did ſo, and gathered, ſome more, ſome leſſe.

18 And whē they did meaſure it with an Omer, [*] he that had gathered much, had nothing ouer, & he that had gathered little, had no [h] lacke: [ſo] euery man gathered according to his eating.

2. Cor. 8.15.

h God is a riche feeder of all, and none can iuſtly complaine.

19 Moses then saide vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding they obeyed not Moses: but ſome of them reſerued of it till morning, and it was full of wormes, and [i] ſtanke: therefore Moses was angrie with them.

i No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the ſunne came, it was melted.

22 And the firſt day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

k Which portion ſhoulde ſerue for the Sabbath and the day before.

23 And he anſwered them, This is that, which the Lord hath ſaid, To morrow [is] the reſt of the holy Sabbath vnto the Lord: bake that [to day] which ye wil bake, & ſeethe that which ye will ſeethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laied it vp till the morning, as Moses bade, and it ſtanke not, neither was there any worme therein.

25 Then

25 Then Moses saide, Eate ỹ day: for to day is the Sabbath vnto ỹ Lord: to day ye shall not l finde it in the fielde.
26 Sixe dayes shall ye gather it, but in the seuenth day is the Sabbath: in it there shalbe none.
27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they found none.
28 And the Lorde saide vnto Moses, How long refuse ye to keepe my cõmandements, and my lawes?
29 Behold, howe ỹ Lord hath giuen you ỹ Sabbath: therefore he giueth you the first day bread for two dayes: tarie therefore euery man in his place: let no man go out of his place the seuenth day.
30 So the people rested ỹ seuenth day.
31 And the house of Israel called the name of it, MAN. ✠ it was like n to corander seede, but white: and the taste of it was like vnto wafers made wt̃ hony.
32 And Moses said, This is ỹ which the Lord hath cõmanded, Fil an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.
33 Moses also saide to Aaron, Take a o pot and put an Omer full of MAN therein, and let it before the Lorde to be kept for your posteritie.
34 As the Lord commanded Moses, so Aaron layed it vp before the p Testimonie to be kept.
35 And the children of Israel did eate MAN *fourtie yeeres, vntill they came vnto a lãd inhabited: they did eate MAN vntill they came to the borders of ỹ land of Canaan.
36 The Omer is the tenth part of the q Ephah.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.
m Their infidelitie was so great that they did expressely against Gods commandement.
n In forme and figure, but not in colour, Numb. 11.7.
o Of this vessel reade, Heb. 9.4.
p That is, the Arke of the couenant: to wit, after that the Arke was made. Ioh. 5.12. nehe. 9.15.
q Which measure conteyned about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from ỹ wildernes of Sin, by their iourneyes at ỹ ‡ commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.
2 *Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses saide vnto them, Why contende ye with me: Wherefore doe ye b tempt the Lord?
3 So the people thirsted there for water, and the people murmured against Moses, and saide, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children ✠ our cattel with thirst?
4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to c stone me.
5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the riuer, take in thine hand, and go:
6 *Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that ỹ people may drinke. And Moses did so in the sight of the Elders of Israel.
7 And he called the name of the place, ‖Massah and ‖Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?
8 ¶ * Then came e Amalek ✠ fought with Israel in Rephidim.
9 And Moses said to Iosh. Chuse vs out men, and goe fight with Amalek: to morow I will stand on the top of the f hill with the rod of God in mine hand.
10 So Iosh. did as Moses bad him, ✠ fought with Amalek: ✠ Moses, Aaron, and Hur, went vp to the top of the hill.
11 And when Moses held vp his hand, Israel preuailed: but when hee let his hands g downe, Amalek preuailed.
12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and he sate vpon it: and Aaron and Hur stayed vp his hands, ỹ one on the one side, and ỹ other on the other side: so his handes were steady vntil the going downe of the sunne.
13 And Iosh. discomfited Amalek ✠ his people with the edge of the sword.
14 ¶ And the Lorde saide to Moses, Write this for a remembrance h in the booke, ✠ ‡ rehearse it to Iosh.: for * I will vtterly put out the remembrance of Amalek from vnder heauen.
15 (And Moses built an altar, and called the name of it, i Iehouah-nilli)
16 Also he saide, ‡ The Lorde hath sworne, that he wil haue warre with Amalek from generation to generation.

‡Ebr. at the mouth.
a Moses here noteth not euery place, where they camped, as Numb. 33, but only those places where some notable thing was done. Nom. 20.4.
b Wherefore will you God? why looke you not for succour of him without murmuring against vs?
c Howe readie the people are for their owne matters to flay the true Prophets, and howe slowe they are to reuenge Gods cause against his enemies and false prophets. Chap. 7.20. Nom. 20.9. wisd. 11.4. psal. 78.15. & 105.41.
1. cor. 10.4.
Or, Tentatio.
Or, Strife.
d When in aduersitie wee thinke God to be absent, then we neglect his promes and make him a lyar. Deut. 25.17.
wisd. 11.3.
e Who came of Esphaz, sonne of Esau, Gen. 36.12.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the lawe.
‡Ebr. put it in the eares of Iosh. Nom. 24.20. 1. sam. 15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his handes.
‡Ebr. the hand of the Lorde vpon the throne.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing officers.

when

Chap.2.16.

When Jethro ỹ * Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, [and] howe the Lorde had brought Israel out of Egypt,

2 Then Jethro the father in lawe of Moses tooke Zipporah Moses wife, (after he had [a] sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he saide, I haue bene an aliant in a strange land:

4 And the name of the other [was] Eliezer: for the God of my father, [saide he, was] mine helpe, and deliuered me from the [sword of Pharaoh)

5 And Jethro Moses father in lawe came with his two sonnes, and his wife vnto Moses into the wildernes, where he camped by the [b] mount of God.

6 And he [said to Moses, I thy father in lawe Jethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeisaunce and kissed him, and eche asked other of his [‡] welfare: [‡] they came into the tent.

8 Then Moses told his father in law all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, [and] al the trauaile that had come vnto them by the way, and [howe] the Lord deliuered them.

9 And Jethro reioyced at all ỹ goodnesse, which the Lorde had shewed to Israel, [and] because he had deliuered them out of the hand of the Egyptians.

10 Therefore Jethro saide, [d] Blessed [be] the Lorde who hath deliuered you out of the hand of the Egyptians, [‡] out of ỹ hand of Pharaoh: who hath [also] deliuered the people from vnder ỹ hand of the Egyptians.

11 Nowe I knowe that the Lorde is greater then all the gods: * for as they haue delt proudly with them, [so are they [c] recompensed.]

12 Then Jethro Moses father in law tooke burnt offerings and sacrifices [to offer] vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law [e] before God.

13 ¶ Now on ỹ morow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in lawe sawe al that he did to the people, he said, what is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses saide vnto his father in lawe, Because the people come vnto me to seeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one [‡] another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe said vnto him, The thing which thou doest, is not well.

18 Thou both [‡] weariest thy selfe greatly, and this people that is with thee: for the thing [is] to heauy for thee: * thou art not able to do it thy selfe alone.

19 Heare now my [‖] voyce, (I will giue thee counsel, and God shalbe with thee) be thou for the people to [h] God warde, and repoze thou the causes vnto God,

20 And admonish them of ỹ ordinances, and of the lawes, [‡] shewe them the way, wherein they must walke, and the worke that they must do.

21 Moreouer, prouide thou among all ỹ people [i] men of courage, fearing God, men dealing truely, hating couetousnes: and appoint [such] ouer them [to be] rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at al seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shal beare [the burden] with thee.

23 If thou do this thing, ([‡] God [so] commande thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

24 So Moses [k] obeyed ỹ voyce of his father in law, [‡] did all that he had saide:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, [but] they brought ỹ hard causes vnto Moses: for they iudged al small matters them selues.

27 Afterward Moses [l] let his father in lawe depart, and hee went into his countrey.

a It may seeme that he sent her backe for a time to her father for her impatiencie, lest she should be a let to his busines, which was so dangerous, Chap. 4.25. Chap.2.22.

b Horeb is called ỹ mount of God because God wrought many miracles there. So Sinai is neuer called the mount where Christ was transfigured, the holy mount: for by Christes presence it was holy for a time 2.Pet.1.18.

c That is, he sent messengers to say vnto him.

‡ Ebr. of peace.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

Cha.7.10,16, 22.chap.5.7. chap.14.8.

e ỹ is they that honoured the children of the Israelites, perished themselues by water.

f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, & to haue iustice executed.

‡ Ebr. thou wilt faint and fall.

Deut.1.9.

‖ Or, counsell.

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

i What maner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of our inferiors: for to such God oftentimes giueth wisdome to humble them that are exalted, and to declare that one member hath neede of another.

l Reade the occasion, Nom.10.29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

In

a Which was in the beginning of the moneth Siuan, containing part of May, and part of June. b That they departed from Rephidim.

IN the [a] thirde moneth, after the children of Israel were gone out of [y] land of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, [z] came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

Act.7.38.

3 *But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tel the children of Israel,

c God called Iaakob Israel therefore the house of Iaakob and the people of Israel signifie onely Gods people. Deut.29.2.

4 *Ye haue seene what I did vnto the Egyptians, and [how] I caried you vpon [d] egles wings, and haue brought you vnto me.

d For the egle by flying hie, is out of danger, and in carrying her birds rather on her wings then in her talents declareth her loue. Deut.32.

5 Now therefore *if ye will heare my voyce in deede, and keepe my couenant, then yee shall be my chiefe treasure aboue all people, *though all the earth be mine.

Deut.10.14. psal.24.1. 1.Pet.2.9. reuel.1.6.

6 Ye shalbe vnto me also a kingdome of *Priestes, and an holy nation. These [are] the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, *All that the Lord hath commaunded, we will doe. And Moses reported the wordes of the people vnto the Lord.

Chap.24.3. deut.5.27.& 26.17.iosh. 24.16.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, [z] that they may also beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer, the Lord said vnto Moses, Go to the people, and [c] sanctifie them to day and to morowe, [z] let them wash their clothes.

c Teach them to be pure in heart, as they beeue themselues outwardly cleane by washing.

11 And let them be ready on the third day: for the third day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye goe not vp to the mount, nor touche the border of it: whosoeuer toucheth the *mount, shal surely dye.

Heb.12.20.

13 No hand shal touch it, but he shall be stoned to death, or striken through with dartes: whether it be beast or man, he shall not liue: when the ‖ horne bloweth long, they shall come vp ‖ into the mountaine.

‖ Or, trumpet. ‖ Or, toward.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayde vnto the people, Be ready on the third day, [and] come not at [your] [f] wiues.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lorde. 1.Cor.7.5.

16 And [y] third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that all the people, that was in the campe, was afrayde.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

18 *And mount Sinai [was] all on smoke, because the Lorde came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount [g] trembled exceedingly.

Deut.4.11.

g God vsed these fearefull signes that his Law should be had in greater reuerence, and his maiestie the more feared.

19 And when the sound of the trumpet blewe long, and waxed louder and louder, Moses spake, and God answered him by [h] voyce.

h He gaue authoritie to Moses by plaine wordes, that the people might vnderstand him.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lorde sayde vnto Moses, Goe downe, charge the people, that they breake not [their boundes], to goe vp [to] the Lorde to gaze, least many of them perish.

22 And let the ‖ Priestes also which come to the Lord be sanctified, least the Lorde ‖ destroy them.

‖ Or, rulers. ‖ Or, breake out vpon the.

23 And Moses sayd vnto the Lorde, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lorde sayde vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priestes and the people breake [their boundes] to come vp vnto the Lord, least he destroy them.

i Neither dignitie nor multitude haue authoritie to passe the boundes, that Gods word preserueth.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

2 The commandements of the first table. 12 The commandements of the second. 18 The people afrayde are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

G.i. Then

a When Moses and Aaron were gone by, or had passed the bounds of ỹ people, God spake thus out of the mount Horeb, that all ỹ people heard. Deut.5.6.pſal. 81.10.

b [Or, ſeruants.

c To whose eyes all things are open. Leuit.26.1. pſal.97.7.

c By this outward geſture al kinde of ſeruice and worship to Idoles is forbidden.

d And will be reuenged of ỹ contemners of mine honour.

e Or ready is he rather to ſhew mercie then to punish. Leuit.19.12. deu.5.11.mat. 5.33.

f Either by ſwearing falſely or rathly by his Name, or by contemning it.

g Which is by inuentating the ſpirituall reſt, by hearing Gods woorde, & reſting from worldly trauailes. Chap.23.12. ezek.20.12.

‖ Or, cittie. Gen.2.2. Deut.5.16. mat.15.4.eph. 6.2.

h By the parents alſo is meant all that haue authoritie ouer vs. Mat.5.21.

i But loue and preſerue thy brothers life.

k But be pure in heart, woorde and deede.

l But ſtudie to kaut his goodes.

m But further his good name, and ſpeake truelie. Rom.7.7.

n Thou maieſt not ſo much as with his hinderance in any thing.

‖ Or, heard.

‡ Eb. firebrãds.

AND God a ſpake all theſe woordes, ſaying,

2 *I am ỹ Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of ‖ bondage.

3 Thou ſhalt haue none other gods b before me.

4 *Thou ſhalt make thee no grauen image, neither any ſimilitude [of things] that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not c bowe downe to them, neither ſerue them: for I am the Lorde thy God, a d ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the third [generation] and vpon the fourth of them that hate me:

6 And ſhewing mercie vnto e thouſands to them that loue me, and keepe my commandements.

7 *Thou ſhalt not take the Name of the Lorde thy God in f vaine: for the Lord will not holde him guiltles that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 *Sixe dayes ſhalt thou labour, and doe all thy woorke,

10 But the ſeuenth day [is] the Sabbath of the Lorde thy God: [in it] thou ſhalt not doe any woorke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy ‖ gates.

11 *For in ſixe dayes the Lorde made the heauen and the earth, the ſea, and all that in them is, & reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day, and hallowed it.

12 *Honour thy h father & thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 *Thou ſhalt not i kill.

14 Thou ſhalt not k commit adulterie.

15 Thou ſhalt not l ſteale.

16 Thou ſhalt not beare falſe m Witnes againſt thy neighbour.

17 *Thou ſhalt not n couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his mayde, nor his ore, nor his aſſe, neither any thing that is thy neighbours.

18 And all the people ‖ ſawe the thunders, and the ‡ lightnings, and the ſound of the trumpet, & the mountaine ſmoking. and when the people ſawe it they fled and ſtoode afarre off,

19 And ſaid vnto Moſes, *Talke thou with vs, and we will heare: but let not God talke with vs, leſt we die. Deut.5.24.& 18.16.hebr. 12.18.

20 Then Moſes ſayde vnto the people, Feare not: for God is come to o proue you, & that his feare may be before you, that ye ſinne not.

o Whether you will obey his preceptes as you promiſed, chap.19.8.

21 So the people ſtood afarre off, but Moſes drewe neere vnto the darkeneſſe where God [was.]

22 And the Lord ſaid vnto Moſes, Thus thou ſhalt ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Ye ſhal not make [therefore] with me gods of ſiluer, nor gods of golde: you ſhall make you none.

24 *An altar of earth thou ſhalt make vnto me, and thereon ſhalt offer thy burnt offerings, and thy *peace offerings, thy cheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee. Chap.27.8.& 38.7. Leuit.3.1.

25 *But if thou wilt make me an altar of ſtone, thou ſhalt not builde it of hewde ſtones: for ‡ if thou lift vp thy toole vpon them, thou haſt polluted ‡ them. Deut.27.5. ioſh.8.31. ‡ Ebr. it, that is, the ſtone.

26 Neither ſhalt thou go vp by ſteps vnto mine altar, that thy p filthineſſe be not diſcouered thereon. p Which might be vp by his ſtouping, or ſlying abroad of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God, touching ſeruitude, murthers, and wrongs: the obſeruation whereof doeth not iuſtifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all miſchiefe and crueltie.

NOw theſe are ỹ lawes, which thou ſhalt ſet before them:

2 *If thou bye an Ebrewe ſeruant, hee ſhall ſerue ſixe yeeres, and in the ſeuenth he ſhal go out free, a for nothing. Leuit.25.39. deut.15.12. iere.34.14.

a Paying no money for his libertie.

3 If he came b himſelfe alone, he ſhal go out himſelfe alone: if he [were] married, then his wife ſhal go out with him.

b Not hauing wife nor children.

4 If his maſter hath giuen him a wife, and ſhe hath borne him ſonnes or daughters, the wife and her children ſhalbe her maſters, but he ſhal goe out himſelfe alone.

5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I will not go out free,

c Till her time of ſeruitude was expired, which might be the ſeuenth yere or the fiftieth.

6 Then his maſter ſhal bring him vnto the ‡ Iudges, & ſet him to the d doore, or to the poſt, and his maſter ſhall boore his eare through with a nawle, and he ſhall

‡ Ebr. gods.

d Where the iudges ſate.

4 If the theft be found ‡with him, alue, (whether it be ore, asse, or sheepe) he shal restore the double.

5 ¶ If a man doe hurt fielde, or vineyarde, and put in his beast to feede in an other mans fielde, he shal recompence of the best of his owne fielde, and of the best of his owne vineyarde.

6 ¶ If fire breake out, & catch in the thornes, & the stacks of corne, or the standing corne, or ỹ field be consumed, he that kindled the fire shal make full restitutiõ.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shal pay the double.

8 If the thiefe be not found, then the master of the house shalbe brought vnto the ‡Iudges [to sweare,] whether he hath [d] put his hand vnto his neighbors good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which an other chalengeth to be his, the cause of both [parties] shal come before the Iudges, [and] whome the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ore, or sheepe, or any beast, and it die, or be ‡hurt, or taken away by enemies, [and] no man see it,

11 [e] An othe of the Lorde shall be betweene them twaine, that he hath not put his hand vnto his neighbors good, and the owner of it shal take [the othe,] and he shal not make it good:

12 *But if it be stollen from him, he shal make restitution vnto ỹ owner thereof.

13 If it be torne in pieces, he shal bring [f] recorde, [and] shal not make that good, [which is] deuoured.

14 ¶ And if a man borow [ought] of his neighbour, and it be hurt, or els dye, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shal not make it good: [for] if it [be] an hired thing, it [g] came for his hire.

16 ¶ *And if a man intise a maid that is not betrothed, & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shal pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a Witch to line.

19 ¶ Whosoeuer lyeth with a beast, shall dye the death.

20 ¶ *He that offreth vnto [any] gods, saue vnto the Lord onely, shalbe slaine. Deut.13.13, 14,15.1.mac. 7.24.

21 ¶ *Moreouer, thou shalt not do iniurie to a straunger, neither oppresse him: for ye were strangers in the land of Egypt. Leuit.19.33.

22 ¶ *Ye shall not trouble any widowe, nor fatherlesse childe. Zach.7.10.

23 If thou vexe or trouble such, and so he call and crie vnto me, I wil surely heare his crie.

24 Then shall my wrath be kindled, and I wil kill you with the sworde, and your [h] wiues shalbe widowes, and your children fatherlesse. h The iust plague of God vpon the oppressers.

25 ¶ *If thou lend money to my people, [that is,] to ỹ poore with thee, thou shalt not be as an vsurer vnto him: ye shal not oppresse him with vsurie. Leuit.25.37. deut.23.19. psal.15.5.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, [and] this is his garment for his skinne: wherein shal he sleepe: therefore when he [i] crieth vnto me, I wil heare him: for I am mercifull. i For cold and necessitie.

28 ¶ *Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people. Act.23.5.

29 ¶ Thine [k] abundance & thy licour shalt thou not keepe backe. *The first borne of thy sonnes shalt thou giue me. k Thine abundance of thy corne, oyle, and wine.

30 Like wise shalt thou do with thine oxen and with thy sheepe: seuen dayes it shalbe with his damme, [and] the eight day thou shalt giue it me. Chap.13.2, 12.& 34.19.

31 ¶ Ye shalbe an holy people vnto me, *neither shall ye eate any flesh that is torne [of beasts] in the fielde: ye shall cast it [l] to the dogge. Leuit.22.8. ezek.44.31. l And to haue nothing to doe with it.

CHAP. XXIII.

2 Not to folow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by litle and litle, and why.

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a [false witnes. ‖Or, report a false tale. [Or, cruell.

2 ¶ Thou shalt not folowe a multitude to doe euill, neither [a] agree in a controuersie [a] to decline after many and ouerthrowe [the trueth.] ‡Ebr. answere. a Doe that which is godly though fewe doe fauour it.

3 ¶ Thou shalt not esteeme a poore man in his cause. b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Exo. 5.44.

4 ¶ If thou meete thine enemies ore, or his asse going astray, thou shalt [b] bring him to him againe.

5 If

‡Ebr. in his hand.

‡Ebr. gods. d That is, whether he hath stollen.

‡Ebr. broken. e They shoulde sweare by the Name of the Lorde.

Gen.31.39.

f He shal shew some part of the beast, or bring in witnesse.

g He that hired it shall be free by paying the hire. Deut.22.28.

c If God commaunde to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens? Dan.13.53.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt keepe thee farre from a falle matter, *and shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

d Whether thou be magistrate or art commaunded by the magistrate, Deut.16.19. ecclus.20.28.

8 ¶ *Thou shalt take no gift: for the gift blindeth the e wise, and peruerteth the wordes of the righteous.

e Ebr. seeing.

9 ¶ Thou shalt not oppresse a stranger: for ye knowe the f heart of a stranger, seeing ye were strangers in the land of Egypt.

f For in that that hee is a stranger, his heart is sorowfull ynough, Leuit.25.3. and 26.43. deut.15.1.

10 *Moreouer, sixe yeeres thou shalt sowe thy lande, and gather the fruites thereof,

11 But the seuenth yere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like maner thou shalt do with thy vineyard, [and] with thine olive trees.

Chap.20.8. deut.5.13.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy mayde and the stranger may be refreshed.

13 And ye shal take heed to all things that I haue sayde vnto you: and ye shall make g no mention of the name of other gods, neyther shall it be heard out of thy mouth.

g Neither by sweareng by them, nor speaking of them, Psalme 16.4. ryhel,5.3. Chap.13.3. and 34.18.

14 ¶ Three times thou shalt keepe a feast vnto me in the yere.

15 Thou *shalt keepe the feast of vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I cõmanded thee, in h season of the moneth of Abib: for in it thou camest out of Egypt: and *none shall appeare before me emptie:

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when hee slewe the first borne of the Egyptians. Deut.16.16. ecclus.35.4.

16 The i feast also of the haruest of the first fruites of thy labours, which thou hast sowen in the fielde: and the k feast of gathering [fruits] in the end of the yere, when thou hast gathered in thy labours out of the fielde.

h Which is, Whitsontide, in token that the Lawe was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yere vnder the tents or the tabernacles in wilderues.

17 [These] three times in the yere shall all thy men children appeare before the Lord Iehouah.

k No leauened bread shalbe then in thine house. Chap.34.26. deut.14.22.

18 Thou shalt not offer the blood of my sacrifice with l leauened bread: neyther shall the fat of my sacrifice remaine vntill the morning.

19 *The first of the first fruites of thy lande thou shalt bring into the house of the Lorde thy God: [yet] shalt thou not seethe a kidde in his mothers milke.

l Meaning, that no fruites should be taken before due time and hereby are hindred all cruel and wanten appetites. Chap.23.2. deut.7.21.

20 ¶ *Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, m heare his voyce, [and] prouoke him not: for hee will not spare your misdeeds, because my n name is in him.

m I will giue him mine authority, and he shall gouerne you in my name.

n Chap.33.2. deut.7.21. iosh.24.11.

22 But if thou hearke vnto his voyce, and do all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel *shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor do after the workes of them: but *o vtterly ouerthrowe them, and breake in pieces their images.

Deut.7.25. o God commaundeth his not onely not to worship idoles, but to destroy them.

25 For ye shall serue the Lorde your God, and hee shall blesse thy p bread and thy water, and I will take all sickenes away from the mids of thee.

p That is, all things necessarie for this present life.

26 ¶ *There shal none cast their fruit nor be baren in thy land: the number of thy dayes will I fulfill.

Deut.7.14.

27 I will send my q feare before thee, and will destroy all the people among whome thou shalt go: and I will make all thine enemyes [turne] their backes vnto thee:

q I will make them afraide at thy comming, and sende mine Angel to destroy them, as Chapter 33.2. Iosh.24.12.

28 And I will sende *hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, least the land grow to a wilderneſſe: and the beastes of the fielde multiplie against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coastes from the red Sea vnto the Sea r of the Philistims, s from the t desert vnto the u River: for I will deliuer the inhabitants of the land into your hande, and thou shalt driue them out from thy face.

r Called the Sea of Syria.
s Of Arabia called deserta.
t To wit, Cuphyares,

32 *Thou shalt make no couenant with them, nor with their gods:

Chap.34.15. deut.7.2.

33 Neither shal they dwel in thy land, least they make thee sinne against mee: for if thou serue their gods, surely it shall be thy x destruction.

x Ebr. offence, or snare, Deut.7.16. and iosh.23.13.

CHAP. XXIIII.

3 The people promes to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

NOwe he had [a] said vnto Moses, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre of.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hi therto.

2 And Moses himselfe alone shall come neere to the Lorde, but they shall not come neere, neither shall the people goe vp with him.

3 [b] Afterward Moses came & tolde the people all the wordes of the Lord, and all the [‡] lawes: and all the people answered with one voyce, and said, *All the things which the Lord hath said, will we do.

b When he had receiued these lawes in mount Sinai. ‡ Ebr. iudgements. Chap. 19. 8.

4 And Moses wrote all the wordes of the Lorde, and rose vp earely, and set vp an *altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

Chap. 20. 24. ‖ Or, at the foote of the mountaine.

5 And he sent yong [c] men of the children of Israel, which offered burnt offerings of bieues, and sacrificed peace offerings vnto the Lord.

c For as yet the priesthood was not giuen to Leui.

6 Then Moses tooke halfe of the blood, and put it in basens, & halfe of the blood he sprinkled on the altar.

7 After he tooke the ‖ booke of the couenant, and read it in the audience of the people: Who said, All that the Lord hath said, we will do, and be obedient.

‖ Or, the booke of the Lawe. 1. Pet. 1. 2. hebr. 9. 20.

8 Then Moses tooke the *blood, and sprinkled it on the people, and saide, Beholde, the [d] blood of the couenant, which the Lorde hath made with you concerning all these things.

d Which blood signifieth that the couenant broken cannot be satisfied without blood shedding.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they [e] saw the God of Israel, and vnder his feete [was] as it were a [‡] worke of a Saphir stone, and as the very heauen when it is cleare.

e As perfectly as their infirmities could behold his maiestie. ‡ Ebr. bricke worke.

11 And vpon the nobles of the children of Israel hee [f] layde not his hande: also they saw God, and [g] did eate and drinke.

f Hee made them not afraide, nor punished them. g That is, recoyced.

12 ¶ And the Lord [h] said vnto Moses, Come vp to me into the mountaine, & be there, & I will giue thee [i] tables of stone, and the lawe and the commaundement, which I haue written, for to teach [k] them.

h The second time. i Signifying the hardnes of our heart: except God doe write his lawes therein by his Spirit, Ier. 31. 33. Ezek. 11. 19. 2. Cor. 3. 3. hebr. 8. 10. and 10. 16. k To wit, the people.

13 Then Moses rose vp, and his minister Iosh ua, and Moses went vp into the mountaine of God,

14 And sayde vnto the Elders, Tarie vs here, vntil we come againe vnto you: and beholde, Aaron, and Hur [are] with you: Whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to [l] mount, and the cloude couered the mountaine,

16 And the glorie of the Lorde abode vpon mount Sinai, and the cloude couered it six dayes: and the seuenth day he called vnto Moses out of the middes of the cloude.

[l] Or, him.

17 And the sight of the glorie of the Lorde [was] like [m] consuming fire on the top of the mountaine, in the eyes of the children of Israel.

l The Lorde appeareth like deuouring fire to carnal men: but to them that bee vnaffected with his spirit, he is like pleasant Sapphir. Chap. 34. 28. deut. 9. 9.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the *mount fourtie dayes and fourtie nightes.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieseate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lorde spake vnto Moses, saying,

2 [a] Speake vnto the children of Israel, that they receiue an offering for me: of *euery man, whose heart giueth it freely, ye shall take the offring for me.

a After the morall and iudicial lawe he giueth them the ceremoniall lawe, that nothing should be left to mans inuention. Chap. 35. 5.

3 And this is [b] offring which ye shall take of them, golde, & siluer, and brasse,

b For the building and vse of the Tabernacle.

4 ‖ And blewe silke, and purple, and skarlet, and fine linen, & goates [heare,]

‖ Or, yelowe.

5 And rammes skinnes coloured red, and the skinnes of badgers, & the wood [c] Shittim,

c Which is thought to be a kinde of Cedar, which will not rot.

6 Oyle for the light, spices for [d] anoynting oyle, and for the perfume of swéete sauour,

d Ordeined for the Priests. Chap. 28. 4. Chap. 28. 15.

7 Onix stones, and stones to be set in the *Ephod, and in the *breſt plate.

8 Also they shall make mee a [e] Sanctuarie, that I may dwell among them.

e A place both to offer sacrifice & to heare the Lawe.

9 According to all that I shewe thee: euen so shall ye make [f] forme of the Tabernacle, and the facion of all the instruments thereof.

10 ¶ They shall make also an *Arke of Shittim wood, two cubites and an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hie. Chap. 37. 1.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, & shalt make vpon it a ‖ crowne of golde rounde about.

‖ Or, a circle and a border.

12 And thou shalt cast foure ringes of gold for it, and put them in the foure ‖ corners thereof: that is, two rings [shalbe] on the

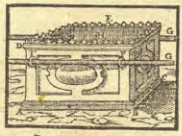
‖ Or, sfeete.

on the one ſide of it, and two rings on the other ſide thereof.

13 And thou ſhalt make barres of Shittim wood, & couer them with gold.

14 Then thou ſhalt put the barres in the rings by the ſides of ỹ Arke, to beare the Arke with them.

The Arke of the Teſtimonie.



A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure ringes of golde in the foure corners.
G The barres couered with golde to put through the rings to cary the Arke.
H The inner part of the Arke where the Teſtimonie was put.

15 The barres ſhalbe in the ringes of the Arke: they ſhall not be taken away from it.

f The ſtone tables, the rod of Aaron and Manna, which were a teſtimonie of Gods preſence.

16 So thou ſhalt put in the Arke the f Teſtimonie which I ſhall giue thee.

17 Alſo thou ſhalt make a ‖ g Merciſeat of pure golde, two cubites & an halfe long, and a cubite and an halfe broade.

‖ Or, couering: or, propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Chriſt.

The Merciſeate.

I The Propitiatorie or Merciſeat, which is the couering of the Arke of the Teſtimonie, ſet a part in this edition, for plainnes.
K The place whence iſſued the oracle and answers, from aboue the Propitiatorie, & from betweene the wings of the Cherubims.

18 And thou ſhalt make two Cherubims of golde: of worke beaten out with the hammer ſhalt thou make them at the two endes of the Merciſeat.

19 And the one Cherub ſhalt thou make at the one end, and the other Cherub at the other ende: of [the matter] of the Merciſeat ſhall ye make the Cherubims, on the two endes thereof.

20 And the Cherubims ſhall ſtretche their winges on hie, couering the Merciſeat with their winges, and their faces one to another: to the Merciſeate ward ſhall the faces of the Cherubims be.

21 And thou ſhalt put the Merciſeate aboue vpon the Arke, and in the Arke thou ſhalt put the teſtimonie, which I will giue thee,

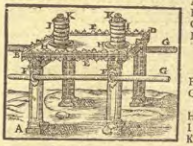
‖ Or, will appoint with thee. Nomb.7.89.

22 And there I will ‖ declare my ſelfe vnto thee, and from aboue the Merciſeate * betweene the two Cherubims, which are vpon the Arke of the Teſtimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Iſrael.

Chap.37.10.

23 ¶ * Thou ſhalt alſo make a table of Shittim wood, of two cubites long, and

The Table of the Shewbread.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The breadth a cubite.
E A crowne of golde aboue and beneath ſeparated the, one from the other by a border of an hande b eadth thicke, which declareth that the table was an hand breadth thicke.
F The foure rings.
G The barres to carie the table, which were put through the rings.
H Dishes wherein the shewbread was put.
I The 12. cakes or loaues called ỹ shewbread.
K The goblets or couerings, the incenſe cups.

one cubite broade, and a cubite and an halfe hie:

24 And thou ſhalt couer it with pure golde, & make thereto a crowne of golde round about.

25 Thou ſhalt alſo make vnto it a border of ‖ foure fingers rounde about: and thou ſhalt make a golden crowne round about the border thereof.

‖ Or, an hand broad.

26 After, thou ſhalt make for it foure rings of golde, and ſhalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer against the border ſhall the ringes be for places for barres, to beare the Table.

28 And thou ſhalt make the barres of Shittim wood, & ſhalt ouerlay them with gold, that the Table may be borne with them.

29 Thou ſhalt make alſo h dishes for it, and [incenſe] cups for it & couerings for it, and goblets, wherewith it ſhall be couered, [euē] of fine gold ſhalt ỹ make them.

h To ſet the bread vpon.

30 And thou ſhalt ſet vpon the Table shewbread before me continually.

The Candleſticke.

Becauſe the facion of the Candleſticke is ſo plaine and euident, it needeth not to deſcribe the particular partes thereof according to the order of letters. Onely whereas it is ſayde in the 34. verſe that there ſhalbe foure boules or cuppes in the Candleſticke, it muſt be vnderſtand of the ſhaft or ſhanke: for there are but three for euery one of the other branches. Alſo the knops of the Candleſticke are thoſe which are vnder the braches as they iſſue out of the ſhaft on either ſide.

31 ¶ * Alſo thou ſhalt make a Candleſticke of pure gold: of i worke beaten out with the hammer, ſhal the Candleſticke be made, his ſhaft, and his branches, his boules, his knops: and his floures ſhall be of the ſame.

Chap.37.17.

i It ſhall not be molten, but beaten out of the lumpe of golde with the hammer.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like vnto almonds, one knop & [one] floure in one braūch: and three boules like almonds in the [other]

branche, one knop and [one] floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the [shaft] of the Candlesticke [shalbe] foure boules like vnto almondes, his knops and his floures.

35 And [there shalbe] a knop vnder two branches [made] therof: and a knop vnder two branches [made] thereof: and a knop vnder two branches [made] thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof, all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof [shalbe] of pure golde.

k This was þ talent weight of the temple, and wayed 120. pound. Hebr. 8.5. actes 7.44.

39 Of a [k] talent of fine gold shalt thou make it with all these instruments.

40 *Looke therefore that thou make [them] after their facion, þ was shewed thee in the mountaine.

CHAP. XXVI.

1 The foyme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercieate, of the Table, and of the Candlesticke.

a That is, of most cunning or fine worke.

AFterwarde thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blew silke, & purple, and skarlet: and in them thou shalt make Cherubims of [a] broyded worke.

The first couering of the Tabernacle.

A B C D The ten curtaines, which were eight & twentie cubites long of Cherubim worke.

A B The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad.

F G Two curtaines and an halfe: so that the whole layde together declareth that the Tabernacle was thirtie cubites long and twelue broad.

F H Taches or hookes to tye the curtaines together.

2 The length of one curtaine [shalbe] eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to an other: & the [other] fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, [which is] in the seluedge [b] of the coupling: and likewise shalt thou make in the edge of the [other] curtaine in the selvedge, in the second coupling.

b On the side that the curtaines might be tyed together.

5 Fiftie stringes shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the stringes [shalbe] one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ‖ taches of golde, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

‖ Or, hookes.

‖ Or, partition.

The curtaines of Goates heare.

NORTH.

These eleuen curtaines of goates heare were put aboue the other ten, A And the eleuenth hanged before the entry of the Tabernacle, looke B. These also were 30. cubites long, & the other but eight and twentie, and therefore on the South side they were a cubite longer then the other, looke C. And also an other on the North side, that the boardes might be couered, F.

7 ¶ Also thou shalt make curtaines of goates [heare, to be a [d] couering vpon the Tabernacle: thou shalt make them [to the number] of eleuen curtaines.

d Lest raine & wether should marre it.

8 The length of a curtaine [shall be] thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines [shall be] of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other, and the sixt shoulde hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in þ selvedge of the coupling, and fiftie stringes in the edge of the [other] curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

‖ Or, hookes.

12 And the [f] remnant that resteth in the curtaines of the couering, [euen] the halfe curtaine that resteth, shal be left at the backe side of the Tabernacle.

f For these curtaine were two cubites longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a [g] couering of rams skinnes dyed red, and a couering [h] of badgers skinnes aboue.

g To be put vpon the couering that was made of goates heare.

h This was the third couering for the Tabernacle.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim Wood to stand vp.

16 Ten cubites [shalbe] the length of a board, and a cubite and an halfe cubite the

the breadth of one board.

17 Two tenons [shalbe] in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

The Tabernacle.

A Twentie boardes on the Southside, and as many on the Northside, which were of 10 cubites in length, that is, from E. to E. The breadth of eche was a cubite and a halfe, by reason whereof, all ioyned together, made 30 cubites, which was the length of the Tabernacle. Iosephus writeth that eche boarde was an handfull thicke.

B The nether part of the boards which was cut into two tenons.

C The two mortaises, for eche tenon one, wrought in two pieces apart, whereinto when the boardes were put, they receiued the tenons, and held the boardes vp.

D D D D D Signifie fiue barres to holde the boardes in order: foure passed without the boardes, through rings: the middlemost went through the thicknes of the boardes, wherein holes were made therefore.

E E Two rings, one at the vpper part, and another at the nether part of the boardes, which ioyned the sides of the Tabernacle, and the boardes of the West ende together.

F F Rings wherethrough the barres passed.

G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place, from the most holy.

I The most holy place.

K The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of the ewebread.

L Eight boardes that close vp the Tabernacle on the West end, which was the vppermost ende of the place.

M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende which was fastened to hang at fiue pillars.

18 And thou shalt make boardes for the Tabernacle, [euen] twenty boardes on the South side, euen full South.

19 And thou shalt make fourtie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one boarde for his two tenons, and two sockets vnder an other boarde for his two tenons.

‖ Or, base pieces, wherein were the mortaises for the tenons.

20 In like maner on the other side of the Tabernacle toward the North side [shall be] twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another board.

22 And on the side of the Tabernacle, towarde the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

i The Ebrew woorde signifieth twinnes: declaring that they shoulde be so perfect and well ioyned as were possible.

24 Also they shalbe i ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, [euen] sixteene sockets, [that is,] two sockets vnder one boarde, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boards of the side of the Tabernacle towarde the West side.

28 And the middle barre shall goe through the middes of the boards, from ende to ende.

29 And thou shalt couer the boardes with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle * according to the fashion thereof, which was shewed thee in the mount. Chap.25.9, 40.hebr.8.5. act.7.44.

31 ¶ Moreouer, thou shalt make a bayle of blew silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose k hookes shalbe of golde) [standing] vpon foure sockets of siluer.

k Some read, heads of the pillars.

33 ¶ Afterwarde thou shalt hang the baile ‡ on the hookes, that thou mayest bring in thither, [that is] (within the baile) the Arke of the Testimonie: and the baile shall make you a separation betweene the holy place and the l most holy place.

‡ Ebr. vnder the hookes: meaning that it should hang downewarde from the hookes.

l Whereunto the hie Priest, onely entred once a yeere.

34 Also thou shalt put the Mercyseate vpon the Arke of the Testimonie in the most holy place.

35 And thou shalt set m Table without the baile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

m Meaning in the holy place.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blewe silke, and purple, and skarlet, and fine twined linen wrought with needle.

n This hanging or baile was betweene the holy place e there where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads [shalbe] of golde, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burne offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the a altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shalbe foure square) and the height thereof three cubites.

a For the burne offring.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it b selfe, and thou shalt couer it with brasse.

b Of the same wood and matter, not fastened vnto it.

The

The Altar of burnt offring.

A B The length conteining fiue cubites.
B C The breadth as much.
A D The height three cubites.
E The foure hornes or foure corners.
F The grate, which was put within the altar, and whereupon the sacrifice was burnt.
G Foure rings to lift vp the grate by, when they auoyded the ashes.
H The barres to cary the altar.
I The ringes through the which the barres were put.
H H H Ashpannes, besomes, flesh-hookes, basens and such instruments apperteining to the altar.

3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his flesh hookes, & his ‖ censers: thou shalt make all ỹ instruments thereof of brasse.

‖ Or, fire pans.

4 And thou shalt make vnto it a grate [like] net worke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

‡ Ebr. net.

5 And thou shalt put it vnder ỹ compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, [I say,] of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the [altar] hollowe [betweene] the boardes: as [God] shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in ỹ Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long, for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their d filets [shalbe] siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on ỹ Northside in length [there shalbe] hangings of an hundreth [cubites] long, and the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the filets [shalbe] siluer.

12 ¶ And the breadth of the court on the west side [shal haue] curtaines of fiftie cubites, [with] their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward ful East [shal haue] e fiftie cubites.

e Meaning curtaines of fiftie cubites.

14 Also hangings of fiftene cubites [shalbe] on the [one] f side [with] their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side [shalbe] hangings of fiftene cubites, [with] their three pillars and their three sockets.

16 ¶ And in the gate of the court [shalbe] a paile of twentie cubites, of blewe silke, and purple, and skarlet, and fine twined linen wrought wt̃ needle, [with] the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, [with] their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court [shal be] an hundreth cubites, and the breadth fiftie ‡ at either end, and the height fiue cubites, [and the hangings] of fine twined linen, and their sockets of brasse.

‡ Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the ‖ pinnes thereof, and all the pinnes of the court [shall be] brasse.

‖ Or, stakes, wherewith the curtains were fastened to the ground.

20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure oyle olive h beaten for the light, that the lampes may allway ‖ burne.

h Such as commeth from the olive, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without the paile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euenyng to mornyng before the Lorde, for a statute for euer vnto their generations, [to be obserued] by the children of Israel.

CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthoode. 4 Their garments, 12, 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that hee may serue me in the Priestes office: [I meane] Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent, ‡ Ebr. wise in heart.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirite of wisedome, that they make Aarons garments to b consecrate him, that he may serue me in the Priests office.

b Which is, to separate him from the rest.

The

The garments of the high Priest.

A The Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the brest plate with the twelue stones, which was tyed aboue with two chaines to two onix stones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of golde.

C The vnicle or broydred coate, which was vnder the robe & longer then it, and was also without sleeues.

4 Now these shalbe the garmentes, which they shall make, a brest plate, and an [c]Ephod, and a robe, and a broydred coate, a miter, & a girdle. so [these] holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priestes office.

5 Therfore they shal take gold, & blew silke, & purple, and skarlet, and fine linen,

6 ¶ And they shall make the Ephod of golde, blewe silke, and purple, skarlet, and fine twined linen of broydred worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the [d] embroydred garde of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke & stuffe, [euen] of golde, blewe silke, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh & graueth in stone, & shalt make them to be set & embossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, [as] stones of [f] remembrance of the children of Israel: for Aaron shall beare their names before the Lorde vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two cheynes of fine gold [g] at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed cheynes vpon the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement w broydred worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skarlet, and fine twined linen shalt thou make it.

16 [i] Foure square it shalbe [and] double, an hand breadth long and an hand breadth broade.

17 Then thou shalt set it full of places for stones, [euen] foure rowes of stones: the order [shalbe this,] a ‖ Rubie, a Topaze, and a ‖ Carbuncle in the first rowe.

18 And in the second rowe [thou shalt set] an ‖ Emeraude, a Saphir, and a ‖ Diamond,

19 And in the third rowe a Turkeis, an Achate, and an Hematite.

20 And in the fourth rowe a [‡] Chrysolite, an Onix, and a Jasper: and they shall be set in gold in their embossements.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, graue as signets, euery one after his name, [and] they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two cheines at the endes of wrethen worke of pure golde.

23 Thou shalt make also vpon [p] brest plate two rings of golde, & put the two rings on [k] the two endes of the brest plate.

24 And thou shalt put the two wrethen cheines of golde in the two rings in the endes of the brest plate.

25 And the [other] two endes of the two wrethen [cheines,] thou shalt fasten in the two embossments, and shalt put [them] vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the [l] two [other] endes of [p] brest plate, vpon [p] border thereof, toward [p] inside of [p] Ephod.

27 And two [other] rings of golde thou shalt make, and put them on [p] two sides of the Ephod, beneath in [p] fore part of it ouer against the coupling of it vpon the broydred garde of the Ephod.

28 Thus they shall bind [p] brest plate by his rings vnto [p] rings of the Ephod, with a lace of blew silke, that it may be [fast] vpon the broydred garde of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron shal [m] beare the names of the children of Israel in the brest plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Urim and the Thummim, which shalbe vpō Aarons heart, when he goeth in before [p] Lorde: and

c A short and streight coate without sleeues put vpmost vpon his garments to keepe them cleale vnto him.

d Which went about his vpmost coate.

e As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

i The description of the brestplate.

‖ Or, Sardoine.

‖ Or, Emeraud.

‖ Or, Carbuncle.

‖ Or, Iasper.

‡ Ebr. Tarshish.

k Which are vpmost toward the shoulder.

l Which are beneath.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Urim signifieth light, and Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beautie: By Urim also is ment knowledge, & Thummim holines, shewing what vertues are required in the Priestes.

and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blewe silke.

32 And the hole for his head shalbe in the midst of it, hauing an edge of wouen worke round about the coller of it: so it shalbe as the coller of an habergeon that it rent not.

33 And beneath vpon the skirtes thereof thou shalt make pomegranates of blewe silke, and purple, and skarlet, round about the skirtes thereof, & belles of gold betweene them round about:

Ecclus.45.9.

34 [That is,] *a golden bel & a pomegranate, a golden bell & a pomegranate round about vpon ẏ skirtes of the robe.

35 So it shalbe vpon Aaron, when he ministreth, and his sound shalbe heard, when he goeth into the holy place before the Lorde, and when he commeth out, and he shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, ° HOLINES TO THE LORD,

° Holines apperteineth to the Lord: for he is most holy, & nothing vnholy may appeare before him.

37 And thou shalt put it on a blew silke lace, and it shalbe vpon the miter: [euen] vpon the fore front of ẏ miter shall it be.

38 So it shalbe vpō Aarons forehead, that Aaron may ᵖ beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpō his forehead, to make them acceptable before ẏ Lord.

ᵖ Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare & pacified God.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make them girdels, & bonets shalt thou make them for glory and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and ° fil their hands, & sanctifie them, that they may minister vnto me in the Priests office.

° That is, consecrate them, by giuing the things to offer, and thereby admit them to their office.

42 Thou shalt also make them linen breeches to couer their priuities: frō the loynes vnto the thighs shal they reache.

43 And they shalbe for Aaron and his sonnes when they come into the tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they ʳ commit not iniquitie, & so die. [This shalbe] a lawe for euer vnto him & to his seede after him.

‖ Or, of witnes.

ʳ In not hiding their nakednes.

CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

AND this thing also shalt thou doe vnto them when thou consecratest thē to be my Priestes, * Take a yong calfe, and two rams without blemish, Leuit.9.2.

2 And vnleauened bread and cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flowre shalt thou make thē)

3 Then thou shalt put them in one basket, and ª present them in the basket with the calfe and the two rams,

ª To offer them in sacrifice.

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the ᵇ Ephod, and the Ephod, and the brest plate, and shalt cloke [them] to him with the broydred gard of ẏ Ephod.

ᵇ Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, & shalt put the holy *crowne vpon the miter. Chap.28.36.

7 And thou shalt take the anointing *oyle, and shalt powre vpon his head, and anoint him. Chap.30.25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdels, [both] Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shalbe theirs for a perpetual law: thou * shalt also ‖ fil the hands of Aaron, and the hands of his sonnes. Chap.28.41. ‖ Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall ᶜ put their handes vpon the head of the calfe. Leuit.1.4. ᶜ Signifying that the sacrifice was also offred for them and that they did appoue it.

11 So thou shalt kill the calfe before the Lorde, at the dooze of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, & shalt powre all [the rest] of the blood at the foote of the altar.

13 *Also thou shalt take al the fat that couereth the inwards, and the kal, [that is] on the liuer, and the two kidneis, and the fat that is vpon them, & shalt burne them vpon the altar. Leuit.3.3.

14 But ẏ flesh of the calfe, & his skinne, & his doung shalt thou burne with fire without the hoste: it is a ‡ sinne offring. ‡Ebr. sinne.

15 Thou 2.Cor.5.21.

15 ¶ Thou shalt also take one ram, & Aaron and his sonnes shall put their hands vpon the head of the ram.

16 Then thou shalt kill the ram, and take his blood, and sprinkle it round about vpon the altar.

17 And thou shalt cut ỹ ram in pieces, and wash the inwardes of him and his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: [for] it is a burnt offring vnto ỹ Lord[d] for a sweete sauour: it is an offring made by fire vnto ỹ Lorde.

d Of a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron & his sonnes shall put their hands vpon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood & put it [e] vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, & shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, & vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of ỹ rams the fat and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, & the fat that is vpon them, and the right shoulder, (for it is the [g] ram of consecration)

g Which is offred for the consecration of the hie Priest.

23 And one loafe of bread, & one cake of bread [tempered] with oyle, and one wafer, out of the basket of the vnleauened [bread] that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides ỹ burnt offring for a sweete sauour before the Lord: [for] this is an offring made by fire vnto the Lord.

h This sacrifice the Priest did moue toward the East, West, North and South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, & shalt shake it to [h] and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offring, and the shoulder of the heaue offring, which was shaken to and fro, & which was heaued vp of the ram of the consecration, which [was] for Aaron, and which [was] for his sonnes.

28 And Aaron & his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offring, and it shalbe an heaue offring of the children of Israel, of their [k] peace offrings, [euen] their heaue offring to the Lord.

k Which were offrings of thanksgiuing to God for his benefites.

29 ¶ And the holy garments, which [appertein] to Aaron, shalbe his sonnes after him, to be anointed therein, and to be consecrate therein.

30 That sonne that shalbe Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 *And Aaron and his sonnes shall eate the flesh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

Leuit.8.31. and 24.9. mat.12.4.

33 So they shall eate these things, [l] wherewith their attonement was made, to consecrate them, [and] to sanctifie them: but a stranger shal not eate [thereof,] because they are holy things.

l That is, by the sacrifices.

34 Nowe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron & vnto his sonnes, according to al things, which I haue commanded thee: seuen daies shalt thou [t] consecrate them,

t Ebr. fill their hands.

36 And thalt offer euery day a calfe for a sinne offring, for [m] reconciliation: and thou shalt cleuse the altar, when thou hast offred vpon it for reconciliation, and thalt anoint it, to sanctifie it.

m To appease Gods wrath that sinne may be pardoned.

37 Seuen dayes shalt thou cleuse the altar, and sanctifie it, so the altar shall be most holy: [and] whatsoeuer toucheth the altar, shalbe holy.

38 ¶* Nowe this is that which thou shalt present vpon the altar: [euen] two lambes of one yere olde, day by day continually.

Nom.28.3.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oile, and the fourth part of an Hin of wine, for a

n That is, an Omer, reade chap.16.16.

o Which is about a pinte,

drinke offring.

41 And the other lambe thou shalt present at euen: thou shalt do thereto according to the offring of the morning, and according to the drinke offring thereof, [to be] a burnt offring for a sweete sauour vnto the Lord.

42 [This shalbe] a continuall burnt offring in your generations at the doore of the Tabernacle of the congregation before the Lorde, where I will ‖ make appoyntment with you, to speake there vnto thee.

‖ Or, declare my self to you.

43 There I will appoynt with the children of Israel, and [the place] shalbe sanctified by my p glorie.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the Congregation & the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I wil * dwell among the children of Israel, and will be their God.

Leuit. 26. 12. 2. cor. 6. 16.

46 Then shall they know that I am the Lord their God, q brought them out of the land of Egypt, that I might dwel among them: q I am p Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The hasen lauer. 23 The anointing oile. 34 The making of the perfume.

a Vpon the which p sweete perfume was burnt, verse. 34

THurthermore p shalt make an altar for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite and the bredth thereof a cubite (it shall be foure square) & the height therof two cubites: the hornes thereof [shalbe] of the same,

b Of the same wood and matter.

3 And thou shalt ouerlay it with fine gold, [both] the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of gold round about.

‖ Or, a circle & border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: [euen] on euery side shalt thou make [the,] that they may be as places for the barres to beare it withall.

The Altar of sweete perfume.

This altar was one cubite long, and one cubite broade, and in height was two cubites: the rest may be vnderstand by the former figures.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it c before p vaile, that is nere the Arke of Testimonie, before the Mercyseate that is vpo the Testimonie, where I will appoint w thee.

c That is, in the Sanctuarie, & not in the Holiest of all.

7 And Aaron shal burne theron sweet incense euery morning: when he d dreſſeth the lampes therof, shall he burne it.

d Meaning, when he trimmeth them, & refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the lamps thereof, he shal burne incense: [this] perfume [shalbe] perpetually before the Lorde, throughout your generations.

9 Ye shall offer no e strãge incense thereon, nor burnt sacrifice, nor offring, neither powre any drinke offring f thereon.

e Otherwise made then this, which is described.

f But it must onely serue to burn perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere with the blood of the sinne offring [in the day] of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their nomber, then they shal giue euery man g a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

Nom. 1. 2, 5.

g Whereby he is stiled that he redeemed his life which he had forfait, as is declared by Dauid, 2. Sam. 24. 1.

13 This shall euery man giue, that goeth into the nomber, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel [is] twentie gerahs) the halfe shekel [shalbe] an offring to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12 pence after fiue shillings sterling the once of siluer.

14 All that are nombred from twenty yere old and aboue, shall giue an offring to the Lord.

15 The rich shal not passe, & the poore shall not diminish from halfe a shekel, when yee shall giue an offring vnto the Lord, i for the redemption of your liues.

Leuit. 27. 25. nom. 3. 47. ezek. 45. 12.

i That God should be merciful vnto you.

16 So thou shalt take the money of p redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto p children of Israel before the Lord for the redemption of your liues.

The Lauer of brasse.

Because the maner of this figure is not particularly described, we haue put it in this forme: as well for p it agreeth with the text, as also it is after this fashion in other copies of sundrie languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.

k Signifying that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron & his sonnes shall k wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister [and] to make the perfume of the burnt offring to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their handes and their feete that they die not: & [this] shall be to them an ordinance l for euer, [both] vnto him & to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundreth [m shekels,] of sweete cinamon halfe so much, [that is,] two hundreth and fifte, and of sweete n calamus, two hundreth, and fifte:

m Waying so much.

n It is a kinde of reed of a verie sweete sauour within, and is vsed in powders and odours. Chap.29.40.

24 Also of Cassia fiue hundreth, after the shekel of the Sanctuarie, and of oyle oliue an * Hin.

25 So thou shalt make of it the oyle of holy ointment, [euen] a most precious ointment after the arte of the apothecarie: this shalbe the oyle of holy oyntment.

26 And thou shalt anoint the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertein to the Tabernacle.

27 Also the Table, and all the instruments therof, and the Candlestick, with all the instruments therof, and the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall bee most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priestes office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shal be an holy oinfing oile vnto me, throughout your generations.

p Neither at their burials, nor otherwise.

32 None shall anoint p mans flesh therewith, neither shal ye make any composition like vnto it: [for] it is holy, [and] shalbe holy vnto you.

33 Whosoeuer shal make the like ointment, or whosoeuer shall put any of it vpon q a stranger, euen he shalbe cut off from his people.

q Either a stranger, or an Israelite, saue only the Priests.

34 And the Lorde saide vnto Moses, Take vnto thee [these] spices, pure myrrhe and r cleare gumme and galbanum, [these] odours with pure frankincense, of eche like weight:

r In Hebrew, Sheheleth: which is a sweete kinde of gumme and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the apothecarie, mingled together, pure & holy.

36 And thou shalt beate it to powder, & shalt put of it before [the Arke] of the Testimonie in the Tabernacle of the Congregation, where I will make appoyntment with thee: it shalbe vnto you most holy.

37 And ye shal not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the s Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that to smell thereto, euen he shalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel & Aholiab meete for his worke, 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lorde spake vnto Moses, saying,

2 Behold, I haue called by a name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

a I haue chosen and made meete, Chap. 35.30.

3 whom I haue filled with the Spirit of God, in wisdome, & in vnderstanding and in knowledge and in all b worke manship:

b This sheweth that handie crafts are the giftes of God & spirit, & therefore ought to be esteemed.

4 To find out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, [and] to worke in all manner of workmanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are c wise hearted, haue I put wisdome to make all that I haue commanded thee:

c I haue instructed them, and increased their knowledge.

7 [That is,] the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie seate that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the d pure Candlestick with all his instruments, and the Altar of perfume:

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

9 Likewise the Altar of burnt offring

with all his instruments, and the Laner with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, & the garments of his sonnes, to minister in the Priests office,

11 And the [e] anointing oyle, & sweete perfume for the Sanctuarie: according to al that I haue commanded thee, shal they do.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord do sanctifie you.

14 *Ye shal therefore keepe the Sabbath: for it is holie vnto you: he that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shalbe euen cut off from among his people.

15 Six daies shal mē worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shal die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting couenant.

17 It is a signe betweene me and the children of Israel for euer: *for in sixe dayes the Lorde made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

18 Thus (whē the Lord had made an ende of communing with Moses vpon mount Sinai) * he gaue him two Tables [i] of the Testimonie, euē tables of stone, written with the finger of God.

e Which onely was to anoint the Priests & the instruments of the Tabernacle, and not to burne.

f Though I cōmand these workes to be done, yet wil I not that you breake my Sabbath dayes. Chap. 20.8. ezek. 20.12.

g God repeateth this point because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.

‖ Or, Sabbath.

Gen. 1.31. and 2.2.

h From creating his creatures, but not from gouerning and preserving them. Deut. 9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses taried long or he came downe from the mountaine, the people gathered thē selues together against Aaron, and said vnto him, Vp, [a] make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) We knowe not what is become of him.

2 And Aaron sayde vnto thē, [b] Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them selues the golden earings, which were in their eares, and they brought [them] vnto Aaron.

4 *Who receiued them at their hands, and fashioned it with the grauing toole, & made of it a [c] molten calfe: then they said, *These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron sawe [that,] he made an altar before it: and Aaron proclaimed, saying, To morow [shalbe] the holy day of the Lord.

6 So they rose vp the next day in the morning, and offred burnt offrings, and brought peace offrings: also *the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, *Go, get thee downe: for the people which thou hast brought out of the land of Egypt, hath corrupted [their wayes.]

8 They [d] are soone turned out of the way, which I commanded them: [for] they haue made them a molten calf, and haue worshipped it, and haue offred thereto, saying, *These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, *I haue seene this people, and behold, it is a stiffe necked people.

10 Now [e] therefore let me alone, that my wrath may wax hote against them, for I will consume them: but I will make of thee a mightie people.

11 *But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath wax hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 *Wherefore shall the Egyptians ‖ speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fearce wrath, and ‖ change thy minde from this euill toward thy people.

13 Remember [g] Abraham, Isaak, and Israel thy seruants, to whom thou swarest by thine owne seife, and saidest vnto them, *I will multiplie your seed, as the starres of the heauen, and al this lande, that I haue spoken of, will I giue vnto your seede, and they shal inherite it for euer.

14 Then the Lord changed his minde from the euill, which he threatned to do vnto

c Such is the rage of Idolaters, that they spare no cost to satisfie their wicked desires. Psal. 106.19.

d They smelled of their lewdnes of Egypt, where they saw calues, oxen, & serpēts worshipped. 1. Kin. 12.28.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides. 1. King. 12.28. Chap. 33.3. deut. 9.13.

f God sheweth that the prayers of the godly stay his punishment. Psal. 106.23.

Num. 14.13.
‖ Or, blaspheme.

‖ Or, repent.

g That is, thy promes made to Abraham. Gen. 12.7. & 15.7. & 48.16

a The roote of Idolatrie is, when men thinke that God is not at hand, creepe they see him carnally,

b Thinking they would rather forgoe Idolatrie, then to resigne their most precious iewels.

vnto his people.

15 So Moses returned and went downe frō the mountaine With the two Tables of the Testimonie in his hand: the Tables [were] written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Iosh̄ua heard the noise of the people, as they showted, he sayde vnto Moses, [There is] a noise of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: [but] I do heare the noyse of singing.

19 Now, assoone as he came neere vnto the hoste, hee sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peeces beneath the mountaine.

Deut.9.21.

20 *After, he tooke the calfe, which they had made, and burned it in the fire, and grounde it vnto powder, & strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord ware fierce: thou knowest this people, that they are [euen let] on mischiefe.

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man that brought vs out of ꝑ land of Egypt.)

24 Then I said to them, Ye that haue gold, plucke it off: and they brought it me, and I did cast it into the fire, and [thereof] came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto [their] shame among their enemies)

26 And Moses stood in the gate of the campe, and said, Who [perteineth] to the Lord? [let him come] to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he saide vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, through the hoste, and [l] slay euerie man his brother, and euerie man his companion, and euerie man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the peole the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euē euery man vpon his [m] sonne, and vpon his brother, that there may be giuē you a blessing this day)

30 And whē the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will go vp to ꝑ Lorde, if I may pacifie [him] for your sinne.

31 Moses therefore went againe vnto the Lorde, & said, Oh, this people haue sinned a great sinne, and haue made thē gods of golde.

32 Therefore nowe if thou pardon their sinne, [thy mercy shall appeare:] but if thou wilt not, I pray thee, raise me [n] out of thy booke, which thou hast written.

33 Then the Lorde saide to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Go nowe therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visite their sinne vpō them.

35 So the Lord plagued the people, because they caused Aaron [to make] the calfe which he made.

CHAP. XXXIII.

1 The Lorde promiseth to sende an Angel before his people. 4 They are sad because the Lord denieth to go by with thē. 9 Moses talketh familiarly with God. 13 He prayeth for the people. 18 and desireth to see the glorie of the Lord.

AFterward the Lord said vnto Moses, Depart, [a] go vp frō hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I ware vnto Abraham, to Isahak and to Iaakob, saying, *Vnto thy seede will I giue it.

2 And *I will send an Angel before thee and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, [I say,] that floweth with milke & honie: for I will not go vp with thee, *because thou art a stiffe necked people, least I cōsume thee in ꝑ way.

4 And when the people heard this euill tydings, they sorowed, and no man put on his best raiment.

h All these repetitions shew how excellent a thing they deemed themselues of by their idolatrie.

i Partly to despite them of their idolatrie, & partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned ꝑ curse of Iaakob against Leui, to a blessing, deut.33.9

m In reuerencing Gods glorie we must haue no respect to person, but put off al carnal affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne the Idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was repassed with hilles: so they, that entred into it, must passe vp by ꝑ hilles. Gen.12.7. Chap.23.27. Iosh.24.11. deut.7.22.

Chap.32.9. deut.9.13.

5 (For the Lord had saide to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I will come sodenly vpon thee, and consume thee: therefore nowe put thy costly raiment from thee, that I may knowe b what to do vnto thee)

b Shewth er I may shewe mercie, if thou repent, or els punish thy rebellion,

6 So the children of Israel laid their good raiment from them, [after Moses came downe from the mount Horeb.

7 Then Moses tooke [his] tabernacle, and pitched it without the host farre c off from the host, and called it c Ohelmoed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation: which was without the host.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, & stoode euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended and stoode at the doore of the Tabernacle, & [the Lord] talked with Moses.

10 Nowe when all the people saw the cloudie pillar stande at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, d face to face, as a man speaketh vnto his friend. After he turned againe into the host, but his seruant Iosua the sonne of Nun a yong man, departed not out of the Tabernacle.

d Most plainly and familiarly of all others, Num. 12. 7. 8. & deut. 34. 10.

12 ¶ Then Moses said vnto the Lord, See, thou saist vnto me, Leade this people forth, and thou hast not shewed mee whome thou wilt sende with me: thou hast saide moreouer, I knowe thee by e name, and thou hast also found grace in my sight.

e I care for thee and will preserue thee in this thy vocation.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe me nowe thy way, that I may knowe thee, [& that I may find grace in thy sight: consider also that this nation [is] thy people.

14 And he answered, My ‡f presence shal go [with thee] & I wil giue thee rest.

‡Ebr. face. f Signifying that the Israelites should excell through Gods fauour all other people, verf. 16.

15 Then he said vnto him, If thy presence go not [with vs], cary vs not hence.

16 And wherin now shal it be knowne, that I and thy people haue found fauor in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

18 Againe he saide, I beseech thee, shewe me thy g glory.

g Thy face, thy substance, and thy maiestie.

19 And he answered, I will make all my h good goe before thee, & I will pro-claime the Name of the Lord before thee: *for I will shewe k mercy to whome I will shewe mercy, and will haue compassion on whom I will haue compassion.

h Thy mercy, and fatherly care.

i Reade Chap. 34. verf. 6. 7. Rom. 9. 15.

k For finding nothing in mã that can deserue mercie, he will freely saue his.

20 Furthermore he saide, thou canst not see my face, for there shal no man see me, and l liue.

l For Moses saw not his face in full maiestie, but as mans weakenes could beare.

21 Also the Lord said, Behold, [there is] a place by m me, and thou shalt stande vpon the rocke:

m In mount Horeb.

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I wil take away mine hãd, and thou shalt see my n backe partes: but my face shall not be seene.

n So much of my glorie as in this mortal life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feastes. 28 Moses is fourtie dayes in the Mount. 30 His face shineth, and he coureth it with a vaile.

AND the Lord said vnto Moses, * Hewe thee two Tables of stone, like vnto the first, & I will write vpõ the Tables ‡ Wordes that were in the first Tables, which thou brakest in pieces. Deut. 10. 1.

2 And be readie in the morning, that thou maist come vp early vnto ‡ mount of Sinai, and ‡ waite there for me in the top of the mount.

‡ Ebr. stand to me.

3 But let no man come vp with thee, neither let any man bee seene throughout all the mount, neither let the sheepe nor cattell feede ‖ before this mount.

‖ Or, about.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of stone.

‖ Or, polished.

5 And the Lord descended in ‡ cloude, and stoode with him there, and ‡ proclaimed the Name of the Lord.

6 So the Lord passed before his face, and ‡ cried, The Lord, the Lord, strong, merciful, and gracious, slowe to anger, and abundant in goodnes and trueth,

a This ought to be referred to the Lord & not to Moses proclaiming: as Chap. 33. verf. 19.

7 Reserving mercie for thousãds, forgiuing iniquitie, and transgression and sinne, & not ‡ making [the Wicked] innocent,

‡ Ebr. not making innocent,

Deut.5.9. ierc.18.

tent,* visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the thirde and fourth [generation.]

8 Then Moses made haste & bowed himselfe to the earth, and worshipped,

9 And saide, O Lorde, I pray thee, if I haue found grace in thy sight, that the Lord would now goe with vs (b for it is a stiffe necked people) & pardon our iniquitie & our sinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he woulde alwayes be present with his Spirit.

10 And he answered, Behold, *I will make a couenant before all thy people, [and] will do marueils, such as haue not bene done in all the worlde, neither in all nations: & all the people among whome thou art, shal see the worke of the Lord: for it is a terrible thing that I will doe with thee.

Deut.5.2.

11 Keepe diligently that which I cõmande thee this day: behold, I will cast out before thee ỹ Amorites, & the Canaanites, & the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

Deut.7.2.

12 *Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they be the cause of c ruine among you:

c If thou followe their wickednesse, and pollute thy selfe with their idolatrie.

13 But yee shall ouerthrowe their altars, and breake their images in pieces, and cut downe their d groues,

d Which pleasant places they choosed for their idoles.

14 (For thou shalt bowe downe to none other god, because ỹ Lorde, whose name [is] *Iealous, is a iealous God)

Chap.20.5. Chap.23.32. deut.7.2.

15 Lest thou make a * compact with the inhabitantes of the lande, and when they go a whoring after their gods, and do sacrifice vnto their gods, [some man] call thee, and thou * eate of his sacrifice:

1.Cor.8.10.

1.King.11.2.

16 And [least] ỹ take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of e metall:

e As golde, siluer, lyasse, or any thing that is molten: And herein is condemned all maner of idoles, whatsoeuer they be made of.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

Chap.23.15. Chap.13.4. Chap.13.2, & 22.29.ezek. 44.30.

19 *Euery [male, that first] openeth the wombe, [shall be] mine: also all the first borne of thy flocke shall be rekoned [mine, both] of beeues and sheepe.

20 But the first of the asse thou shalt bye out with a lambe: & if thou redeeme [him] not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me *f emptie.

Chap.23.15. ecclus.35.4. f Without offring some thing.

21 ¶ * Sixe dayes thou shalt worke, and in the seuenth day thou shalt rest: both in eareing time, and in the haruest thou shalt rest.

Chap.23.12.

22 ¶ * Thou shalt also obserue the feast of weekes [in the time] of the first fruits of wheat haruest, & the feast of gathering [fruites] in g the end of the yere.

Chap.23.16.

g Which was in September when ỹ sunne declined, which in the count of politicall things they called the ende of ỹ yere, Deut.16.16.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lorde Iehouah God of Israel.

chap.23. 14.17.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

h God promiseth to defende them & theirs, which obey his commandement.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

Chap.23.18.

26 The first ripe fruites of thy lande thou shalt bring vnto the house of the Lorde thy God: [yet] shalt thou not i seethe a kid in his mothers milke.

i Read chap. 23.19. deu.14. 21.

27 And the Lorde said vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thee and with Israel.

Chap.24.18. deut.9.9.

28 So he was there with the Lorde k fourtie dayes and fourtie nightes [and] did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the couenant, [euen] the ten ‖ commandements.

k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie [were] in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that [God] had talked with him)

Deut.4.13. ‖ Or, wordes.

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were l afraide to come neere him.

l Reade 2.Cor. 3.7.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, & he charged them with all that the Lorde had sayde vnto him in mount Sinai.

33 So Moses made an ende of com-

munyng with them, * and had put a couering vpon his face.

2.Cor.3.13.

34 But whē Moses came [m] before the Lorde to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

m Which was in the Tabernacle of the congregation.

35 And the children of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with [God.]

CHAP. XXXV.

2 The Sabboth. 5 The free giftes are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

THen Moses assembled all the Congregation of the children of Israel, and saide vnto thē, These are the wordes which the Lord hath commanded, ỹ ye shoulde doe them:

Chap.20.9.

2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy [a] Sabbath of rest vnto the Lord: whosoeuer doth [any] worke therein, shall die.

a Wherein ye shall rest from all bodily worke.

3 Ye shal kindle no fire throughout al your habitations vpō the Sabbath day.

4 ¶ Againe, Moses spake vnto al the Congregation of the children of Israel, saying, This is the thing which ỹ Lord commandeth, saying,

5 Take from among you an offering vnto ỹ Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, [namely] gold, and siluer, & brasse:

Chap.25.2.

6 Also blewe silke, & purple, and skarlet, and fine linen, and goates [heare,]

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the sweete incense,

9 And Onix stones, & stones to be set in the Ephod, and in the brest plate.

10 And all the wise [b] hearted among you, shall come & make all that the Lord hath commanded:

b Reade chap. 28,3.

11 [That is,] the * Tabernacle, the pauilion thereof, and his couering, & his taches and his boardes, his barres, his pillars and his sockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercieat, and the vaile that [c] covereth [it,]

c Which hangeth before the Mercieat that it coulde not be seene,

13 The Table, and the barres of it, and all the instruments thereof, and the shewe bread:

14 Also the Candlesticke of light & his instrumentes and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at ỹ entring in of the Tabernacle.

Chap.30.1.

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the Lauer and his foote,

Chap.27.1.

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes of ỹ court with their cordes,

19 The [d] ministring garments to minister in the holy place, [and] the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as apperteine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the childrē of Israel departed from the presence of Moses.

21 And euery one, whose heart [†] encouraged him, and euery one, whose spirite made him willing, came [and] brought an offring to the Lorde, for the woorke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

†Ebr. lifted him vp.

22 Both men and women, as many as were free hearted, came [& brought] taches and earings, and rings, & bracelets, all [were] iewels of golde: and euery one that offred an offring of gold vnto the Lorde:

‖Or, hookes.

23 Euery man also, which had blewe silke, and purple, and skarlet, and fine linen, and goates [heare,] and rammes skinnes dyed red, and badgers skinnes, brought [them.]

24 All that offred an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one, that [†] had Shittim wood for any maner worke of the ministration, brought [it.]

†Ebr. with whome was found.

25 And all the wōmē that were wise hearted, did spinne with their handes, and brought the spunne worke, [euen] the blewe silke, and the purple, the skarlet, and the fine linen.

c Which were wittie and expert.

26 Likewise all the women, [f] whose hearts were mooued with knowledge, spunne goates [heare.]

f That is, which were good spinners.

27 And the rulers brought Onix stones, & stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anoynting oyle, & for the sweete perfume.

Chap.30.23.

29 Euery man and woman of ỹ children of Israel, whose hearts moued thē willingly

willingly to bring for all ꝑ worke which the Lord had cõmanded them to make
g Vsing Moses as a minister thereof. by the hand of Moses, brought a free offring to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of ꝑ tribe of Iudah,
Chap.31.2.

‖Or, with the spirit of God. 31 And hath filled him ‖with an excellent spirit of wisdome, of vnderstãding, and of knowledge, & in al maner worke,

32 To finde out curious workes, to worke in golde, and in siluer, & in brasse,

33 And in grauing stones to set them, and in karuing of wood, [euen] to make any maner of fine worke.

34 And he hath put in his heart ꝑ he may teach [other: both he, and Aholiab ꝑ sonne of Ahisamach of ꝑ tribe of Dan:

35 The hath he filled with wisedome of heart to worke all maner h of cunning * and broydred, & needle worke: in blew silke, and in purple, in skarlet, and in fine linen & weauing, [euen] to doe all maner of worke and subtill inuentions.

h Pertaining to grauing, or karuing, or such like. Chap.26.1.

CHAP. XXXVI.

5 The great readines of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 And the vaile.

THen wrought Bezaleel, & Aholiab, and al ‡ cunning men, to whome the Lorde gaue wisdom, and vnderstãding, to knowe howe to worke all maner
‡ Ebr. wise in heart.

a By ꝑ Sanctuarie he meaneth here all ꝑ Tabernacle. worke for the seruice of the a Sãctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had giuen wisdome, [euen] as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all ꝑ offring which the children of Israel had brought for ꝑ worke of the seruice of the Sãctuarie, to make it: also b they brought still vnto him free gifts euery morning.

b Meaning ꝑ Israelites.

4 So all the wise men, that wrought all the holy worke, came euery man frõ his worke which they wrought,

5 And spake to Moses, saying, The people bring to c much, [and] more then ynough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandemẽt, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For ꝑ stuffe they had, was sufficiẽt for al the worke to make it, & too much.

8 * All the cunning men therefore among the Workmen, made [for] the Tabernacle ten curtaines of fine twined linen, and of blewe silke, and purple, and skarlet: d Cherubims of broydred worke made they [vpon] them.
Chap. 26.3.4.

d Which were little pictures with wings in the fourme of children.

9 The length of one curtaine [was] twentie and eight cubites, & the breadth of one curtaine foure cubites: [and] the curtaines were all of one sise.

10 And he coupled fiue curtaines together, & other fiue coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in ꝑ seluedge of the coupling: likewise he made on the side of the [other] curtaine in ꝑ seluedge in the second coupling.

12 * Fiftie strings made he in the one curtaine, & fiftie strings made hee in the edge of the [other] curtaine, which was in the second coupling: the strings were set one against another.
Chap.26.10.

13 After, he made fifty ‖taches of gold, & coupled ꝑ curtaines one to another vͤ the taches: [so] was it one Tabernacle.
‖Or, hookes.

14 ¶ Also he made curtaines of goats [heare] for the [couering vpon the Tabernacle: he made them [to the nomber] of eleuen curtaines.
‖Or, paullion.

15 The length of one curtaine [had] thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines [were] of one sise.

16 And he coupled fiue curtains by thẽ selues, and sixe curtains by them selues:

17 Also he made fiftie strings vpõ the edge of [one] curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the [other] curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple ꝑ couering that it might be one.

19 And he made a e couering vpon the paullion of rams skins died red, and a couering of badgers skins aboue.
e These two were aboue the couering of goates heare.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim wood to f stand vp.
f And to beare vp the curtains of the Tabernacle.

21 The length of a board [was] ten cubites, and the breadth of one boarde [was] a cubite, and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for al the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenōs, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

g Or towarde the sea, which was the Sea called Mediterraneum Westward frō Jerusalem. Chap.26.24.

27 Likewise towarde g the west side of the Tabernacle he made six boards.

28 And two boards made he in the corners of the Tabernacle, for either side,

29 And they were *ioyned beneath, & likewise were made sure aboue with a ring: thus he did to both in both corners.

30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.

Chap.25.28. and 30.45.

31 ¶ After, he made *barres of Shittim Wood, fiue for the boards in the one side of the Tabernacle,

32 And fiue barres for the boards in the other side of the Tabernacle, and fiue barres for the boards of the Tabernacle on the side toward the west.

33 And he made the middest barre to shoote through the boards, from the one end to the other.

34 He ouerlaid also the boards with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene the Sanctuarie & the Holiest of all.

35 ¶ Moreouer hee made a h vaile of blew silke, and purple, and of skarlet, & of fine twined linen: with cherubims of broydred worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlaid them with gold: whose ‖ hookes were also of golde, and he cast for them foure sockets of siluer.

‖ Or, heads.

37 And he made an i hanging for the Tabernacle doore, of blewe silke, & purple, and skarlet, and fine twined linen, [and] needle worke,

i Which was betweene the court and the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters & their ‖ filets with golde, but their fiue sockets [were] of brasse.

‖ Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Mercyseat. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

Chap.25.10.

AFter this, Bezaleel made the *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And ouerlaid it with fine gold within and without, and made a a crowne of golde to it round about.

a Like battlements.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap.25.17.

6 ¶ And he made the *Mercyseat of pure golde: two cubites and an halfe [was] the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two endes of the Mercyseate: [euen] of worke beaten with the hammer made he them.

b Of the selfe same matter that the Mercyseat was.

8 One Cherub on the one ende, and an other Cherub on the other ende: b of the Mercyseat made he the Cherubims, at the two endes thereof.

9 And the Cherubims spread out their wings on hie, & couered the Mercyseat wt their wings, & their faces [were] one towards another: toward the Mercyseat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites [was] the length thereof, and a cubite the breadth therof, and a cubite and an halfe the height of it.

11 And he ouerlaide it with fine gold, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or foure fingers.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that [were] in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

Chap.25.29.

16 *Also hee made the instruments for the Table of pure golde: dishes for it, and [incense] cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: [and] his shaft, and his branche, his bolles, his knops, and his floures

Were

were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.

19 In one branche three bolles made like almondes, a knop & a floure: and in another branche three bolles made like almondes, a knop and a floure: [and] so throughout the six branches that proceded out of the Candlestick.

20 And vpon the Candlestick [were] foure bolles after the facio of almonds, the knops thereof & the floures thereof:

21 That is, vnder euey two branches a knop [made] therof, and a knop vnder the second branche thereof, and a knop vnder the thirde branche thereof, according to the sixe branches comming out of it.

22 Their knops and their branches Chap.25.31. were of the same: it was all one *beaten worke of pure golde.

23 And he made for it seuen lampes with the snuffers, and snuffdishes thereof of pure golde.

c Reade chap. 25.39. 24 Of a ᶜtalent of pure golde made he it with all the instruments thereof.

Chap.30.1, 2,34. 25 Furthermore he made the *perfume altar of Shittim wood: the length of it [was] a cubite, and the breadth of it a cubite (it was square) and two cubites hie, [and] the hornes thereof was of the same.

26 And hee couered it with pure golde, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, & ouerlaide them with golde.

Chap.30.23, 35. 29 And he made the holy *anointing oyle, and the sweete pure incense after the apoticaries arte.

CHAP. XXXVIII.

1 The Altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

Chap.27.1. ALso he made the altar of the burnt offring * of Shittim wood: fiue cubites [was] the length thereof, and fiue cubites the breadth therof: [it was] square and three cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlaide it with brasse.

3 Also he made all the instruments of the altar: the *ashpans, & the besomes, Chap.27.3. and the basins, the fleshhookes, and the ‖censers: all the instruments thereof ‖Or, fire pānes made he of brasse.

4 Moreouer he made a brasen grate wrought like a net to the Altar, vnder ẏ compasse of it beneath in the [a] mids of it.

5 And cast foure rings of brasse for ẏ foure ends of the grate to put barres in.

6 And he made ẏ barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on ẏ sides of the altar to beare it wᵗ al, & made it holow [with in] ẏ boardes. Chap.27.8.

8 Also he made ẏ Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble & came together at the doore of the Tabernacle of the Congregation.

9 Finally he made the court on the South side full South: the hangings of the court [were] of fine twined linen, hauing an hundreth cubites.

10 Their pillars [were] twentie, and their brasen sockets twentie: the hookes of ẏ pillars, & their filets [were] of siluer.

11 And on the Northside [the hagings were] an hundreth cubites: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their filets of siluer.

12 On the westside also [were] hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the Eastside, ful East, [were hangings] of fiftie cubites.

14 The hagings of ẏ one side [were] fiftene cubites, their three pillars, and their three sockets:

15 *And of the other side of the court Chap.27.14. gate on both sides [were] hagings of fiftene cubites, [with] their three pillars & their three sockets.

16 All the hangings of the court rouid about [were] of fine twined linen:

17 But the sockets of the pillars [were] of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and al the pillars of the court were hooped about with siluer.

18 [He made] also the hanging of the gate of the court of needle worke, blewe silke, and purple, and skarlet, and fine

a So that the gridyron or grate was halfe so hie as the Altar, and stoode within it.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metall, and offred them freely vnto the vse of the Tabernacle: which was a bright thing & of great maiestie.

twined

twined linen euē twentie cubites long, & fiue cubites in height and breadth † like the hangings of the court.

† Ebr. ouer against.

19 And their pillars [were] foure with their foure sockets of brasse: their hooks of siluer, and the couering of their chapiters, and their filets of siluer.

Chap. 27. 19.

20 But al the * pins of ṗ Tabernacle & of ṗ court rouñ about [were] of brasse.

21 ¶ These are the partes of the Tabernacle, [I meane,] of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue ṗ charge thereof, and minister in the same, as did Eleazar and Ithamar, Nom. 3. 4.

22 So Bezaleel the sonne of Uri the sonne of Hur of ṗ tribe of Judah, made all that the Lord commanded Moses.

23 And wt̄ him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman & an embroyderer & a worker of needle worke in blew silke, and in purple, and in skarlet, and in fine linen.

d As a grauer, or carpenter, chap. 31. 4.

24 All the golde that was occupied in al the worke wrought for the holy place (which was ṗ golde of the offring) was nine and twentie talets, and seuen hundreth & thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were nombred in the Congregation, [was] an hundreth talents, and a thousand seuen hūdreth seuentie and fiue shekels, after the shekell of the Sanctuarie.

26 A ‖ portion for a mā, [that is,] half a shekel after the shekel of the Sanctuarie, for all them that were nombred frō twenty yeere olde and aboue, among six hūdreth thousand, and three thousand, and fiue hundreth and fiftie men.

‖ Or, half a shekel.

27 Moreouer there were an hūdreth talents of siluer, to cast the sockets of the Sāctuarie, and the sockets of the valle: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth & seuētie and fiue [shekels,] and ouerlaied their chapiters, & made filets about thē.

29 Also the brasse of ṗ offring [was] seuentie [e] talents, and two thousand, & foure hundreth shekels.

e Reade the weight of a talent, Chap. 25. 39.

30 Wherewt̄ he made the sockets to ṗ doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about. Chap. 27. 19.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

MOreouer they made [a] garments of ministration to minister in the Sanctuarie of blew silke, & purple, & skarlet: they * made also ṗ holy garmēts for Aaron, as the Lord had cōmanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, and such like. Chap. 31. 10. and 35. 19.

2 So hee made the Ephod of golde, blewe silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wyers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linen, with broyded worke.

4 For ṗ which they made shoulders to couple together: [for] it was cloſed by the two edges thereof.

5 And the broyded garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: [euen] of golde, of blewe silke, and purple, & skarlet, and fine twined linen, as the Lorde had commanded Moses.

6 ¶ And they wrought * [two] Onix stones cloſed in ouches of gold, and graued, as [b] signets are grauen, with the names of the children of Israel,

Chap. 28. 9.

b That is, of verie fine and curious worke manship.

7 And put them on the shoulders of the Ephod, [as] stones for a * remēbrance of the children of Israel, as the Lorde had commanded Moses.

Chap. 28. 12.

8 ¶ Also hee made the brest plate of broyded worke like the woorke of the Ephod: [to wit,] of golde, blewe silke, & purple, and skarlet, & fine twined linen.

9 They made the brest plate double, and it was square, an hād breadth long, and an hands breadth broade: [it was also] double.

10 And they filled it with foure rowes of stones. The order [was thus,] a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second rowe, an Emerande, a Saphir, and a Diamond:

12 Also in the third row, [c] a Turkeis, an Achate, and an Hematite:

c Or, a figure, which stone auctours write ṗ it commeth of the wine of the beast called lynx.

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: cloſed and set in ouches of golde.

14 So the stones [were] according to the names of the children of Israel [euen] twelue [d] after their names, grauen like signets

d That is, euery tribe had his name written in a stone.

signets euery one after his name accor-ding to the twelue tribes.

15 After, they made vpon the brest plate cheines at the endes, of wrethen worke [and] pure golde.

16 They made also two bosses of gold, and two golde rings, and put the two rings in ỹ two corners of the brest plate.

17 And they put ỹ two wrethē cheines of golde in the two rings, in the corners of the brest plate.

18 Also the two [other] endes of ỹ two wrethē cheines they fastened in the two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of golde, & put them in the two [other] corners of the brest plate vpon the edge of it, which was on ỹ inside of the Ephod.

20 They made also two [other] goldē rings, and put them on the two sides of the Ephod, beneath on the forside of it, and ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto ỹ rings of the Ephod, with a lace of blew silke, that it might be [fast] vpon the broydered gard of the Ephod, and that the brest plate should not be loosed from the Ephod, as the Lorde had commanded Moses.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blewe silke.

[e] Which was next vnder the Ephod.

23 And [f] the hole of the robe [was] in the middes of it, as the coller of the habergeon, with an edge about the coller, that it should not rent.

[f] Where hee would put vthough his head.

24 And they made vpon ỹ skirts of the robe pomegranates, of blewe silke, and purple, and skarlet, & fine linen twined.

Chap.28.33. 25 They made also * belles of pure gold, & put the belles betwene the pomegranates vpon the skirtes of the robe round about betwene ỹ pomegranates.

26 A bell and a pomegranate, a bell & a pomegranate rounde about the skirts of the robe to minister in, as the Lorde had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen, & goodly bonnets of fine linen, and linen *breeches of fine twined linen,

Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blewe silke, and purple, and skarlet, [euen] of needle woorke, as the Lorde had commanded Moses.

30 ¶ Finally they made ỹ plate for the holy crowne of fine gold, & wrote vpō it a superscription [like] to ỹ grauing of a signet, *HOLINES TO THE LORD.

Chap.28.36.

31 And they tied vnto it a lace of blew silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was al ỹ worke of ỹ Tabernacle, [euen] of ỹ *Tabernacle of the Congregation finished: and the children of Israel dyd according to all that the Lorde had commanded Moses: so dyd they.

Chap.27.21.

33 ¶ Afterwarde they brought the Tabernacle vnto Moses, the Tabernacle and all his instrumentes, his taches, his boardes, his barres, and his pillars, and his sockets,

34 And the couering of rams skinnes died redde, and the couering of badgers skinnes, and the [g] couering vaile.

g So called, because it hanged before the mercieseate and couered it from sight. Chap. 35.12.

35 The Arke of the Testimonie, & the barres thereof, and the Mercieseat,

36 The Table, with al ỹ instruments thereof, and the shewbread,

37 The pure Candlesticke, ỹ lampes thereof, [euen] the lampes [h] set in order, and all the instruments thereof, and the oyle for light:

h Dayly, which Aaron dressed and refreshed with oyle euery morning. chap. 30.7.

38 Also the golden Altar & the anointing oyle, and ỹ sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.

40 The curtaynes of the court with his pillars, and his sockets, and the hanging to the court gate, [and] his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, [called] the Tabernacle of the Congregation.

41 [Finally,] ỹ ministring garments to serue in ỹ Sanctuarie, [& the holy garments for Aaron the Priest, & his sonnes garments to minister in ỹ Priests office.

42 Accordīg to euery poynt that the Lorde had [i] commanded Moses, so the children of Israel made all the worke.

i Signifying ỹ in Gods matters man may neither adde, nor diminishe.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done: and Moses [k] blessed them.

k Thanked God for the peoples diligence and prayed for them.

CHAP. XL.

1 The Tabernacle with ỹ appertinances is reared vp. 34 The glorie of ỹ Lord appeareth in ỹ cloud couering the Tabernacle.

1 THen the Lord spake vnto Moses, saying,

2 In the [a] first day of the first

a After that Moses had byn 40. dayes and fourtie nightes in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe Aprill.

moneth in the [very] first [of the same] moneth shalt thou set vp the Tabernacle, [called] the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the *Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

*Reade chap. 26,35.

5 And thou shalt set the incense Altar of golde before the Arke of the Testimonie, & put the hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incense on.

6 Moreouer, thou shalt set the burnt offring Altar before ye doore of the Tabernacle, [called] the Tabernacle of the Congregation.

c This hanging or vaile was betweene the Sanctuarie and the court.

7 And thou shalt set the Lauer betweene the Tabernacle of the Cõgregation and the Altar, & put water therein.

8 Then thou shalt appoynt the court rounde about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anointing oyle, and anoynt the Tabernacle, and al that is therein, and halow it with all the instruments therof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offring, & all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoynt the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the holy garmentes, and shalt anoynt him, and sanctifie him that hee may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou didest anoint their father, that they may minister vnto mee in the Priestes office: for their anointing shalbe [a signe,] that the priesthoode [d] shalbe euerlasting vnto them throughout their generations.

d Til both the priesthood and ye ceremonies should ende, which was at Christs comming. Nom. 7.1.

16 So Moses did according to all that the Lord had commaded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp ye first day of the first moneth in [e] the second yeere.

e After they came out of Egypt, Nom. 7.1.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards therof, and put in the barres of it, and reared vp his pillars.

19 And he spred the couering ouer the Tabernacle, & put the couering of that couering on hie aboue it, as the Lorde had commanded Moses.

20 ¶ And he tooke and put the [f] Testimonie in the Arke, and put the barres in [the rings] of the Arke, & set the Mercieate on hie vpon the Arke.

f That is, the Tables of the law, Chap. 31, 18, & 34.29.

21 He brought also the Arke into the Tabernacle, and hanged vp the *couering vayle, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

Chap. 35.12.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in ye Northside of the Tabernacle, without the vayle,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward ye Southside of the Tabernacle.

25 And he ‖ lighted the lampes before the Lorde, as the Lorde had commanded Moses.

‖ Or, set vp.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the [g] doore of the Tabernacle.

g Betweene the Sanctuarie and the court.

29 After, he set the burnt offring Altar [without] the doore of the Tabernacle, [called] the Tabernacle of the Congregation, and offred the burnt offring and the sacrifice thereon, as the Lorde had commanded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses, and Aaron, and his sonnes washed their handes and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lorde had commaunded Moses.

33 Finally, hee reared vp the court rounde about the Tabernacle and the Altar, and hanged vp the payle at the courte gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Taber-

Nom. 9.15. 1. king. 8.10.

Tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Cõgregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forwarde in all their iourneyes.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For [h] the cloude of the Lord [was] vpon the Tabernacle by day, and fyre was in it by nyght in the sight of all the house of Israel, throughout all their iourneyes.

h Thus the presence of God preserued & guided them nyght & day till they came to ỹ land promised.

The third booke of Moses,

called * Leuiticus.

The Argvment.

* Because in this booke is chiefely intreated of the Leuites, and of things pertayning to their office.

AS God dayly by most singular benefites declared himselfe to be mindefull of his Church: so he would not that they shoulde haue any occasion to trust either in themselues, or to depende vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appoynted their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they shoulde doe, as what beastes they shoulde offer and eate: what diseases were contagious and to be auoyded: what order they shoulde take for all maner of filthinesse and pollution to purge it: whose companie they shoulde flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10. & 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

NOwe the [a] Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt saye vnto them: If any of you offer a sacrifice vnto ỹ Lord, ye shal offer your sacrifice of [b] cattel, [as] of beeues & of ỹ sheepe.

a Hereby Moses declareth ỹ he taught nothing to the people but that, which he receiued of God.

b So, they could offer of none other sort but of those which were commanded. Exod. 29. 10.

3 * If his sacrifice [be] a burnt offring of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the [c] Tabernacle of the Congregation before the Lorde.

c Meaning within the court of the Tabernacle.

4 And he shal put his hand vpon the head of the burnt offring, & it shall be accepted [‡] to [ỹ Lord,] to be his atonemẽt.

‡ Ebr. to him.

5 And [d] he shal kil the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest or Leuite.

6 Then shal he flay the burnt offring, and cut it in pieces.

e Of ỹ burnt offring, Exod. 27. 1.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the ‖ kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body of the beast, or the fat.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: [for] it is a burnt offring, an oblation made by fire, for a sweete sauour vnto the Lorde.

f Or, a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring [be] of the flockes ([as] of the sheepe, or of the goates) hee shall offer a male without blemish,

11 & he shall kill it on the Northside of the altar [h] before the Lorde, & the Priests Aarons sonnes shal sprinkle the blood therof round about vpo ỹ altar.

g Read vers. 5.

h Before the altar of the Lord.

12 And hee shall cut it in [‡] pieces, [separating] his head and his ‖ kall, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

‡ Ebr. into his pieces.

‖ Or, fat.

13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

Tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Cõgregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forwarde in all their iourneyes.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For [h] the cloude of the Lord [was] vpon the Tabernacle by day, and fyre was in it by nyght in the sight of all the house of Israel, throughout all their iourneyes.

h Thus the presence of God preserued & guided them nyght & day till they came to ỹ land promised.

The third booke of Moses,

called * Leuiticus.

The Argvment.

* Because in this booke is chiefely intreated of the Leuites, and of things pertayning to their office.

AS God dayly by most singular benefites declared himselfe to be mindefull of his Church: so he would not that they shoulde haue any occasion to trust either in themselues, or to depende vpon others, eyther for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offered them in true faith and obedience.) Also he appoynted their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they shoulde doe, as what beastes they shoulde offer and eate: what diseases were contagious and to be auoyded: what order they shoulde take for all maner of filthinesse and pollution to purge it: whose companie they shoulde flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10. & 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

NOwe the [a] Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt saye vnto them: If any of you offer a sacrifice vnto ỹ Lord, ye shal offer your sacrifice of [b] cattel, [as] of beeues & of ỹ sheepe.

a Hereby Moses declareth ỹ he taught nothing to the people but that, which he receiued of God.

b So, they could offer of none other sort but of those which were commanded. Exod. 29. 10.

3 * If his sacrifice [be] a burnt offring of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the [c] Tabernacle of the Congregation before the Lorde.

c Meaning within the court of the Tabernacle.

4 And he shal put his hand vpon the head of the burnt offring, & it shall be accepted [‡] to [ỹ Lord,] to be his atonemẽt.

‡ Ebr. to him.

5 And [d] he shal kil the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest or Leuite.

6 Then shal he flay the burnt offring, and cut it in pieces.

e Of ỹ burnt offring, Exod. 27. 1.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the ‖ kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body of the beast, or the fat.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: [for] it is a burnt offring, an oblation made by fire, for a sweete sauour vnto the Lorde.

f Or, a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring [be] of the flockes ([as] of the sheepe, or of the goates) hee shall offer a male without blemish,

11 & he shall kill it on the Northside of the altar [h] before the Lorde, & the Priests Aarons sonnes shal sprinkle the blood therof round about vpo ỹ altar.

g Read vers. 5.

h Before the altar of the Lord.

12 And hee shall cut it in [‡] pieces, [separating] his head and his ‖ kall, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

‡ Ebr. into his pieces.

‖ Or, fat.

13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

oblation made by fire for a sweet sauour vnto the Lord.

14 ¶ And if his sacrifice [be] a burnt offring to the Lord of the foules, then he shall offer his sacrifice of þ turtle doues, or of the yong pigeons.

15 And þ Priest shall bring it vnto þ altar, & i wring the necke of it a sunder, and burne it on the altar: & the blood thereof shall be ‖ shed vpon the side of the altar.

16 And he shall plucke out his mawe with his fethers, and cast them beside the altar on the k Eastpart in the place of the ashes.

17 And he shal cleaue it w̄ his wings, [but] not deuide it a sunder: & the Priest shall burne it vpon the altar vpon the wood that is in the fire: [for] it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

i The shewing signifieth to pinche off with the naile. ‖ Or, strained, or pressed.

k On the side of the courte gate in the pannes which stoode with ashes, Exod. 27.3.

CHAP. II.

1 The meate offring is after three sortes: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

a Because the burnt offring could not be without the meate offring.

AND when any will offer a a meate offring vnto þ Lord, his offring shall bee of fine floure, and hee shall powre oyle vpon it, and put incense thereon,

2 And shal bring it vnto Aarons sonnes the Priests, and b he shall take thence his handfull of the floure, & of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: [for] it is an offring made by fire for a sweete sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offereth.

3 *But the remnant of the meate offring [shall be] Aarons and his sonnes: [for] it is d most holy of þ Lords offrings made by fire.

Ecclus. 7.31.

d Therefore none couldе eate of it but the Priests.

4 ¶ If þ bring also a meat offring bakē in þ ouen, [it shalbe] an vnleauened cake of fine floure mingled with oile, or an vnleauened Wafer anoynted with oyle.

e Which is a gift offred to God to pacifie him.

5 ¶ But if thy e meate offring [be] an oblatiō of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: [for] it is a meate offring.

7 ¶ And if thy meate offring [be] an oblation [made] in the caudron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offring (that is made of these thinges) vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offring a *memoriall of it, & shall burne it vpon the altar: [for] it is an oblation *made by fire for a sweete sauour vnto the Lord.

Verse. 2.

Exod. 29.18.

10 But that which is left of the meat offring, [shall be] Aarons & his sonnes: [for it is] most holy of the offrings of the Lord made by fire.

11 All the meat offrings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal neither burne leauen nor honie in any offring of the Lord made by fire.

12 ¶ In the oblation of þ first fruites ye shall offer f them vnto the Lord, but they shall not be burnt g vpon the altar for a sweete sauour.

f That is, fruites, which are sweete as honie, ye may offer.

g But reserued for the Priests. Mar. 9.49.

13 (All þ meat offrings also shalt thou season with *salt, neither shalt thou suffer the salt of the h couenant of thy God to bee lacking from thy meate offring, [but] vpon all thine oblations thou shalt offer salt.)

h Which they were bounde (as by a couenant) to vse in all sacrifices, Nom. 18.19. 2. Chro. 13.5. Ezr. 43.24.

14 If thē thou offer a meat offring of thy first fruites vnto þ Lord, thou shalt offer for thy meate offering of thy first fruites *eares of corne dried by the fire, & wheate beaten out of ‖ the greene eares.

Gen. 43.24. 37. it meaneth a sure and pure couenant. Chap. 23.14.

15 After, thou shalt put oyle vpon it, and lay incense thereon: [for] it is a meat offring.

‖ Or, full eares: for the word signifieth a fruitfull fielde. Reade 2. chro. 26.10. in the note.

16 And the Priest shall burne the memorial of it, [euen] of that that is beaten, and of the oyle of it, with all the incense thereof: [for] it is an offring vnto þ Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beasts for þ same, 17 The Israelites may neither eate fat, nor blood.

ANd if his oblatiō [be] a peace offring, if he will offer of the droue (whether it bee male or female) he shall offer such as is without blemish, before the Lord

a A sacrifice of thanksgiuing offred for peace and prosperitie, either generally or particularly.

2 And shall put his hand vpon þ head of his offring, & kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shal sprinkle the blood vpon the altar round about.

3 So he shall offer [b part] of þ peace offrings [as] a sacrifice made by fire vnto the Lord, [euen] the *fatte that couereth the inwardes, and all the fatte that is vpon the inwards.

b One part was burnt, an other was to the Priests, and the thirde to him that offered. Exod. 29.22.

4 He shal also take away the two kidneis, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

‖ Or, the which kidneis are neere the flankes.

5 And Aarons sonnes shal burne it on the altar with the burnt offring, which is vpon the wood, that is on the fire: [this

[this is] a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation [be] a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring only the male: so here can be offred no birds, but in þ burnt offring they mighbtal there was consumed with fire, þ in the peace offring but a part.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offring, & shall kill it before the Tabernacle of the Congregation, & Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer [d] an offring made by fire vnto the Lord: he shal take away the fatte thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

d The burnt offring was wholy consumed, and of the offring made by fire onely þ inwards &c. were burnt: the shoulder & breast, with the two chawes & the maw were the priests, and the rest his that offred. Vers.4.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the *flanks, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, [as] the meate of an offring made by fire vnto the Lord.

12 ¶ Also if his offring [be] a goate, then shall he offer it before the Lord,

13 And shall put his hande vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, & the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

e Meaning, at the Northside of the Altar, Chap.1.1.

14 Thē he shal offer therof his offring, [euen] an offring made by fire vnto the Lord, the fat that coureth þ inwardes, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fatte that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, [as] the meate of an offring made by fire for a sweete sauour: *all the fat [is] the Lords.

Chap.7.25. f By eating fat, was ment to be carnall, & by blood eating, was signified cruelties. Gen.9.4. chap.17.14.

17 [This shalbe] a perpetual ordinãce for your generatiõs, throughout al your dwellings, [so that] ye shall eate neither [f] fatte nor *blood.

CHAP. IIII.

1 The offring for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through [a] ignorance, in any of the cõmandements of the Lord, (which ought not to be done) but shall doe [contrary] to any of them,

‡ Ebr. a soule.

a That is, of negligence or ignorance, specially of the ceremoniall lawe: for otherwise the punishments for crimes are appointed according to the transgression, Nom.15.22.

3 If the [b] Priest that is anoynted doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lorde for a sinne offring,

b Meaning the hie priest.

4 And he shall bring the bullocke vnto the doore of the Tabernacle of þ Congregation before the Lord, and shal put his hand vpon the bullockes head, and [c] kill the bullocke before the Lord.

c Hereby confessing that he deserued the same punishment, which the beast suffered.

5 And the Priest that is anoynted shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shal dip his finger in the blood, and sprinkle of the blood seuen times before the Lorde, before the vayle of the [d] Sanctuarie.

d Which was betweene the holiest of all, & the Sactuarie.

7 The Priest also shall put [some] of the blood before the Lorde, vpon the hornes of the altar of sweete incense, which is in the [e] Tabernacle of the Congregation, then shall he powre * all [the rest] of the blood of the bullock at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by þ Tabernacle the Sactuarie: & in the end of this verse it is taken for the court. Chap.5.9.

8 And he shall take away all the fat of the bullock for the sinne offring: [to wit,] the fat that coureth the inwards, and all the fat that is about the inwards.

9 He shal take away also the two kidneyes, and the fat that is vpō them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullock of the peace offrings, and the Priest shall burne them vpon the altar of burnt offring.

11 *But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, & his dung [shall he beare out.]

Exod.29.14. nom.19.5.

12 So he shal carie the whole bullock out of þ hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

Heb.13.11.

13 ¶ And if the [f] whole Congregation of Israel shall sinne through ignorance, and the thing bee * hid from the eyes of the multitude, and haue done [against] any of the commandements of the Lord which should not bee done, & haue offended:

f The multitude executeth not the sinne, but if all haue sinned, they must all be punished. Chap.5.2,3,4.

14 When the sinne which they haue

committed shalbe knowen, then the Cõgregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the congregation,

15 And the g Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, & he shal kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, [euen] before the vaile.

18 Also he shal put [some] of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee powre all the [rest] of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fatte from him, and ‖ burne it vpon the altar.

20 And [the Priest] shall do with this bullocke, as he did with the bullocke for [his] sinne: so shal he do with this: so the Priest shal make an atonemẽt for them, and it shalbe forgiuen them.

21 For he shal cary the bullocke without the hoste, and burne him as he burned the first bullocke: [for] it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and do through ignorãce [against] any of the cõmandements of the Lord his God, which should not be done, and shal offend,

23 If one thewe vnto him his sinne which he hath committed, then shall he bring for his offring an ‖ hee goate without blemish,

24 And shall lay his hande vpon the head of the hee goat, and kill it in h the place where he shoulde kill the burnt offring before the Lorde: [for] it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shal powre [the rest] of his blood at the foote of the burnt offring altar,

26 And shal burne al his fat vpon the altar, as the fat of the peace offring: so the Priest shall make an i atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shal sinne through ignorance in doing [against] any of the commandements of the Lord, which should not be done, and shall offend,

28 If one thewe him his sinne which he hath cõmitted, then he shall bring for his offring ‖ a thee goate without blemish for his sinne which hee hath committed,

29 k And he shall lay his hande vpon the head of the sinne offring, & slay the sinne offring in ẏ place of burnt offring.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all [the rest] of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a *sweete sauour vnto the Lord, & the Priest shall make an atonement for him, & it shalbe forgiuen him.

32 And if hee bring a lambe for his sinne offring, hee shall bring a female without blemish,

33 And shall lay his l hand vpon the head of the sinne offring, & he shal slay it for a sinne offring in the place where he should kill the burnt offring.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all [the rest] of the blood therof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of ẏ peace offrings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, & it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the truech, if hee heare another sweare falsely. 4 Of him that voweth rashely. 15 Of him that by ignorance withdraweth any thing dedicate to ẏ Lord.

ALso if ‡ any haue sinned, [ẏ is,] ‖ if hee haue heard the voyce of an othe, and he can bee a witnes, whether hee hath seen or a knowen of it, if he doe not vtter it, he shall beare his iniquitie:

2 Either if one touche any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe of

g For all the people could not lay on their hands: therfore it was sufficient that the Ancients of the people did it in the name of all the congregation.

‖ Or, the priest.

‖ Or, make a perfume with it.

‖ Or, the male goat of the folde.

h That is, the Priest shalt kil it: for it was not lawfull for any out of that office to kil the beast.

i Wherein he represented Iesus Christ.

‖ Or, priuate person.

k Read vers. 24.

‖ Or the female of the goates.

* Exod. 29. 18.

l Meaning ẏ, the punishmẽt of his sinne should be layde vpõ that beast: or, that he had receiued all things of god, & offred this willingly.

m Or, besides the burnt offrings, which were daily offred to ẏ Lord.

‡ Ebr. a soule.

‖ Or, if the iudge hath taken an othe of any other.

a Wherby it is commanded to beare witnesse to the truech, & disclose the iniquitie of the vngodly.

of man (Whatsoeuer vncleannesse it bee, that hee is defiled with) and is not ware of it, and after cõmeth to the knowledge of it, he hath sinned:

4. Either if any [b] sweare, & pronounce with his lippes to doe euill, or to do good (whatsoeuer it be þ a mãshal pronounce with an oth) and it be hid from him, and after knoweth that he hath offended in one of these [poynts,]

5 When he hath sinned in any of these [c] things, then hee shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespasse offring vnto the LORD for his sinne which he hath cõmitted, [euen] a female from the flocke, [be it] a lambe or a shee goate for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But * if hee bee not able to bring a sheepe, hee shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the LORDE, one for a sinne offring, and the other for a burnt offring.

8 So he shall bring thẽ vnto þ Priest, who shal offer the sinne offring first, and *wring the necke of it a sunder, but not plucke it cleane off.

9 After hee shall sprinkle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall bee ‖ shed at the foote of the altar: [for] it is a sinne offring.

10 Also he shall offer the seconde for a burnt offring ‖ as the maner is: so shall the Priest [d] make an atonement for him (for his sinne which he hath committed) and it shalbe forgiuen him.

11 But if hee * bee not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offring, the tenth part of an [e] Ephah of fine floure for a sinne offring, hee shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offring.

12 Then shal he bring it to the Priest, and the Priest shall take his handfull of it for the * remembrance thereof, and burne it vpon þ altar *with the offrings of the LORDE made by fire: [for] it is a sinne offring.

13 So the Priest shal make an atonement for him, as touching his sinne that he hath cõmitted in one of these [poynts,] and it shall bee forgiuen him: and [the remnant] shall bee the Priestes, as the meate offring.

14 And the LORD spake vnto Moses, saying,

15 If any person transgresse & sinne through ignorance [g] [by taking away] things consecrated vnto the LORDE, hee shall then bring for his trespasse offring vnto the LORDE a ram without blemish out of the flocke, [worth] two shekels of siluer [h] by thy estimation after the shekel of the Sanctuarie, for a trespasse offring.

16 So hee shall restore that wherein he hath offended, [in taking away] of the holy thing, and shall put the fift part more thereto, & giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

17 Also if any sinne & do against [any] of the commandements of the LORD, which ought not to be done, and knowe not and [i] sinne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the flock, in thy estimatiõ [worth * two shekels] for a trespasse offring vnto the Priest: and the Priest shal make an atonement for him concerning his [k] ignorance wherein he erred, & was not ware: so it shalbe forgiuen him.

19 This is the trespasse offring for the trespasse committed against the LORDE.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

AND the LORDE spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the LORDE, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him [a] of trust, or doeth by [b] robberie, or by violence oppresse his neighbour,

3 Or hath found that which was lost and denieth it, and sweareth falsely, *for any of [these] things that a man doeth, [c] wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, he shal then restore the robberie that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was delinered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsely, hee shall both restore it in the whole * summe, & shal adde the fift part more thereto, [and] giue it vnto him to whome it perteineth, the same day that he offreth for his trespasse.

b Or, vowe rashly without suff examination of the circumstances & not knowing what shall be the issue of the same.

c Which haue bin mentioned before in this Chapter.

* Ebr. if his hand cannot touche, meaning for his pouertie.

Chap.1.15.

‖ Or, powred.

[Or, according to the lawe.

d Or, declare him to be purged of þ sinne. Verse. 7.

e Which is about a pottel.

f As in þ meat offring, Chap. 2.1.

Chap.2.2.

Chap.4.35.

g As touching the first fruites or tithes, due to the priestes & Leuites.

h By the estimation of the priest, Chap. 27.12.

Chap.4.2.

i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him.

Exod.20.17.

k Els if his sin against God come of malice he must die, Nom.15.30.

a To bestow & occupie for the vse of him that gaue it.

b By any guile or vnlawfull meanes. Nom.5.6.

c Wherein he can not but sinne: or, wherin a man accustometh to sin by periurie or such like thing.

Nom.5.7.

6 Also he shall bring for his trespasse
vnto the Lorde, a ramme without blemish out of the *flocke in thy estimation
Chap.5.15. [worth two shekels] for a trespasse offring vnto the Priest.

7 And the Priest shal make an atonement for him before the Lord, & it shalbe forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Commande Aaron and his sonnes, saying, This is the [d] lawe of the burnt
d That is, the Ceremonies which ought to be obserued therein. offring, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garmẽt, & shal put on his linen breeches vpon [e] his flesh, and take away the
e Vpon his secrete partes, Exo.28.43. ashes when the fire hath consumed the burnt offring vpō the altar, and he shall put them beside the [f] altar.

f In the alhepannes appointed for that vse.

11 After, he shal put off his garments, and put on other rayment, and cary the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon [and] neuer bee put out: Wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he shall burne thereon the fat of the peace offrings.

13 The fire shall euer burne vpon the altar, [and] neuer goe out.

14 ¶ *Also this is the lawe of the meate
Chap.2.1. nom.15.4. offering, which Aarons sonnes shall offer in the presence of the Lorde, before the altar.

15 He shal euen take thence his handful of fine floure of the meat offring and of the oyle, and all the incense which [is] vpon the meate offring, and shall burne it vpon the altar for a sweet sauour, [as]
Chap.2.9. a *memoriall therefore vnto the Lorde:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eatē without leauen in the holy place: in the courte of the Tabernacle of the Congregation they shall eate it.

g Ouēned with leauen and after baken.

17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: [for] it is as the sinne offring and as the trespasse offring.

18 All the males among the children of Aaron shal eate of it: It [shalbe] a statute for euer in your generations concerning the offrings of the Lorde, made by fire:
Exod.29.37. *whatsoeuer toucheth thē shall be holy.

19 ¶ Againe the Lorde spake vnto Moses, saying,

20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day whē he is anointed: the tēth part of an *Ephah of fine floure,
Exod.16.36. for a meate offring [h] perpetuall: halfe of it in the morning, & halfe thereof at night.

h So oft as the priest shall be elected and anoynted.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fried, [and] shalt offer the ‖ baken pieces of the meate offring for a sweete sauour vnto the Lord.

‖ Or, fryed.

22 And the Priest that is [i] anointed in his steade, among his sonnes shall offer it: [it is] the Lordes ordinance for euer, it shall be burnt altogether.

i His sonne that shall succeede him.

23 For euery meat offring of the Priest shalbe [burnt] altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, & say, This is the lawe of the sinne offering, In the place where the burnt offring is killed, shal the sinne offring be killed before the Lord, [for] it is most holy.

26 The Priest that offreth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touche the flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a
k Meaning the garment of the Priest. [k] garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured & washed with [l] water.

l Which was in the lauer. Exod.30.18.

29 All the males among the Priestes shall eate thereof, [for] it is most holy.

30 *But no sinne offring, whose blood
Chap.4.5. heb.13.11. is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, [but] shalbe burnt in the [m] fire.

m Out of the campe, Chap. 4.12.

CHAP. VII.

1 The lawe of the trespasse offring: 11 Also of the peace offrings. 22 The fat and the blood may not be eaten.

LIkewise this is the lawe of the
a Which is for the smaller sinnes of such as are committed by ignorance. [a] trespasse offring, it is most holy.

2 In the place [b] where they
b At the court gate. kill the burnt offering, shall they kill the trespasse offring, & the blood therof shal he sprinkle round about vpon the altar.

3 All the fat thereof also shall [c] he offer, the rumpe, and the fat that couereth the inwards.
c The Priest.

4 After he shall take away the two kidneis,

kidneis, with the fatte that is on them & vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpō the altar, for an offring made by fire vnto ꝑ Lord: this is a treſpaſſe offring.

6 All the males among the Prieſtes shall eate thereof, it shall be eaten in the holy place, for it is moſt holy.

d The same ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

7 As the ſinne offring [is,] ſo [is] the treſpaſſe offring, one d lawe ſerueth for both: e that where with the Priest shall make atonement, shall be his.

e Meaning the reſt which is left and not burnt.

8 Alſo ꝑ Priest that offreth any mās burnt offering, shall haue the ſkinne of the burnt offring which he hath offred.

9 And all the meate offring that is baken in the ouen, and that is dreſſed in the pan, and in the frying panne, ſhalbe the Prieſts that offreth it.

10 And euery meate offring mingled with oyle, and that is f drie, ſhal pertaine vnto al the ſonnes of Aaron, to all alike.

f Becauſe it had no oile nor licour.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lorde.

g Peace offrings cōteine a confeſſion & thankeſgiuing for a benefite receiued, & alſo a vowe, & free offring to receiue a benefit.

12 If he offer it to g giue thanks, then he ſhall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fryed [with] the cakes mingled with oyle.

13 He ſhal offer [alſo] his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of al the ſacrifice he ſhal offer one [cake] for an heaue offring vnto the Lorde, [and] it ſhalbe the Prieſtes that ſprinkleth ꝑ blood of the peace offrings.

15 Alſo the fleſh of his peace offrings, for thankeſgiuing, ſhall be eatē the ſame day that it is offred: he ſhall leaue nothing thereof vntill the morning.

h If he make a vowe to offer: for els the fleſh of the peace offrings muſt be eaten the ſame day.

16 But if the ſacrifice of his offering [be] a h vowe, or a free offring, it ſhall be eatē the ſame day that he offreth his ſacrifice: and ſo in the morning the reſidue thereof ſhall be eaten.

17 But as much of the offred fleſh as remaineth vnto the thirde day, ſhall be burnt with fire.

18 For if any of the fleſh of his peace offrings be eatē in the third day, he ſhall not be accepted that offereth it, neither ſhall it be reckoned vnto him, [but] ſhal be an abominatiō: therefore the perſon ꝑ eateth of it ſhall i beare his iniquitie.

i The ſinne, wherefore he offred ſhall remaine.

19 The fleſh alſo that toucheth any vncleane k thing, ſhall not be eaten, [but] burnt with fire: but l of this fleſh al that be cleane ſhall eate thereof.

k After it be ſacrificed.

l Of the peace offring, that is cleane.

20 But if any eate of the fleſh of the peace offrings that pertaineth to the Lorde, hauing his *vncleanneſſe vpon him, euen the ſame perſon ſhalbe cut off from his people. Chap.15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanneſſe of man, or of an vncleane beaſt, or of any filthie abomination, and eate of the fleſh of the peace offrings, which pertaineth vnto the Lorde, euen that perſon ſhall be cut off from his people.

22 ¶ Againe the Lorde ſpake vnto Moſes, ſaying,

23 Speake vnto the children of Iſrael, and ſay, *Ye ſhal eat no fat of beeues, Chap.3.17.
nor of ſheepe, nor of goates:

24 Yet the fat of the dead beaſt, and the fatte of that, which is torne [with beaſtes,] ſhalbe occupyed to any vſe, but ye ſhall not eate of it.

25 For whoſoeuer eateth the fatte of the beaſt, of the which he ſhall offer an offring made by fire to the Lorde, euen the perſon that eateth, ſhall be cut off from his people.

26 Neither *ſhall ye eate any blood, Gen.9.4. chap.17.14.
either of foule, or of beaſt in all youre dwellings.

27 Euery perſon that eateth any blood, euen the ſame perſon ſhalbe cut off from his people.

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake vnto the children of Iſrael, and ſay, He that offereth his peace offrings vnto the Lord, ſhall bring his gift vnto the Lord of his peace offrings:

m And ſhould not ſend it by another.

30 His m handes ſhall bring the offerings of the Lorde made by fire: [euen] the fatte with the breaſt ſhall he bring, that the breaſt may bee *ſhaken to & fro Exod.29.24.
before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breaſt ſhall be Aarons and his ſonnes.

32 And the right ſhoulder ſhall ye giue vnto ꝑ Priest for an heaue offering, of your peace offrings.

33 The ſame that offereth the blood of the peace offerings, and the fatte, among the ſonnes of Aaron, ſhall haue the right ſhoulder for his part.

34 For the breaſt ſhaken to and fro, and the ſhoulder lifted vp, haue I taken of the children of Iſrael, [euen] of their peace offerings, & haue giuen them vnto

Aaron

Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward and portion.

35 ¶ This is the [n] anointing of Aaron, and the anoynting of his sonnes, cõcerning þ offrings of the Lord made by fire, in the day when he presented them to serue in þ priests office vnto the Lord.

36 The which [portions] the Lorde commãded to giue them in the day that he anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is [also] the lawe of þ burnt offring, of the meate offring, and of the sinne offring, & of the trespasse offring, and of the [o] consecrations, and of the peace offrings,

o Which sacrifice was offred when þ priests were consecrated, Exod. 29. 22,

38 Which the Lorde commaunded Moses in the mount Sinai, when he commaunded the children of Israel to offer their giftes vnto the Lorde in the wildernesse of Sinai.

CHAP. VIII.

1 2 The anoynting of Aaron, and his sonnes with the sacrifice concerning the same.

AFterwarde the Lorde spake vnto Moses, saying,

Exod. 28. 1, 4.

2 *Take Aaron & his sõnes with him, & the garments & the * anoynting oyle, and a bullocke for þ sinne offring, & two rams, and a basket of vnleauened bread,

Exod. 30. 24.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commaunded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayde vnto the companie, * This is the thing which the Lorde hath commaunded to do.

Exod. 29. 4.

6 And Moses brought Aaron & his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded garde of the Ephod, and bounde it vnto him therewith.

8 After he put the breastplate thereon, and put in the breast plate * the Vrim and the Thummim.

Exod. 28. 30.

9 Also he put þ miter vpon his head, and put vpon the miter on the forefront the golden plate, [and] the [a] holy crown, as the Lord had commanded Moses.

a So called because this superscription, Holines to the Lorde, was grauen in it.

10 (Now Moses had taken þ anoynting oyle, & anointed the [b] Tabernacle, & all that was therein, & sanctified them,

b That is, the Holyest of all, the Sactuarie and the court.

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote to sanctifie them)

12 *And he powred of the anoynting oyle vpon Aarons head, and anointed him to sanctifie him.

Ecclus. 45. 15. pſal. 133. 2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heades, as the Lorde had commanded Moses.

14. *Then he brought þ bullocke for the sinne offring, & Aaron & his sonnes put their handes vpon the head of the bullocke for the sinne offring.

Exod. 29. 1. chap. 9. 2.

15 And Moses slewe him, and tooke the blood, which he put vpon þ hornes of the [c] Altar rounde about with his finger, and purified the Altar, and powred [the rest] of the blood at the foote of the Altar: so he sanctified [d] it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the sinnes of the people.

16 Then he tooke all the fatte þ was vpon the inwardes, and the kall of the liuer & the two kidneis, with their fatte, which Moses burned vpon the Altar.

17 But the bullocke and his [e] hide, and his flesh, and his doung, he burnt with fire without the hoste, as the Lord had commanded Moses.

e In other burnt offrings which are not of cõsecration, nor offring for himselfe, the priest hath the skinne, Chap. 7. 8.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, & sprinkled the blood vpon the Altar round about,

20 And Moses cut þ ram in pieces, & burnt the head with the pieces, & the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euery whit vpon the Altar: [for] it was a burnt offring for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ *After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes layd their hands vpon the head of the ramme,

Exod. 29. 31.

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, & vpon the thumb of his right hande, and vpon the great toe of his right foote.

f Moses did this because that the priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, & put of the blood on the lappe of their right eares, & vpon the thumbes of

of their right handes, & vpon the great toes of their right feete, & Moses sprinkled [the rest] of the blood vpon the altar round about.

25 And he tooke the fat & the rumpe, and all the fatte that was vpon the inwardes, and the kal of the liuer, and the two kidneis with their fatte, & the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght shoulder.

Exod.29.24. 27 So he put* all in Aarons hands, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offring: [for] these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, & shooke it to and fro before the Lorde: [for] it
Exod.29.26. was Moses* portion, as the Lorde had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterwarde Moses sayde vnto Aaron and his sonnes, Seethe the flesh
g At the doore of the court. Exod.29.32. chap.24.9. at the doore of the g Tabernacle of the Congregation, and there* eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh & of the bread, shall ye burne w̄ fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of
Exod.29.35. your consecrations be at an ende: * for seuen dayes, [sayde the Lorde,] shall he
‡Ebr. fill your hands. ‡consecrate you,

34 As ‖ he hath done this day: [so] the Lorde hath commanded to doe, to
‖Or, as I haue done. make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, & shal keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lorde had commanded by the h hand of Moses.
h By commission giuen to Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lorde is shewed. 24 The fire commeth from the Lord.

AND in the a eight daye Moses called Aaron and his sonnes, and the Elders of Israel:
a After their consecration: for 7 seuen dayes before, the priestes were consecrate. Exod.29.1.

2 Then he sayde vnto Aaron, Take thee a young calfe for a b sinne offring, & a ram for a burnt offering, [both] without blemish, and bring [them] before the Lord.
b Aarō entreth into the possession of the priesthoode and offreth 4 foure principal sacrifices: the burnt offring, 2 sinne offring, 3 peace offrings, & the meate offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring:

4 Also a bullocke, & a ram for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lorde will appeare vnto you.

5 ¶ Then they brought that which Moses cōmanded before 2 Tabernacle of the Congregation, & all the assemblie drewe neere & stoode before the c Lorde.
c Before the altar, where his glory appeared.

6 (For Moses had sayde, This is the thing, which the Lorde commanded that ye should doe, and the glorie of the Lord shall appeare vnto you)

7 Then Moses sayde vnto Aaron, Drawe neere to the Altar, and offer thy sinne offring, and thy burnt offring, and make an atonement for thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lord hath commanded.
d Read for the vnderstanding of this place, Heb.5.3. and 7.27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offring, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, & put it vpon 2 hornes of the altar, and powred [the rest] of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offring, hee
e That is, he layd them in order, and so they were burnt when 2 Lord sent downe fire. e burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also & the hide he burnt with fire without the hoste.

12 After, he slewe the burnt offring, and Aarons sonnes brought vnto him the blood, which he sprinkled rounde about vpon the Altar.

13 Also they brought the burnt offring vnto him with the pieces thereof, & the head, & he burnt [them] vpon the Altar.

14 Like-

14 Likewise he did wash ꝑ inwards and the legges, and [a] burnt [them] vpon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offring for the people, and slewe it, and offred it for sinne, as the first:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and *beside the burnt sacrifice of the morning hee burnt [this] vpon the Altar.

Exod.29.38.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkeled vpon the Altar round about,

19 With the fatte of the bullocke, and of the ram, the rumpe, and that which coureth the inwardes and the kidneis, and the tall of the liuer.

20 So they laid ꝑ fat vpon ꝑ breasts, and he burnt the fatte vpon the Altar.

g Of the bullocke and the ramme,

21 But the [g] breastes and the right shoulder Aaron shooke to and fro before the Lorde, as the Lorde had commaunded Moses.

22 So Aaron lift vp his hande towarde the people, and blessed them, and [h] came downe from offering of the sinne offring, and the burnt offring, and the peace offrings.

h Because the altar was nere the Sanctuarie which was the vpper ende, therefore he is said to come downe.

23 After, Moses and Aaron went into the Tabernacle of the Cõgregation, and came out, and [i] blessed the people, *and the glory of the Lorde appeared to all the people.

i Or, prayed for the people.

2.Mac.2.8.

24 *And there came a fire out from the Lorde and consumed vpon the Altar the burnt offring and the fat: which when all the people sawe, they ‖ gaue thankes, and fell on their faces.

Gen.4.4. 1.King.18.38. 2.chro.7.1. 2.mac.2.10, 11.

‖ Or, gaue a shoute for ioy.

CHAP. X.

2 Nadab ꝑ Abihu are burnt. 6 Israel mourneth for thẽ, but the Priestes might not. 9 The Priests are forbidden wine.

Nomb.3.4. and 26.61. 1.chron. 24.2.

[a] Not taken of the altar which was sent from heauen, and endured till the captiuitie of Babylon.

[b] I will punish them ꝑ serue me other wise then I haue cõmanded, not sparing the chiefe, that the people may feare & praise my iudgemẽts.

Vt * Nadab and Abihu, the sones of Aaron, tooke either of them his censor, & put fire therein, & put incense thereupon, and offred [a] strange fire before the Lord, which he had not cõmanded thẽ.

2 Therefore a fire went out from the Lord, and deuoured them: so they dyed before the Lorde.

3 Then Moses sayde vnto Aaron, This is it that the Lorde spake, saying, I will be [b] sanctified in them that come neere me, and before al the people I wil be glorified: but Aaron held his peace.

4 And Moses called Mishael & Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayde vnto them, Come neere, cary your ‖ brethren from before the Sanctuarie out of the hoste.

‖ Or, cosins.

5 Then they went, and caryed them in their coats out of the hoste, as Moses had commanded.

6 After, Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes, [c] Vncouer not your heades, neither rent your clothes, least ye dye, and least wrath come vpon all the people: but let your brethren, al the house of Israel bewayle the burning which the Lord hath [d] kindled.

c As though ye lamẽted for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28. deut. 14.1.

d In destroying Nadab and Abihu ꝑ chiefe, and menacing the rest, except they repent.

7 And goe not ye out from the doore of the Tabernacle of the Cõgregation, least ye dye: for the anoynting oyle of the Lorde [is] vpon you: and they did according to Moses commandement.

8 ¶ And ꝑ Lorde spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sones with thee, whẽ ye come into the Tabernacle of the Congregation, least ye dye: [this is] an ordinance for euer throughout your generations,

‖ Or, drinke that maketh drunke.

10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all ꝑ statutes which the Lorde hath commaunded them by the ‖ hande of Moses.

‖ Or, commission.

12 ¶ Then Moses saide vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take ꝑ meate offring that remaineth of the offrings of ꝑ Lord, made by fire, & eat it without leauen beside the altar: for it is most holy:

13 And ye shal eat it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord made by fire: for so I am commanded.

Exod.29.24. ‖ Or, where is no vncleannesse.

14 Also the * shaken breast and the heaue shoulder shall ye eate in ‖ a cleane place: thou, & thy sonnes, & thy [c] daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes duetie, of ꝑ peace offrings of the children of Israel.

c For ꝑ breast & shoulders of the peace offrings might be bought to their families to that their daughters might eate of them, as also of the offrings of first fruits, the first borne, and the Easter lambe, Reade Chap. 22, 12, 13.

15 The heaue shoulder, & the shaken breast shall they bring with the offrings made by fire of the fatte, to shake [it] to & fro before the Lorde, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lorde hath commanded.

‖ Or, right, or portion.

16 ¶ *And

2.Mac.2.11.

16 ¶ *And Moses sought the goate that was offred for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were f left [aliue,] saying,

f And not esteemed as Nadab & Abihu.

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most holy: and [God] hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten [it] in the holy place, *as I commaunded.

Chap.6.26.

g That is, Nadab, and Abihu.

h Moses bare with his infirmitie, considering his great sorowe, but doth not leaue an example to forgiue them y maliciously transgresse the commandement of God.

19 And Aaron sayd vnto Moses, Beholde, this day g haue they offered their sinne offring and their burnt offring before the Lord, and such things [as thou knowest] are come vnto me: If I had eaten the sinne offering to day, should it haue bin accepted in ỹ sight of the Lord?

20 So when Moses heard [it,] hee was h content.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

AFter, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, & say, *These are the beasts which ye a shall eate, among all the beasts that are on the earth.

Gen.7.2.deut.14.4.act.10.14.

a Or, whereof ye may eate.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud among the beasts, that shal ye eate:

b He noteth foure sortes of beastes: some chew the cud onely, & some haue onely the foote cleft: others neither chewe the cud nor haue the hoofe cleft: the fourth both chew the cud & haue the hoofe deuided which may be eaten.

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud and deuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane to you.

2.Mac.6.18.

7 *And the swine, because he parteth the hoofe & is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

8 Of their c flesh shall ye not eate, and their carkeise shall ye not touche: [for] they shalbe vncleane to you.

9 ¶ These shal ye eate, of all that are in the waters: whatsoeuer hath finnes and shales in the waters, in the seas, or in the riuers, them shal ye eate.

10 But all that haue not finnes nor shales in the seas, or in the riuers, of all that d moueth in the waters, & of all e liuing things that are in the waters, they shalbe an abomination vnto you.

d As litle fish ingendred of the slime.

e As they which come of generation.

11 They, I say, shalbe an abomination to you: ye shal not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not finnes nor shales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten: [for] they are an abomination, the egle, and the ‖gorshauke, and the osprey:

‖Or, gryphin, as is in the greeke.

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crowe, and the ‖seameaw, & the hauke after his kinde:

‖Or, cuckowe.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the ‖redshanke and the pelitane, and the swanne:

‖Or, porphiric.

19 The storke also, the heron after his kinde, and the lapwing, and the backe.

20 Also euery foule that creepeth [&] goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shal ye eate: of euery foule that creepeth, [and] goeth vpon all foure which ‖haue their feete and legs all of one to leape withall vpon the earth,

‖Or, haue no bowings on their feete.

22 Of them ye shall eate these, the grashopper after his kind, & the f solean after his kind, the hargol after his kind, and the hagab after his kinde.

f These were certeine kinds of grashoppers, which are not nowe properly knowen.

23 But all [other] foules that creepe [and] haue foure feete, they [shalbe] abomination vnto you.

24 For by such ye shall be polluted: whosoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shall wash his clothes, and be vncleane vntil euen.

g Out of the campe.

26 Euery beast that hath clawes deuided, & is ‖not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shall be vncleane.

‖Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpon his pawes among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane

vntill the euen: [for] such shall be vncleane vnto you.

29 Also these shalbe vncleane to you among the things that creepe and moue vpon the earth, the weasel, & the mouse, and the h ‖ frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stellio, & the molle.

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fal vpon, shalbe vncleane, whether it be vessel of wood, or raiment, or i ‖ skinne, or sacke: whatsoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntill the euen, and [so] be purified.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and *ye shall breake it.

34 All meate also that shalbe eaten, if any [such] water come vpon it, shall be vncleane: & all drinke that shalbe drunke in all [such] vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the fornais or the pot shalbe broken: [for] they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shalbe cleane: but that which k toucheth their carkeises shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shalbe cleane.

38 But if any l water be powred vpon the seede, and there fall of their dead carkeis thereon, it shalbe vnclean vnto you.

39 If also any beast, whereof ye may eate, dye, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes & be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, [and] not be eaten.

42 Whatsoeuer goeth vpon m breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shal not, I say, be defiled by them,

44 For I am the Lorde your God: be sanctified therefore, and be n holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes, and of foules, and of euery liuing thing that moueth in the waters, & of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane & cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A law how women should be purged after their deliuerance.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, & borne a man child, she shalbe vnclean o seuen dayes, like as she is vncleane when she is put apart for her ‖ * disease.

3 (*And in the eight day, the foreskin of the [childes] flesh shalbe circumcised)

4 And she shal continue in the blood of her purifying three p and thirty dayes: she shall touch no q halowed thing, nor come into the r Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a mayd childe, then she shalbe vncleane two s weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and sixe dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yeere olde for a burnt offring, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the t Tabernacle of the Congregation,

7 Who shal offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if she ‡ be not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering,

h The greene frog that fleeth on the bushes. ‖ Or, crocodile.

i As a bottel or bagge.

Chap.6.28.

k So much of the water as toucheth it.

l He speaketh of seede, that is layd to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1.Pet.1.15.

n Ye shall be holy, for I am holy, Leuit.19.2. 1.Pet.1.16.

o A law how women should be purged after their deliuerance.

* Or, floures. Chap.15.19. Luke 2.22. iohn 7.22.

a So that her husband for y time could not resort to her. ‖ Or, floures.

b Besides the first seuē dayes.

c As sacrifice or such like.

d That is, into the court gate, till after fourtie dayes.

e Twise so long as if the bare a man childe.

p Where the burnt offrings were wont to be offered.

‡ Ebr. if her hand finde not the worth of a lambe. Luke 2.24.

offering, & the other for a sinne offering: and the Priest shal make an atonement for her: so she shalbe cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the leprie of the garment.

MOreouer the Lord spake vnto Moses, & to Aaron, saying,

2 The man that shal haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh [a] it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shal looke on the sore in the skin of his [flesh]: if the heare in the sore be turned into white, & the sore seeme to be [b] lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and [‡] pronounce him vncleane.

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the heare thereof be turned vnto white, then the Priest shall shut vp [him that hath] the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, & the plague grow not in the skin, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skin, then the Priest shal [‡] pronounce him cleane, [for] it is a skab: therefore he shal wash his clothes and be cleane.

7 But if the skab growe more in the skin, after that he is seene of the Priest, for to be purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab ‖ growe in the skin, then the Priest shall pronounce him [d] vncleane: [for] it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see [him:] and if the swelling be white in the skin, and haue made the heare white, and there be raw flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, & the leprosie couer all the skin of the plague, from his head euen to his feete, whereseoeuer the Priest looketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be [e] cleane, because it is all turned into whitenes: [so] he shalbe cleane.

14 But if there be [raw] flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shal see the raw flesh, and declare him to be vncleane: [for] the raw flesh is [f] vncleane, [therefore] it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, [for] it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shalbe seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him [g] vncleane: [for] it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it be spread abroade in the flesh, the Priest shall pronounce him vncleane, [for] it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hot burning, and the quick flesh of the burning haue a [h] white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: [for] it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower then the [other] skin, but be darker, then the Priest shal shut him vp seuen dayes.

a That it may be suspected to be the leprie.

b That is, shrunke in, and be lower then the rest of the skinne.

‡ Ebr. shal pollute him.

‡ Ebr. in his eyes.

c As hauing the skinne drawen together, or blackish.

‡ Ebr. shall cleanse him.

[Or, be spred abroad.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishmẽt of sinne.

‖ Or, bud.

e For it is not that cotagious lepsie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

‖ Or, impotume.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the prophetesse, Nũb. 12.14. and by king Vzziah, 2. Chro. 26. 20.

h If he haue a white spot in the place, where the burning was, and was after healed.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroade in the skinne, then the Priest shall pronounce him vnclean: [for] it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a [Or, swelling.] rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yelow [i] heare, then the Priest shall pronounce him vncleane: [for] it is a blacke spot, and leprosie of the head or of the beard.

[i] Which was not wont to be there, or els smaler then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, & if it seeme not lower then the skin, nor haue any blacke heare in it, then the Priest shall shut vp [him, that hath] the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shal looke on the sore: and if the blacke spot growe not, & there be in it no yelow heare, & the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but [the place of the] blacke spot shal he not shaue: but the Priest shall shut vp [him, that hath] the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the [other] skinne, then the Priest shal clense him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing,

36 Then the Priest shal looke on it: and if the blacke spot growe in the skin, the Priest shal not [k] seeke for the yelowe heare: [for] he is vncleane.

[k] He shal not care whither the yelowe heare be there or no.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he [is] cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spotte broken out in the skin: [therefore] he is cleane.

40 And the man whose heare is fallen off his head, [and] is balde, is cleane.

41 And if his head lose the [l] heare on the forepart, [and] be balde before, he is cleane.

[l] By sickness, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, & if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: [therefore] the Priest shall pronounce him altogether vncleane: [for] the sore [is] in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shal crie, [I am] vncleane, [I am] vncleane.

[m] In signe of sorowe and lamentation.

[n] Either in token of mourning, or for feare of infecting others. Nomb. 5. 2. 2. king. 15. 5.

46 As long as the disease [shalbe] vpon him, he shalbe polluted, [for] he is vncleane: he shal dwel alone, * without the campe [shall] his habitation [be.]

47 ¶ Also the garment that the plague of leprosie is in, whether it be a Woollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of Woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leprosie and shalbe shewed vnto the Priest.

[o] Whether it be garment, vessel, or instrument.

50 Then the Priest shal see the plague, and shut vp [it that hath] the plague, seuen dayes,

51 And shal looke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woof, or in the skinne, or in any thing that is made of skin, that plague [is] a freating leprosie and vncleane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be Wollē or linen, or any thing that is made of skin, wherein the plague is: for it is a freating leprosie, [therefore] it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

[p] But abide still in one place, as vers. 37.

54 Then the Priest shal commaund them to wash the thing wherein the plague

plague is, and hee shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: & if the plague haue not changed his [g] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, [for] it is a freat inward, [h] whether [the spot] be in the bare place of the whole, or in part thereof.

g Or, it neither is it did before.

h Or, whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of ꝑ garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading [leprie:] thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it bee washed [i] the second time, and be cleane.

i To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away,

59 This is ꝑ lawe of the plague of leprosie in a garment of woollen or linen, or in the warp, or in ꝑ woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 And of the house that he is in.

AND the Lorde spake vnto Moses, saying,

2 *This is the [a] lawe of the leper in ꝑ day of his clensing: that is, he shalbe brought vnto ꝑ Priest,

* Matth.8.2. marke 1.40. luke 5.12.

a Or, the ceremonie which shalbe vsed in his purgation.

3 And the Priest shall goe out of the campe, & the Priest shall consider [him:] and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaunde to take for [him] that is clensed, two ‖sparowes aliue and [b] cleane, and cedar wood and a skarlet [lace,] and hyssop.

‖ Or, litle birds.

b Of birdes which were permitted to be eaten.

5 And the Priest shall commaunde to kill one of the birdes ouer [c] pure water in an earthen vessel.

c Running water, or of the fountaine,

6 After, he shall take the liue sparow with the cedar wood, & the skarlet [lace,] and the hyssop, and shall dip them and the liuing sparow in the blood of the sparow slaine ouer the pure water,

7 And he shal sprinkle vpon him, that must bee clensed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparow into the broad field.

d Signifying that hee that was made cleane, was set at libertie, and restored to the company of others.

8 Then hee that shalbe clensed, shall wash his clothes, and shaue off all his heare, and wash himselfe in water, so he shalbe cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his heare, [both] his head, and his beard, and his eye browes: euen all his heare shall he shaue, and shall wash his clothes and shall wash his flesh in water: so he shalbe cleane.

10 Then in the eight day hee shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere olde without blemish, & three tenth deales of fine flower for a meat offring, mingled with oyle, [f] and a pinte of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew is called, log, and conteineth fiue egges in measure.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then ꝑ Priest shal take one lambe, and offer him for a trespas offring, and the pinte of oyle, and * shake them to and fro before the Lord.

* Exod.29.24.

13 And hee shall kill the lambe in the place where the sinne offring & the burnt offring are slaine, [euē] in the holy place: for as the * sinne offring is ꝑ Priests, [so] is ꝑ trespas offring: [for] it is most holy.

* Chap.7.7.

14 So the Priest shall take of ꝑ blood of the trespasse offering, and put it vpon the lap of the right eare of him that shalbe clensed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dip his [g] right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

g Ebr. the finger of his right hand.

17 And of the rest of the oyle that is in his hande, shall the Priest put vpon the lap of the right eare of him that is to be clensed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, [h] where the blood of the trespasse offring [was put.]

h Ebr. vpon the blood of the trespasse offring.

18 But the remnant of the oyle that is in the Priestes hand, hee shall powre vpon the head of him that is to be clensed: so ꝑ Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring and make an atonement for him that is to be clensed of his vncleannes: then after shall he kill the burnt offring.

20 So the Priest shal offer the burnt offring and the meate offring vpon the

altar: and the Prieſt ſhal make an atonement for him: ſo he ſhalbe cleane.

21 But if hee be poore, and ‡ not able, then hee ſhall bring one lambe for a treſpaſſe offring to be ſhaken, for his reconciliation, and a tenth deale of fine flower mingled with oyle, for a meate offring, with a pinte of oyle.

22 Alſo two turtle doues, or two yong pigeons, as hee is able, whereof the one ſhalbe a ſinne offring, & the other a burnt offring,

23 And hee ſhall bring them the eight day for his clenſing vnto the Prieſt at the dooze of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhal take ꝑ lambe of the treſpas offring, and the pinte of oyle, and the Prieſt ſhall h ſhake them to and fro before the Lord.

25 And hee ſhall kill the lambe of the treſpas offring, and the Prieſt ſhall take of the blood of the treſpas offring, and put it vpon the lap of his right eare that is to be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Alſo ꝑ Prieſt ſhal powre of the oyle into the palme of his owne ‡ left hand.

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hande, vpon the lap of the right eare of him that is to be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the plate ‖ of the blood of the treſpaſſe offring.

29 But the reſt of the oyle that is in the Prieſtes hand, he ſhall put vpon the head of him that is to be clenſed, to make an atonement for him before the Lord.

30 Alſo he ſhall preſent one of the turtle doues, or of the yong pigeons, ⁱ as he is able:

31 Such, I ſay, as he is able, the one for a ſin offring, and the other for a burnt offring ‖ with the meate offring: ſo the Prieſt ſhall make an atonement for him that is to be clenſed before the Lord.

32 This is the ᵏ lawe of him which hath the plague of leproſie, who is not able in his clenſing [to offer the whole.]

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I ˡ ſende the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then hee that oweth the houſe, ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague [of leproſie] in the houſe.

36 Then the Prieſt ſhall commaund them to emptie the houſe before ꝑ Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt goe in to ſee ꝑ houſe,

37 And hee ſhall marke the plague: and if the plague [be] in the walles of the houſe, and that there be ‖ deepe ſpots, greenith or reddith, which ſeeme to be lower then the wall,

38 Then the Prieſt ſhall go out of the houſe to the dooze of the houſe, and ſhall cauſe to ſhut vp the houſe ſeuen dayes.

39 So ꝑ Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall commaund them to take awaye the ſtones wherein the plague [is,] and they ſhall caſt them into a ‖ foule place without the citie.

41 Alſo hee ſhall cauſe to ſcrape the houſe within rounde about, and powre the duſt, that they haue pared off, without the citie in ᵐ an vncleane place.

42 And they ſhall take other ſtones, and put them in ꝑ places of thoſe ſtones, and ſhall take other mortar, to plaiſter the houſe with.

43 But if the plague come againe and breake out in ꝑ houſe, after that hee hath taken awaye the ſtones, and after that he hath ſcraped and plaiſtred the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a freating leproſie in the houſe: it is [therefore] vncleane.

45 And hee ſhall ⁿ breake downe the houſe, with the ſtones of it, and the timber thereof, and all the ‖ mortar of the houſe, and he ſhall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, hee ſhalbe vncleane vntil the euen.

47 Hee alſo that ſleepeth in the houſe ſhall waſh his clothes: hee like wiſe that eateth in ꝑ houſe, ſhall waſh his clothes.

48 But if the Prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtred, ꝑ Prieſt ſhall pronounce that houſe cleane, for the plague is healed.

49 Then ſhall hee take to purifie the houſe, two ſparowes, and cedar wood, and

‡ Ebr. his hand can not take it.

g Which is an Omer, Reade exod. 16. 16.

h Or, ſhal offer them as the offring that is ſhaken to and fro.

‡ Ebr. into the palme of the Prieſtes left hand.

‖ Or, where the blood of the treſpaſſe offring was put, as verſ. 17.

i Whether of them he can get.

‖ Or, beſides the meate offring.

k This ryder is appointed for the poore man.

l This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſending.

‖ Or, blacknes, or hollowe ſtrakes.

‖ Or, polluted.

m Where carions were caſt, and other filth that the people might not be therewith infected.

n That is, he ſhall cõmaunde it to be pulled downe, as verſ. 40.

‖ Or, duſt.

and o skarlet [lace,] and hyssop.

50 And he shall kill one sparow ouer pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssop, and the skarlet [lace] with the liue sparow, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shall hee clense the house with the blood of the sparowe, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, and with the skarlet [lace.]

53 After ward he shall let goe the liue sparow out of the ‡ towne into the ‡ broad fieldes: so shall he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teach † when [a thing] is vncleane, and when it is cleane.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle: the Apostle to the Ebrewes calleth it skarlet woolle, Heb. 9.19.

‡ Ebr. citie.
‡ Ebr. on the face of the fielde.

Chap.13.30.

‖ Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

2, 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must bee separate from all vncleanes.

MOreouer the LORD spake vnto Moses, & to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his * flesh, is vncleane, [because] of his issue.

3 And this shalbe his vncleannes in his issue: [when] his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his b vncleannes.

4 Euery bed whereon he lyeth ‡ hath the issue, shalbe vncleane, & euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, & wash himselfe in water, & shalbe vncleane vntill the euen.

6 And hee that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, & shalbe vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, c he shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.

9 And what d saddle soeuer he rideth

a Whose seede either in sleeping, or els of weakenes of nature issueth at his secret part.
b Of the thing wherefore hee shalbe vncleane.

c On whom the vncleane man did spit.
d The word signifieth euery thing where on a man reacheth.

vpon, that hath ‡ issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those [things,] shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

11 Likewise whomsoeuer he toucheth that hath the issue (and hath not washed his handes in water) shall wash his clothes and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, which hath the issue, shalbe broken: and euery vessel of wood shalbe rinsed in water.

Chap.6.28.

13 But if he that hath an issue, be c clensed of his issue, then shall hee count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

c That is, be restored to his olde state, and be healed thereof.

14 Then the eight day hee shall take vnto him two turtle doues or two yong pigeons, & come before the LORD at the doore of the Tabernacle of the Congregation, & shal giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offring, and of the other a burnt offring: so the Priest shall make an atonement for him before the LORD, for his issue.

16 Also if any mans issue of seede depart frō him, he shall wash all his † flesh in water, and be vncleane vntil the euen.

† Meaning all his bodie.

17 And euery garment, & euery skinne whereupon shalbe issue of seede, shalbe euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, do lie with a woman, they shall both wash themselues with water, and be vncleane vntil the euen.

19 ¶ Also when a woman shall haue an issue, [and] her issue in her ‖ flesh shall be blood, shee shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vnto the euen.

‖ Or, secret part.

20 And whatsoeuer she lieth vpon in her separation, shalbe vncleane, & euery thing ‡ she sitteth vpon, shalbe vncleane.

g That is, when the hath her flowers, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed,

or any thing whereon he hath sit, hee shalbe vncleane vnto the euen.

24 And if a man lie with her, and [the flowers] of her separation [h] touche him, hee shalbe vncleane seuen dayes, and all the whole bed whereon he lyeth, shalbe vncleane.

h If any of her vncleannes did onely touch him in the bed: for els the man that companied with such a woman should die, chap. 20. 18.

25 Also when a womās issue of bloud runeth long time besides the time of her ‡ floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.

‡ Ebr. separation.

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separation: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vncleannes when she is put apart.

i Shalbe vncleane as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these [things], shalbe vncleane, and shal wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall [k] count her seuen dayes, and after, she shalbe cleane.

k After ỹ time that she is recouered.

29 And in the eight day she shall take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of ỹ one a sinne offring, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our filely & sinnes be purged with the blood of Jesus Christ, and so we learne to detest all sinne.

31 Thus shal ye [l] separate the children of Israel frō their vncleannes, that they die not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of seede whereby he is defiled:

33 Also of her ỹ is sicke of her floures, and of him that hath a running issue, whether it be man or woman, & of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape goate. 14 The purging of the Sanctuarie. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of ỹ people. 29 The feast of cleāsing sinnes.

Chap. 10. 1, 2.

Exod. 30. 10. hebr. 9. 7.

AFurthermore the Lord spake vnto Moses, *after the death of the two sonnes of Aaron, when they came [to offer] before the Lord, and died:

a The like Priest entred into the Holiest of all but once a yere, euen in the moneth of September.

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, *that hee come not at [a] all times into the holy place within the vaile, before the Mercieseat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercieseat.

3 After this [sort] shall Aaron come into the holy place: [euen] with a yong bullocke for a sinne offring, and a ram for a burnt offring.

4 He shall put on the holy linen coate, and shall haue linen breeches vpon his ‖flesh, & shalbe girded with a linen girdle, and shall couer his head with a linen miter: these are ỹ holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

‖ Or, priuities.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer ỹ bullocke for his sinne offring, * & make an atonement for himselfe, and for his house. Hebr. 9. 7.

7 And he shall take ỹ two hee goates, and present them before the Lorde at the doore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lots ouer the two hee goates: one lot for the Lord, and the other for the [b] Scape goate.

b In Ebrewe it is called Azazel, which some say is a mountaine nere Shinai whither this goate was sent: but rather it is called the Scape goate, because he was not offred, but sent into the desert, as verse 21.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offring.

10 But the goat, on which the lot shall fall to be the Scape goate, shalbe presented alive before the Lord, to make reconciliation by him, [and] to let him go (as a Scape goate) into the Wildernes.

11 Thus Aaron shall offer ỹ bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sin offring.

12 And hee shall take a censer full of burning coles from off ỹ altar before the Lord, and his handfull of sweete incense beate small, & bring [it] within the vaile,

c The holiest of all.

13 And shall put the incense vpon the fire before ỹ Lord, that the ‖cloude of the incense may couer the Mercieseate that is vpon ‖the Testimonie: so he shal not die.

‖ Or, the smoke.

‖ Or, Arke. Hebr. 9. 13. and 10. 4. Chap. 4. 6.

14 And hee shall * take of the blood of the bullock, * and sprinkle it with his finger vpon the Mercieseat [d] Eastward: and before the Mercieseat shall he sprinkle of the blood with his finger seuen times.

d That is, on the side which was toward the people: for the face of the Sanctuarie stoode Westward.

15 ¶ Then shall hee kill the goat that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, & sprinkle it vpon the Mercieseate, and before the Mercieseate.

16 So he shall purge the holy place from the vncleannes of the children of Israel, and from their trespasses of all their sinnes: so shall he do also for ỹ Tabernacle of ỹ Congregation e placed with them, in the mids of their vncleannes.

e Placed among them which are vncleane, Luke 1.10.

17 *And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place, vntill he come out, and haue made an atonement for him selfe, and for his houshold, and for all the Congregation of Israel.

18 After, he shall go out vnto the f altar that is before the Lorde, and make a reconciliation vpon it, and shall take of the blood of ỹ bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

f Whereupon the sweete incense and perfume was offred.

19 So shall he sprinkle of ỹ blood vpon it with his finger seuen times, & cleanse it, and hallowe it from the vncleannes of the children of Israel.

20 ¶ When he hath made an ende of purging the holy place, and the Tabernacle of the Congregation, & the Altar, then he shall bring the liue goate:

21 And Aaron shal put both his hands vpon the head of the liue goat, and confesse ouer him al the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them g vpon the head of the goate, and shall send [him] away (by the hand of a man appointed) into the wildernes.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53.4.

22 So the goate shal beare vpon him all their iniquities into * the land that is not inhabited, and he shal let the goat go into the wildernes.

* Ebr. the land of separation.

23 After, Aaron shal come into ỹ Tabernacle of the Congregation, & put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in h the holy place, and put on his owne rayment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him selfe, and for the people.

h In the court where was the Lauer, Exod. 30.18.

25 Also the fat of ỹ sinne offring shall he burne vpon the altar.

26 And he that caried forth the goate, [called] the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, and the goate for the sinne offring (whose blood was brought to make a reconciliation in the holy place) shall one *carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

Chap.6.30. hebr.13.11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into ỹ hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth [day] of the i seuenth moneth, ye shall k humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that soiourneth among you.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning by abstinence and fasting, Nom. 29.7. Chap. 23.7.

30 For that *day shal the Priest make an atonement for you to cleanse you: ye shalbe cleane from all your sinnes before the Lord.

l Of a rest which ye shal keepe most diligently.

31 This shalbe a l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest m whom he shall anoint, and whom he shall consecrate (to minister in his fathers stede) shal make the atonement, and shall put on the linnen clothes and holy vestments,

m Whom the Priest shall anoint by Gods commandement to succeede in his fathers roume.

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the altar, & make an atonement for the Priestes and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for ỹ children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

Exod. 30.10. hebr. 9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND ỹ Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and vnto his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,

a Lest they should practise that idolatrie, which they had learned amõg the Egyptians.

3 Whosoeuer [he be] of the house of Israel that b killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

b To make a sacrifice or offring thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord, before the Tabernacle of the Lorde, c blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shalbe cut off from among his people.

c I do as much abhorre it as though he had killed a man, as Isa. 66.3.

5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, & present them

d Wherefore euer they were moued with foolish deuotion to offer it.

them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lorde.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation, and burne the fat for a*sweete sauour vnto the Lord.

Exod.29.18. chap.4.31.

7 And they shall no more offer their offrings vnto c deuils, after whom they haue gone a f whoring: this shalbe an ordinance for euer vnto them in their generations.

c Meaning, whatsoeuer is not the true God, 1.cor.10. 20.psal.95.5. f For idolatrie is spirituall whoredome, because faith toward God is broken.

8 ¶ Also thou shalt say vnto them, Whosoeuer [he be] of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut off from his people.

10 ¶ Likewise Whosoeuer [he be] of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euē set g my face against that person that eateth blood, and will cut him off from among his people:

g I will declare my wrath by taking vengeance on him, as chap.20.3.

11 For the life of the flesh is in ꝑ blood, and I haue giuen it vnto you [to offer] vpon the altar, to make an atonement for your soules: for it is the blood that maketh an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer whosoeuer [he be] of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

h Which the lawe permitteth to be eaten, because it is cleane. Gene.9.4.

14 For the life of all flesh is his blood, it is [ioyned] with his life: therefore I said vnto the children of Israel, *Ye shal eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: Whosoeuer eateth it, shalbe cut off.

‖Or, liuing creature.

15 And euery person that eateth it which dieth [alone,] or that which is torne [with beasts,] whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe ‖ cleane.

‖Or, counted cleane.

16 But if he wash [them] not, nor wash his ‖ flesh, then he shalbeare ‖ his iniquitie.

‖Or, himselfe. ‖Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to followe the maners of the Egyptians & Canaanites. 6 The marriages ꝑ are vnlawfull.

AND ꝑ Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the a doings of the lande of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

a Ye shall not serue your selues from these abominations folowing, which the Egyptians and Canaanites vse.

4 [But] doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lorde your God.

5 Ye shal keepe therefore my statutes,

Consanguinitie hindring marriage.

Affinitie hindring marriage.

As Moses cannot contract matrimonie with the women that are so of kin to him as is aboue specified, so also can not Marie his sister marrie with the men that are in the like degree. Note also, that besides the persons here specified, there are also ment those that ascend or descend of the same line, be it of blood or kinred.

and

and my iudgements, *which if a man do, hee shall then liue in them: [b] I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to [c] vncouer [her] shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: [for] she is thy mother, thou shalt not discouer her shame.

8 *The shame of thy fathers [d] wife shalt thou not discouer: [for] it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father ([for] she is thy sister) thou shalt not, I say, discouer her shame.

12 *Thou shalt not vncouer [p] ‖ shame of thy fathers sister: [for] shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 *Thou shalt not vncouer [p] shame of thy [g] fathers brother: [that is,] thou shalt not goe in to his wife, [for] she is thine [‡] aunte.

15 *Thou shalt not discouer the shame of thy daughter in lawe: [for] she is thy sonnes wife: [therefore] shalt thou not vncouer her shame.

16 *Thou shalt not discouer the shame of thy [h] brothers wife: [for] it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: [for] they are [thy] kinsfolkes, [and] it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe [her,] in vncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue [thy] selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 *Also thou shalt not giue thy [‡] children to ‖ offer [them] vnto [l] Molech, neither shalt thou defile the name of thy God: [for] I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: [for] it is abomination.

23 *Thou shalt not also lie with any beast to be defiled therewith, neither shal any woman stande before a beast, to lie downe thereto: [for] it is ‖ abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will [m] visite [p] wickednes thereof vpō it, & the land [n] shal vomit out her inhabitāts.

26 Ye shall keepe therefore mine ordinances, and my iudgements, & commit none of these abominations, [aswell] he that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it [o] spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that do [so,] shall [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, and [p] ye defile not your selues therein: [for] I am the Lord your God.

Ezek.20.11. rom.10.5. gal.3.12. b And therefore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of marriage.

Chap.20.11. d Which is thy stepmother.

e Either by father or mother, borne in marriage or other wise.

f They are her children whose shame thou hast vncouered.

Chap.20.19. ‖ Or, secrets.

Chap.20.20. g Which thine vncle worthy discouer. ‡ Ebr. thy fathers brothers wife.

Chap.20.12.

Chap.20.21. h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God charged his to beware of the same.

i By seeing thine affection more bent to her sister then to her.

Chap.20.18. k Or, whiles she hath her flowres.

Chap.20.2. 2.king.23.10. ‡ Ebr. of thy seede.

* Or, to make them passe.

l Which was an idole of the Ammonites, vnto whome they burned & sacrificed their children, 2. King.23.10. This seemed to be the chiefe and principall of all idoles: & as the Iewes write, was of a great stature, & holow within hauing seuē places or chābers within him: one was to receiue meate þ was offred: another turtle doues: the thirde a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his priestes were called Chemarim: Reade 2. King.23.5. hosea.10.5. zeph.1.4. Chap.20.15.

o Or, confusion.

m I will punish the lande where such incestuous marriages and pollutions are suffered.

n He compareth the wicked to euill humors and surfeting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomet.

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations.

p Either by the ciuill swoorde, or by some plague that God will send vpon such.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND þ Lorde spake vnto Moses, saying,

2 Speake vnto all the Congregatiō of the children of Israel, and say vnto them, *Ye shalbe holy, for I the Lord your God [am] holy.

Chap.11.44. & 20.7. 1.pet. 1.16.

3 Ye shall feare euery man his mother & his father, & shall keepe my Sabbaths: [for] I am the Lorde your God.

4 Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shal offer a peace offring vnto þ Lord, ye shal offer it [q] freely.

6 *It shalbe eaten the day ye offer it, or on the morowe: and that which remaineth

q That is, voide of all pollution, iniquitie, and superstition both of soule and body.

b Of your owne accord. Chap.7.16.

maineth vntill ỹ third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shall not be [c] accepted.

8 Therefore hee that eateth it, shall beare his iniquitie, because hee hath defiled the halowed thing of the Lorde, and that person shall be cut off from his people.

9 ¶ * When ye reape the haruest of your lande, ye shall not reape euery corner of your fielde, neither shalt thou gather the ‖ glainings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyarde [cleane,] neither gather euery grape of thy vineyard, [but] thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour ‖ wrong, neither robbe [him.] * The workemans hire shall not abide with thee vntill the morning.

14. ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vnrighteously in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, [but] thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke [about] with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, [but] thou shalt plainely rebuke thy neighbour, ‡ and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull [of wrong] against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattel gender with [g] [others] of diuers kindes. Thou shalt not sowe thy field with mingled [seede,] neither shal a garment of diuers things, [as] of linnen ‖ Wollen come vpon thee.

20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor freedome giuen her, ‡ she shal be scourged, [but] they shall not dye, because she is not made free.

21 And he shall bring for his trespasse offring vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offring.

22 Then the Priest shall make an atonement for him with the ramme of the trespas offring before the Lorde, concerning his sinne which hee hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the lande, and haue planted euery tree for meate, ye [h] shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24. But in the fourth yeere all ỹ fruite thereof shalbe holy to the prayse of the Lorde.

25 And in ỹ fifth yeere shall ye eate of the fruite of it that it may ‖ yeelde to you the encrease thereof: I am the Lorde your God.

26 ¶ Ye shall not eate [the flesh] with the ‖ blood, ye shall not vse witchcraft, nor [i] obserue times.

27 * Ye shal not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

28 * Ye shall not cut your flesh for the ‡ dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a [m] whore, least the land also fall to whoredome and the land be full of wickednes.

30 ¶ Ye shal keepe my Sabbaths & reuerence my Sanctuarie: I am ỹ Lord.

31 ¶ Ye shall not regarde them that worke with spirits, * neither soothsayers: ye shal not seeke [to them] to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before ỹ hore head, and honour the person of the olde man, and dread thy God: I am ỹ Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

34 * [But] the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vnrighteously in iudgement, in [o] line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true [p] Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

37 Therefore

c To wit, of God.

Chap. 23. 22.

‖ Or, gathe-rings and lea-uings.

d In that which is com-mitted to your credite. Exod. 20. 7. deut. 5. 11. mat. 5. 34.

‖ Or, oppresse him by vio-lence. Deu. 24. 14, 15. tob. 4. 14.

Deut. 27. 18.

Exod. 23. 3. deut. 1. 17. & 16. 19. prou. 24. 23. iam. 2. 2.

e As a slaun-derer, backbi-ter, or quarel-piker.

f By consen-ting to his death, or conspiring with the wicked.

‡ Ebr. suffer not sinne vpon him.

Mat. 5. 43. rom. 13. 9. gal. 5. 14. iam. 2. 8.

g As a horse to leape an asse, or a mule a mare.

‡ Ebr. a beating shalbe, some reade they shal be beaten.

h It shalbe vncleane, as that thing, which is not circumcised.

‖ Or, that God may multiplie.

‖ Whether it be strangled, or otherwise.

i To measure luckie or vnluckie dayes. Chap. 21. 5.

k As did the Gentiles in signe of mourning.

‖ Or, cut, or teare. Deut. 14. 1.

‡ Ebr. soule, or person.

l By whipping your bodies or burning markes therein.

m As did the Cyprians, and Lacrenses. 1. Sam. 28. 8.

n In token of reuerence.

‖ Or, do him wrong. Exod. 22. 21.

o As in measuring the grounde. Pro. 11. 1. & 16. 11. & 20. 10.

p By these two measures he meaneth all other. Of Ephah, reade Exod. 16. 36. and of Hin, Exod. 29. 40.

37 Therefore shal ye obserue al mine ordinances, and all my iudgements, and doe them: I am the Lorde.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth aduiterie, 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND þ Lorde spake vnto Moses, saying,

Chap.18.21. 2 Thou shalt say also to the children of Israel, * whosoeuer [he be] of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shal stone him to death.

a By Molech he meaneth any kinde of idole, Chap. 18.21.

3 And I [b] wil set my face against that man & cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

b Reade chap. 17.10. and 18.21.

4 And if the [c] people of the land hide their eies, [and] wink at that man when he giueth his children vnto Molech, and kill him not,

c Though the people be negligent to doe their duetie & defend gods right, yet he wil not suffer wickednes to go vnpunished.

5 Then wil I set my face against that man, and against his familie, and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to go a [d] whoring after them, then wil I set my face against that person, and wil cut him off from among his people.

d To esteeme sorcerers or coiurers is spirituall whoredome, or idolatrie. Chap.11.44. 1.pet.1.16.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lorde your God.

8 Keepe ye therefore mine ordinances, & doe them. I am the Lorde which doeth sanctifie you.

Exod.21.17. prou.20.20. mat.15.4.

9 ¶ * If [there be] any that curseth his father or his mother, he shal die the death: [seeing] he hath cursed his father and his mother, [e] his blood [shalbe] vpon him.

e He is worthie to die.

10 ¶ * And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shal die the death.

Deut.22.22. iohn 8.4,5.

11 And the man that lieth with his fathers wife, [because] he hath vncouered his fathers * shame, they shal both die: their blood [shalbe] vpon them.

Chap.18.8. deut.22.30.

12 Also the man that lieth with his daughter in lawe, they both shal die the death, they haue wrought ‖ abomination, their blood [shalbe] vpon them.

‖Or, confusion.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shal dye the death, their blood [shalbe] vpon them.

Chap.18.22.

14 Likewise he that taketh a wife and her mother, [f] committeth wickednes: they shal burne him and them with fire, that there be no wickednes among you.

f It is an execrable and detestable thing.

15 * Also the man that lieth with a beast, shal die the death, and ye shal slay the beast.

Chap.18.23.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shal die the death, their blood [shalbe] vpon thē.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame & she seeth his shame, it is villanie: therefore they shalbe cut off in the sight [g] of their people, [because] he hath vncouered his sisters shame, he shal beare his iniquitie.

‡ Ebr. in the eyes of the children of their people.

18 * The man also that lieth with a woman hauing her ‖ disease, and vncouereth her shame, [and] openeth her fountaine, and she open the fountaine of her blood, they shalbe euen both cut off from among their people.

Chap.18.19. ‖Or, floures.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because he hath vncouered his ‡ kinne, they shal beare their iniquitie.

Chap.18.12, 13. ‡Ebr. flesh.

20 Likewise the man that lieth with his fathers brothers wife, & vncouereth his vncles shame: they shall beare their iniquitie, [and] shal die childles.

g They shalbe cut off from their people, & their children shalbe taken as bastardes, and not counted among the Israelites.

21 So the man that taketh his brothers wife, [h] committeth filthines, [because] he hath vncouered his brothers [i] shame: they shalbe childeles.

h Reade chap. 18.16.

22 ¶ Ye shal keepe therefore all mine * ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, * spue you not out.

Chap. 18.26. Chap.18.25.

23 Wherefore ye shal not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred thē.

Deut.9.5.

24 But I haue sayde vnto you, Ye shal inherit their land, and I wil giue it vnto you to possesse it, [euen] a land that floweth with milke and honie: I am the Lord your God, which haue separated you from [other] people.

i Ful of abundance of all things.

25 * Therefore shall ye put differēce betweene cleane beastes and vncleane, and betweene vncleane foules & cleane:

Chap.11.2,3. deut.14.4.

k By eating them contrarie to my commandement,

neither shal ye [k] defile your selues with beastes and foules, nor with any [creeping thing,] that the ground bringeth forth, which I haue separated from you as vncleane.

Vers. 7.

26 Therefore shall ye be *holy vnto me: for I the Lord am holy, & I haue separated you from [other] people, that ye should be mine.

Deut. 18. 11. 1. sam. 28. 7.

27 ¶ *And if a man or woman haue a spirit of diuination, or soothsaying in them, they shal die the death: they shal stone them to death, their blood [shalbe] vpon them.

CHAP. XXI.

2 For whome the Priestes may lament. 6 How pure the Priests ought to be, both in themselues and in their familie.

AND the Lord sayd vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be [a] defiled by the dead among his people,

a By touching the dead, lamenting, or being at their burial.

2 But by his kinseman that is neere vnto him: [to wit,] by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a [b] mayde, that is neere vnto him, which hath not had a husband: for her [c] he may lament.

b For being married she seemed to be cut off from his familie. ‡Ebr. he may be defiled.

4 He shal not lament for the [c] Prince among his people, to pollute himselfe.

c Onely the Priest was permitted to mourne for his next kinred. Chap. 19. 27.

5 They shal not make *balde partes vpon their head, nor shaue off the locks of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, [and] the bread of their God they doe offer: therefore they shalbe holy.

7 They shall not take to wife an whore, or [d] one polluted, neither shall they marrie a woman diuorced from her husband: for such one [is] holy vnto his God.

d Which hath an euil name or is defamed.

8 Thou shalt [e] sanctifie him therefore, for he offereth the [f] bread of thy God: he shalbe holy vnto thee: for I the Lorde, which sanctifie you, am holy.

e Thou shalt count them holy and reuerence them. f The shew bread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: [therefore] shal she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oile was powred, & hath consecrated his hand to put on the garments) shall not [g] vncouer his head, nor rent his clothes,

g He shal vse no such ceremonies as the mourners obserued.

11 Neither shal he go to any ‖ dead bodie, nor make himselfe vncleane by his father or by his mother,

‖ Or, to the houses of the dead.

12 Neither shall he goe out of the [h] Sanctuarie, nor pollute the holy place of his God: for the [i] crowne of the anointing oyle of his God [is] vpon him: I am the Lord.

h To goe to the dead.

i For by his anointing he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy vnction.

13 Also he shal take a mayde vnto his wife:

14 [But] a widowe, or a diuorced woman, or a polluted, [or] an harlot, these shal he not marrie, but shal take a maide of his owne [k] people to wife:

k Not only of his tribe but of all Israel.

15 Neither shal he defile his [l] seede among his people: for I am the Lorde which sanctifie him.

l By marrying any vnchaste or defamed woman.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, & say, Whosoeuer of thy seede in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: [as] a man blinde or lame, or that hath [m] a flat nose, or that hath any [n] misshapen [member,]

m Which is deformed or hunched.

n As one of equall proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foot, or a broken hand,

20 Or [is] crooke backt, or bleare eied, [o] or hath a blemish in his eye, or be skirue, or scabbed, or haue [his] stones brokē.

o Or that hath a web, or pearle.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lorde made by fire, hauing a blemish: he shall not preasse to offer the [p] bread of his God.

p As the shew bread, & meate offrings.

22 The bread of his God, [euen] of the [q] moste holy, & of the holy shal he eate:

q Ale of sacrifice for sinne.

23 But hee shall not goe in vnto the [r] vaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lorde that sanctifie them.

r As of the tenthe & first fruites.

s Into the Sanctuarie.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offred. 19 What oblations should be offred.

AND the Lorde spake vnto Moses, saying:

2 Speake vnto Aaron, and to his sonnes, that they be [a] separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they halow vnto me: I am the Lord.

a Meaning that ye Priests abstaine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer [he be] of all your seede among your generations after you, that [b] toucheth the holy things

b To eate thereof.

things which the children of Israel hallow vnto the Lord, hauing his vncleannes vpon him, euen that person shalbe cut off from my sight: I am the Lord.

Chap.15.2. 4 *Whosoeuer also of the seede of Aaron is a leper, or hath a running issue, he shal not eate of the holy things vntill he be cleane: and who so toucheth any that is [c] vncleane [by reason] of the dead, or a man whose issue of seede runneth from him,

c By touching any dead thing, or being at buriall of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whome he may take vncleannes, [‡] whatsoeuer vncleannes he hath,

‡Ebr. according to all his vncleannes.

6 The person that hath touched such, shal therefore be vncleane vntil the euen, & shal not eate of the holy things, ‖except he haue washed his flesh with water.

‖Or, vntill.

7 But when the Sunne is downe, he shalbe cleane, and shall afterward eate of the holy things: for it is his ‖foode.

‖Or, bread. Exod.22.31. ezek.44.31.

8 *Of a beast that dyeth, or is rent [with beasts,] whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare [their] sinne for it, & die for it, if they defile it: I the Lord sanctifie them.

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored & would not goe free, Exod.21.6.

10 There shal no [d] stranger also eate of the holy thing, neither [e] the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest bye any with money, he shal eat of it, also he that is borne in his house: they shal eate of his meate.

f Who is not of the Priests kinred.

12 If the Priestes daughter also be married vnto a [f] stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priestes daughter be a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as she did in her *youth: but there shall no stranger eate thereof.

Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the [g] fift part thereunto, and giue it vnto the Priest with the halowed thing.

g He shal giue that and a fifth part ouer.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the [people] to beare the iniquitie [of their] [h] trespasse, while they eate their holy thing: for I ỳ Lord doe halowe them.

h For if they did not offer for their erro, the people by their example might commit ỳ like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offrings, which they vse to offer vnto the Lord for a burnt offring,

19 [Ye shal offer] of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

Deut.15.21. eccius.35.12. 21 *And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vowe, or for a free offring, of the beeues, or of the sheepe, his free offring shall be perfect, no blemish shalbe in it.

‖Or, wart. 22 Blinde, or broken, or maimed, or hauing a ‖wenne, or skirute, or scabbed: these shal ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

Chap.21.18. 23 Yet a bullocke, or a sheepe that hath [any *member] superfluous, or lacking, such maist thou present for a free offring, but for a vow it shal not be accepted.

i Ye shal not receiue any imperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

24 Ye shal not offer vnto the Lorde that which is bruised or crushed, or broken, or cut away, neither shall ye make [an offring thereof] in your land,

25 Neither [i] of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption [is] in thē, there is a blemish in them: [therefore] shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shalbe brought forth, it shalbe euen seuen daies vnder his damme: and from the eight day forth, it shalbe accepted for a sacrifice made by fire vnto the Lord.

Deut.22.6. 28 As for the cowe or the ewe, ye shal not *kil her, & her yong [both] in one day.

29 So when ye will offer a thanke offring vnto the Lorde, ye shall offer willingly.

Chap.7.15. 30 The same day it shalbe eaten, ye shall leaue *none of it vntill the morow: I am the Lord.

31 Therefore shall ye keepe my commandements and doe them: [for] I am the Lord.

k For whosoeuer doeth otherwise then God commaundeth, polluteth his name.

32 Neither shall ye [k] pollute mine holy Name, but I will be halowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lorde.

CHAP. XXIII.

2 The feastes of the Lorde. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsonnide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy ‖assemblies, euen these are my feasts.

‖Or, conuocations.

3 *Sixe dayes ‖shall worke be done, but in the seuenth day [shalbe] the Sabbath of rest, an holy ‖conuocation: ye shal doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

Exo.20.9,10.
‖Or, ye may worke.
‖Or, assemblie.

4 ¶These are the feasts of the Lord, [and] holy conuocations, which ye shall proclaime in their [a] seasons.

a For the Sabbath was kept euery weeke, & these other were kept but once euery yeere. Exod.12.15. nomb.28.17.

5 In the first moneth, [and] in the fourteenth [day] of the moneth at euening [shalbe] the Passeouer of the Lord.

6 And on the fifteenth day of this moneth [shalbe] the feast * of vnleauened bread vnto the Lord: seuen daies ye shal eate vnleauened bread.

7 In the first day ye shal haue an holy conuocation: ye shall doe no [b] seruile worke therein.

b Or, bodily labour, saue about that which one must eate, exod.12.16.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes. [&] in the [c] seuenth day [shalbe] an holy conuocation: ye shal do no seruile worke therein.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.

9 ¶And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye be come into the lande which I giue vnto you, and reape the haruest thereof, then ye shall bring ‖a sheafe of the first fruites of your haruest vnto the Priest,

‖Or, an omer: reade Deut. 24.19. ruth 2. 15. psal.129.7.

11 And he shal shake the sheafe before the Lorde, that it may be acceptable for you: the morow after the [d] Sabbath, the Priest shall shake it.

d That is, the second Sabbath of the Passeouer.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yere old, for a burnt offring vnto the Lord:

13 And the meat offring thereof shall be [two] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof the fourth part [e] of an Hin of wine.

e Which is the fifth part of an Ephah, or two omers: Reade Exod.16.16.

14 And ye shal eate neither bread nor parched corne, nor ‖greene eares vntill the selfe same day that ye haue brought an offring vnto your God: [this shalbe] a lawe for euer in your generations and in all your dwellings.

‖Or, full eares.

15 ¶Ye shall count also to you from the morow after the [g] Sabbath, [euen] from the day that ye shal bring the sheaf of the shake offring, seuen ‖Sabbaths, they shalbe complete.

g That is, the seuenth day after the first Sabbath of the Passeouer, ‖Or, weekes.

16 Unto the morow after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a newe meate offring vnto the Lord.

17 Ye shal bring out of your habitations bread for the shake offering: they shalbe two [loaues] of two tenth deales of fine floure, [which] shalbe baken with [h] leauen for first fruites vnto the Lord.

h Because the Priest should eate them, as chap.7.13, and they should not be offred to the Lord vpon the altar.

18 Also you shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rammes: they shalbe for a burnt offring vnto the Lorde, with their meate offerings and their drinke offrings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offring, and two lambs of one yere olde for peace offrings.

20 And the Priest shal shake them to and fro with the bread of the first fruits before the Lorde, [and] with the two lambs: they shalbe holy to the Lord, for the [i] Priest.

i That is, offred to the Lord, and the rest should be for the Priests.

21 So ye shal proclaime the same day, [that] it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in all your dwellings, throughout your generations.

22 ¶* And when you reape the haruest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, [but] shalt leaue them vnto the poore & to the stranger: I am the Lord your God.

Chap.19.9. deut.24.19.

23 ¶And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, [and] in the first [day] of the moneth shal ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

k That is, about the ende of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifolde feasts that were in that moneth, and of the Iubile,

25 Ye shal do no seruile worke [therein], but offer sacrifice made by fire vnto the Lord.

26 ¶And

26 ¶And the Lord spake vnto Moses, saying,

Chap.16.29, 30.nom.29.7.

27 The tenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

n By fasting, and prayer.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal do any worke that same day, ỹ same person also will I destroy from among his people.

31 Ye shal do no maner worke [therefore: this shalbe] a lawe for euer in your generations, [throughout] all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth [day] of the moneth at euen, from [o] euen to euen shall ye [‡] celebrate your Sabbath.

o Which containeth a night and a day: yet they tooke it but for their naturall day.

‡ Ebr. rest your Sabbath.

33 ¶And the Lorde spake vnto Moses, saying,

34 Speake vnto ỹ children of Israel, and say, *In the fifteenth day of this seuenth moneth [shalbe] for seuen dayes the feast of Tabernacles vnto the Lord.

Nomb.29.12. Iohn 7.2,37.

35 In the first day [shalbe] an holy conuocation: ye shall do no seruile worke [therein.]

36 Seuen dayes ye shall offer *sacrifice made by fire vnto the Lord, [and] in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assemblie, ye shall doe no seruile Worke [therein.]

Exod.29.18.

p Or a day wherein the people are stayed from all worke.

37 These are the feastes of the Lorde (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, [as] burnt offring, and meate offring, [q] sacrifice, and drinke offrings, euery one vpon his day,

q Or peace offring.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall giue vnto the Lord.

39 But in ỹ fiftenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day [shalbe] a [r] Sabbath: likewise in the eight day [shalbe] a Sabbath.

r Or a solemne feast.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, & the boughes of [|] thicke trees, and willowes of the brooke, and shall reioyce before the Lorde your God seuen dayes.

|| Or, of boughs thicke with leaues.

41 So ye shall keepe this feast vnto the Lorde seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all that are Israelites borne, shal dwell in boothes,

43 That your posteritie may knowe that I haue made the children of Israel to dwell in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

s In the wilderness, for as much as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lorde spake vnto Moses, saying,

2 [a] Commaunde the children of Israel that they bring vnto thee pure oyle olive beaten, for the light, to cause the lampes to burne continually.

a Reade exod. 27.20.

3 Without the vaile [b] of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord allwayes: [this shalbe] a lawe for euer through your generations.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from ỹ Sanctuarie.

4 He shall dresse the lampes vpon the *pure Candlesticke before the Lord perpetually.

Exod.31.8.

5 ¶Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shalbe in one cake.

Exod.25.30.

c That is, two Omers: reade Exod.16,16.

6 And thou shalt set them in two rowes, fiue in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrãce, [and] an offring made by fire to the Lord.

d For it was burnt euery Sabbath when the hyred was taken away.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, [receiuing them] of the children of Israel for an euerlasting couenant.

9 *And the [bread] shalbe Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offrings of the Lord made by fire by a perpetuall ordinance.

Exod.29.33. chap.8.31. marth. 12.1,5.

10 ¶And there went [e] out among the

e Meaning, out of his tent.

‡ Ebr. If his hand take holde.

[dwelling] by thee ‡ get [riches,] and thy brother by him be impouerished, and sell him selfe vnto the stranger or sojourner [dwelling] by thee, or to the stocke of the strangers familie,

48 After that hee is solde, hee may be bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles sonne may bye him out, or [any] of the kindred of his flesh among his familie, may redeeme him: eyther if hee can [u] get [so much,] he may bye himselfe out.

u If he be able.

50 Then he shal recken with his byer from the yeere that he was solde to him, vnto the yere of Jubile: and the money of his sale shalbe according to the number of [x] yeres: according to the time of an hyred seruant shall he be with him.

x Which remaine yet to the Jubile.

51 If there be many yeeres behinde, according to them hee shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yere of Jubile, then hee shall count with him, ‡ according to his yeres giue againe for his redemption.

53 Hee shalbe with him yere by yere as an hyred seruant: hee shall not rule cruelly ouer him in thy [y] sight.

y Thou shalt not suffer him to intreate him rigorously, if thou know it.

54 And if he be not redeemed thus, he shall go out in the yere of Jubile, he, and his children with him.

55 For vnto me the children of Israel [are] seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commaundements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YE shall make you none idoles nor grauen image, neyther reare you vp any *pillar, neither shall ye set ‖ any image of stone in your lande to bowe downe to it: for I am the Lord your God.

Exod.20.4. deut.5.8. psal.97.7. ‖ Or, stone hauing any imagerie. Chap.19.30.

2 Ye shal keepe my Sabbaths, ‡ reuerence my Sanctuarie: I am the Lord.

Deut.28.1.

3 ¶ If ye walke in mine ordinances, and keep my commandements, ‡ do them,

4 I will then sende you [a] raine in due season, and the lande shall yeelde her increase, and the trees of the fielde shall giue their fruite.

a By vsuall speaking abundace of earthly things he stirreth vp mindes to consider the riche treasures of the spirituall blessings.

5 And your threshing shall reach vnto the vintage, ‡ the vintage shall reache vnto sowing time, and you shall eate your bread in plenteousnes, and dwell in your land safely.

6 And I will sende peace in the land, and ye shall sleepe and *none shall make you afrayd: also I ‡ will rid euil beastes out of the land, and the [b] sword shall not goe through your land.

Iob.11.19.

‡ Ebr. I will cause the euill beast to cease.

b Ye shal haue no warre.

7 Also ye shall chase your enemies, ‡ they shall fall before you vpon the sword.

8 *And fiue of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

Iosh.23.10.

9 For ‡ I will haue respect vnto you, and make you encrease, and multiplie you, ‡ c establish my couenant with you.

‡ Ebr. I will turne vnto you.

c Performe that which I haue promised.

10 Ye shall eat also olde store, and cary out olde because of the newe.

11 *And I will set my [d] Tabernacle among you, ‡ my soule shal not lothe you.

Ezek.37.26. 2.cor.6.16.

d I will be dayly present with you.

12 Also I will walke among you, ‡ I will be your God, ‡ ye shalbe my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the [e] bondes of your yoke, and made you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bandes. Deut.28.15. lament.2.17. malac.2.2.

14 ¶ *But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandements, but breake my [f] couenant,

f Which I made with you in chusing you to be my people.

16 Then will I also do this vnto you: I will appoint ouer you ‖ fearefulnes, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eate it:

‖ Or, an hastie plague.

17 And I will set my face against you, and ye shal fall before your enemies, and they that hate you, shal raigne ouer you, *and ye shal flee whe none pursueth you.

g Reade chap. 17.10.

Prou.28.1.

18 And if ye will not for these [things] obey me, then will I punish you [h] seuen times more, according to your sinnes,

h That is, more extremely.

19 And I will breake the pride of your power, and I will make your heauen as yron, and your earth as brasse:

20 And your ‖ strength shalbe spent in vaine: neither shall your lande giue her encrease, neither shall the trees of the land giue their fruite.

i Ye shall haue brought and bareines, Agg.1.10.

‖ Or, labour.

21 ¶ And if ye walke [k] stubburnly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.

k Or, as some reade, by fortune, imputing my plagues to chance and fortune.

22 I will also send wilde beasts vpon you, which shall [l] spoile you, and destroy your cattell, and make you fewe in number: so your hie [m] wayes shalbe desolate.

l Of your children, 2.king. 17.25.

m Because none dare passe thereby for feare of beasts.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

2.Sam.22.27. psal.18.26. 24 Then will I also walke * stubburnly against you, and I wil smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarell of my couenant: and when ye are gathered in your cities, I will sende the pestilence among you, and ye shall be deliuered into the hand of the enemie.

n That is, the stay wherby the life is sustained, Ezec. 4.16. & 5.16. 26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

o One ouen shall be sufficient for ten families, 27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnly in [mine] anger against you, and I will also chastise you seuen times [more] according to your sinnes.

Deut.28.53. 29 *And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

2.Chro.34.7. ‖Or, carions. 30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the ‖bodies of your idoles, and my soule shall abhorre you.

p I will not accept your sacrifices, 31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and p will not smell the sauour of your sweete odours.

32 I will also bring the land vnto a wildernes, & your enemies which dwell therein, shall be astonished thereat.

q Signifying that no enemie can come without Gods sending. Chap.25.2. 33 Also I will scatter you among the heathen, and q will drawe out a sworde after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the lande enioy her *Sabbaths, as long as it lieth boyd, and ye shalbe in your enemies land: then shal the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth boyde, it shall rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe. ‖Or, cowardnes. 36 And vpon them that are left of you, I will send euen a ‖faintnes into their hearts in the land of their enemies, and the sounde of a leafe shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

s As if their enemies did chase them. 37 They shall fall also one vpon another, as before a sworde, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shal perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers shal they pine away with t them also.

t For asmuch as they are culpable of their fathers faults, they shalbe punished as well as their fathers.

40 Then they shall confesse their iniquitie, and ṗ wickednes of their fathers for their trespasse, which they haue trespassed against me, and also because they haue walked stubburnly against me.

Or, pray for their sinne. 41 Therefore I wil walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, and then they shall ‖willingly beare [the punishment of] their iniquitie.

42 Then I will remember my couenant with Jaakob, and my couenant also with Jshak, & also my couenant with Abraham will I remember, and wil remember the land.

u Whiles they are captiues, and without repentance. 43 u The land also [in the meane season] shalbe left of them, and shall enioye her Sabbaths while shee lyeth waste without them, but they shall willingly suffer [the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

Deut.4.31. rom.11.26. 44 Yet notwithstanding this, when they shalbe in the land of their enemies, *I will not cast them away, neither will I abhorre them, to destroy them vtterly, [nor] to breake my couenant with them: for I am the Lord their God:

x Made to their forefathers. 45 But I wil remember for them the x couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lorde made betweene him, and the children of Jsrael in mount y Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed, but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Jsrael, and say vnto them, If any man shall make a a vowe of a person vnto the Lorde, by b thy estimation,

a As of his sonne or his daughter. b Which art the Priest.

3 Then

3 Then thy estimation shal be [thus:] a male from twentie yeere olde vnto sixtie yeere olde shalbe thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuarie.

c Read the value of the shekel, Exo. 30, 13.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere old to twentie yeere olde thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a [d] moneth olde vnto fiue yere old, thy price of the male shalbe fiue shekels of siluer, and thy price of the female, three shekels of siluer.

d He speaketh of those vowes where by the fathers dedicated their children to God, which were not of such force, but they might be redeemed frō them.

7 And from sixtie yeere old and aboue, if [he be] a male, then thy price shalbe fiftene shekels, & for the female ten shekels.

8 But if he be poorer [e] then thou hast esteemed [him,] then shal he present him selfe before the Priest, and the Priest shal value him, according to [f] abilitie of him that vowed, [so] shall the Priest value him.

e If he be not able to pay after thy valuation.

9 And if [it be] a [g] beast, whereof men bring an offring vnto the Lorde, all that one giueth of such vnto the Lord, shalbe holy.

f Which is cleane, Chap. 11, 2.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then [both] this and that, which was changed for it, shalbe [g] holy.

g That is, consecrate to the Lorde.

11 And if [it be] any vncleane beast, of which men doe not offer a sacrifice vnto the Lorde, he shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: [and] as thou valuest it, [which art] [h] Priest, so shall it be.

13 But if he will bye it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, [and] as the Priest shal prize it, [i] so shall the value be.

i Ebr. so shall it stand.

h Valuing the price thereof, according to the seede that is sowen, or by the seede that it doth yeelde.

15 But if he that sanctified it, will redeeme his house, then he shal giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the [k] seede thereof: an [l] Homer of barlie seede [shall be] at fiftie shekels of siluer.

i Homer is a measure containing tenne Ephahs: read of Ephah, Exo. 16, 16, 36.

17 If he dedicate his fielde [immediatly] from the yeere of Jubile, it shalbe worth as thou doest esteeme it.

18 But if he dedicate his field after the Jubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Jubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, will redeeme the fielde, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if he wil not redeeme the field, but [the Priest] [k] sell the fielde to another man, it shalbe redeemed no more.

k For their owne necessity or godly vses.

21 But the field shalbe holy to [p] Lord, when it goeth out into the Jubile, as a fielde [l] separate from common vses: the possession thereof shalbe the Priests.

l That is, which is dedicate to [p] Lord with a curse to him that doth turne it to his priuate vse, Nom. 21, 2. deut. 13, 15. Ioth. 6, 17. Vers. 12.

22 If a man also dedicate vnto [p] Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as [*] thou esteemest it, vnto the yeere of Jubile, and he shal giue [m] thy price the same day, [as a thing holy vnto [p] Lord.

m The Priests valuation.

24 [But] in the yeere of Jubile, the fielde shall returne vnto him, of whom it was bought: to him, [I say,] whose inheritance the land was.

25 And all thy valuation shalbe according to the shekel of [*] the Sanctuarie: a shekel conteyneth twentie gerahs.

Exod. 30. 13. nom. 3. 47. ezek. 45. 12.

26 ¶ [*] Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe: [for] it is the [n] Lords.

Exod. 13. 2. & 22. 29. nom. 3. 13.

n It was the Lords already.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 [*] Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lorde of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: [for] euery thing separate frō the common vse is most holy vnto the Lord.

Iosh. 6. 16.

29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed, [but] [o] die the death.

o He shall remaine without redemption.

30 Also all the tythe of the land [both] of the seede of the grounde, [and] of the fruite of the trees is the Lordes: [it is] holy to the Lorde.

31 But if a man will redeeme [any] of his tithe, he shall adde the [p] fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullocke, and of sheepe,

sheepe, [and] of all that goeth vnder the q rodde, the tenth shalbe holy vnto the Lorde.

q All that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shall not looke if it be good or bad, neither shall he change it: else if hee change it, both it, and that it was changed withall, shall be holy, [and] it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

The fourth booke of Moses,

called * Nombers.

* So called because of the diuersitie and multitude of nombrings which are here chiefely contained, both of mens names and places.

The Argvment.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe fayleth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teache them to forget the worlde and to depende on him. Which tryall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirite, that eyther they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and instructions, as well for religion as outwarde policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lorde.

THe Lorde spake againe vnto Moses in the wildernes of a Sinai, in the Tabernacle of the Congregation, in the first [day] of the b seconde moneth, in the seconde yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was neere to mount Sinai.

b Which conteineth part of Aprill, and part of May.

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, [and] houshoIdes of their fathers with þ nomber of their names: [to wit,] all the males, ‡man by man:

Exod. 30. 12.

‡Ebr. by their heads.

3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe c men of euery tribe, such [as are] the heades of þ houle of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall d stand with you, of [the tribe of] Reuben, Elizur, the sonne of Shedeur.

d And assist you when ye nomber the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Judah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Joseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, [and] heades ouer thousands in Israel.

e Or, captaines and gouernours.

17 ¶ Then Moses and Aaron tooke these men which are expressed by [their] names.

18 And

sheepe, [and] of all that goeth vnder the q rodde, the tenth shalbe holy vnto the Lorde.

q All that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shall not looke if it be good or bad, neither shall he change it: else if hee change it, both it, and that it was changed withall, shall be holy, [and] it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

The fourth booke of Moses,

called * Nombers.

* So called because of the diuersitie and multitude of nombrings which are here chiefely contained, both of mens names and places.

The Argvment.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe fayleth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teache them to forget the worlde and to depende on him. Which tryall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirite, that eyther they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and instructions, as well for religion as outwarde policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controuersies that might arise, hee taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lorde.

THe Lorde spake againe vnto Moses in the wildernes of a Sinai, in the Tabernacle of the Congregation, in the first [day] of the b seconde moneth, in the seconde yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was neere to mount Sinai.

b Which conteineth part of Aprill, and part of May.

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, [and] houshoIdes of their fathers with þ nomber of their names: [to wit,] all the males, ‡man by man:

Exod. 30. 12.

‡Ebr. by their heads.

3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe c men of euery tribe, such [as are] the heades of þ houle of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall d stand with you, of [the tribe of] Reuben, Elizur, the sonne of Shedeur.

d And assist you when ye nomber the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Judah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Joseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, [and] heades ouer thousands in Israel.

e Or, captaines and gouernours.

17 ¶ Then Moses and Aaron tooke these men which are expressed by [their] names.

18 And

18 And they called all the Congregation together, in the first [day] of the second moneth, who declared † their kindreds by their families, [and] by the houses of their fathers, according to ỹ nomber of [their] names, from twentie yeere olde and aboue, man by man.

† In shewing euery man his tribe, and his auncetours.

19 As the Lord had commanded Moses, so he nombred them in the wildernes of Sinai.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, [and] by the houses of their fathers, according to ỹ nomber of [their] names, man by man, euery male from twentie yeere old and aboue, as many as ‖ went forth to warre.

† These are the names of the twelue tribes, as first of Reuben.

‖ Or, as were able to beare weapons.

21 The nomber of them, [I say,] of the tribe of Reuben, [was] fiue and fourtie thousand, and fiue hundreth.

† Simeon.

22 Of the sonnes of † Simeon by their generations, by their families, [and] by the houses of their fathers, the summe thereof by the nomber of [their] names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The summe of them, [I say,] of the tribe of Simeon [was] nine and fiftie thousand, and three hundreth.

† Gad.

24 Of the sonnes of † Gad by their generations, by their families, [and] by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The nomber of them, [I say,] of the tribe of Gad [was] fiue and fourtie thousand, and fiue hundreth and fiftie.

† Iudah.

26 Of the sonnes of † Iudah by their generations, by their families, [&] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

27 The nomber of them, [I say,] of the tribe of Iudah [was] threescore and fouretene thousand, and fiue hundreth.

† Issachar.

28 Of the sonnes of † Issachar by their generations, by their families, [and] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

29 The nomber of them [also] of the tribe of Issachar [was] foure and fiftie thousand and foure hundreth.

† Zebulun.

30 Of the sonnes of † Zebulun by their generations, by their families, [and] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

31 The nomber of them [also] of the tribe of Zebulun [was] seuen and fiftie thousand and foure hundreth.

32 Of ỹ sonnes of Joseph, [namely] of the sonnes of † Ephraim by their generations, by their families, [and] by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

† Ephraim.

33 The nomber of them [also] of the tribe of Ephraim [was] fourty thousand and fiue hundreth.

34 Of the sonnes of † Manasseh by their generations, by their families, [and] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

† Manasseh.

35 The nomber of them [also] of the tribe of Manasseh [was] two and thirtie thousand and two hundreth.

36 Of the sonnes of † Beniamin by their generations, by their families, [and] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

† Beniamin.

37 The nomber of them [also] of the tribe of Beniamin [was] fiue and thirtie thousand and foure hundreth.

The figure of the Tabernacle erected, and of the tents pitched round about it.

A B The length of the Court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5. cubites high a piece, whereto the curtaines were tyed, to enclose the Court.

C D The North side, which was in all poynts like.

B C The West ende, which was of fiftie cubits wide. In this space there were 10 pillars of equal height with the rest, whereunto the curtaines were fastened, to close the Court in on that side.

A D The East ende, which was also of 50. cubites breadth, so that the whole Court was in length, twise the breadth. The comming in was at the East ende, right at it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars.

E At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on this side of the hanging, to 3. pillars, and on the other side to 23 many, as the Figure sheweth.

38 Of the sonnes of † Dan by their generations, by their families, [and] by the houses of their fathers, according to

† Dan.

the

the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

39 The nomber of them [also] of the tribe of Dan [was] three score and two thousand and seuen hundreth.

† Asher. 40 ¶ Of the sonnes of Asher by their generations, by their families, [and] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went forth to warre:

41 The nomber of them [also] of the tribe of Asher [was] one † fourtie thousand and fiue hundreth.

† Naphtali. 42 ¶ Of the children of † Naphtali, by their generations, by their families, [†] by the houses of their fathers, according to the nomber of [their] names, from twentie yeere olde and aboue, all that went to the warre.

43 The nomber of them [also] of the tribe of Naphtali, [was] three and fiftie thousand, and foure hundreth.

‖Or, full count. 44 These are they ‖ summes which Moses, and Aaron nombred, † the princes of Israel, the twelue men, [which] were euery one for the house of their fathers.

45 So [this] was al the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere old † aboue, all that went to the warre in Israel,

46 And all they were in nomber fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred among g them.

g Which were warriers, but were appointed to the vse of the Tabernacle.

48 For the Lorde had spoken vnto Moses, and said,

49 Onely thou shalt not nomber the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoynt the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instrumentes thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and al the instruments thereof, and shal minister in it, and shall † dwell round about the Tabernacle.

† Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: † when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his camp, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the Tabernacle & the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

1 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lorde spake vnto Moses, † to Aaron, saying,

a In 5 twelue tribes were foure principal standerds, so that euerie three tribes had their standerd.

2 a Euery man of the children of Israel shal campe by his standerd, [and] vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the Eastside towarde the rising of the sunne, shall they of the standerd of the hoste of Iudah pitche according to their armies: and Nahshon the sonne of Amminadab [shall be] ‖ captaine of the sonnes of Iudah.

‖Or, prince.

4 And his hoste and the nomber of them [were] seuenty and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar [shall be] the captaine of the sonnes of Issachar:

b Iudah, Issachar, † Zebulun the sonnes of Leah were of † first standerd.

6 And his hoste, and the nomber therof [were] foure and fiftie thousand, and foure hundreth.

7 [Then] the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the nomber therof seuen and fiftie thousand and foure hundreth:

9 The whole nomber of the c hoste of Iudah [are] an hundreth foure score † six thousand, and foure hundreth according to their armies: they shal first set forth.

c Of them which were coūpted vnder that name.

10 ¶ On the South side [shalbe] the standerd of the hoste d of Reuben according to their armies, and the captaine ouer the sonnes of Reuben [shalbe] Elizur the sonne of Shedeur.

d Reuben and Simeon the sones of Leah, and Gad the sonne of Zilpah her maid, were of the second standerd.

11 And his hoste, and the nomber therof sixe and fourtie thousande and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon [shalbe] Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the nomber of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad [shalbe] Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his host and the nomber of thē [were] fiue & fourtie thousand, fiue hundreth and fiftie.

16 All the nomber of the campe of Reuben [were] an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Cōgregation shall go [with] the host of the Leuites, in the [c] middes of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their standerds.

c Because it might be in equall distance from eche one, and all indifferently haue recourse thereunto.

18 ¶ [f] The standerd of the campe of Ephraim [shalbe] toward the west according to their armies: and the captain ouer the sonnes of Ephraim [shalbe] Elishama the sonne of Ammiud:

f Because Ephraim & Manasseh supplied the place of Ioseph their father, they are taken to bee Rahels children: so they & Beniamin make þ third standerd.

19 And his hoste and the nomber of them [were] fourtie thousande and fiue hundreth.

20 And by him [shalbe] the tribe of Manasseh, & the captaine ouer the sonnes of Manasseh [shalbe] Gamliel the sonne of Pedahzur:

21 And his hoste and the nomber of them [were] two and thirtie thousande and two hundreth.

22 And the tribe of Beniamin, & the captaine ouer the sonnes of Beniamin [shalbe] Abidan the sonne of Gideoni:

23 And his hoste, and the nomber of them [were] fiue & thirtie thousand and foure hundreth.

24 All the nomber of the campe of Ephraim [were] an hundreth and eight thousand and one hundreth according to their armies, and they shall goe in the third place.

g Dan and Naphtali the sonnes of Bilha Rahels mayde, with Asher the sone of Zilpah make the fourth standerd.

25 ¶ The standerd of the host of [g] Dan [shalbe] toward the North according to their armies: and the captaine ouer the children of Dan [shalbe] Ahiezer þ sonne of Ammishaddai:

26 And his hoste and the nomber of them [were] two & three score thousande and seuen hundreth.

27 And by him shal the tribe of Asher pitch, & the captaine ouer the sonnes of Asher [shalbe] Pagiel the sonne of Ocran.

28 And his hoste and the nomber of them [were] one and fourtie thousande and fiue hundreth.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali [shalbe] Ahira the sonne of Enan:

30 And his hoste and the nomber of them [were] three & fiftie thousand and foure hundreth.

31 All the nomber of the hoste of Dan [was] an hundreth and seuen and fiftie thousand and fiue hundreth: they shall go hinmost with their standerds.

32 ¶ These are the [h] summes of the children of Israel by the houses of their fathers, all the nomber of the host, according to their armies, six hundreth & three thousand, fiue hundreth and fiftie.

h Which were of twentie yeres & aboue.

33 But the Leuites were not nombred among the childrē of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lorde had cōmāded Moses: so they pitched according to their [i] standerds, & so they iourneyed euery one with his families, according to the houses of their fathers.

i Foy vnder euery one of the foure pyncipal standerds were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12.35. Why the Lord separated the Leuites foy him selfe. 16. Their nomber, families & captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the [a] generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai.

a Of, families and kindzeds.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

* Exod. 6.23.

3 These are the names of the annointed Priests, whome [Moses] did * consecrate to minister in the Priests office.

* Exod. 28.32.

4 * And Nadab and Abihu dyed [b] before the Lord, when they offred * sträge fire before the Lorde in the Wildernesse of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the [c] sight of Aaron their father.

* Leuit. 10.1, 2. chap. 26.61. 1. chro. 24.2.

b Of, before the altar. Leuit. 10.1.

c Whiles their father liued.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and [d] set them before Aaron the Priest that they may serue him,

d Offer them vnto Aarō for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation [e] before the Tabernacle of the Cōgregation to do the seruice of the Tabernacle.

e Which appertained to þ executing of þ high Priests cōmandement, to þ ouersight of the people, & to the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation,

gation, and [haue] the charge of the chil-
dren of Israel to doe the seruice of the
Tabernacle.

9 And thou shalt giue the Leuites vn-
to Aaron and to his [f] sonnes: [for] they
are giuen him freely from among the
children of Israel.

10 And thou shalt appoint Aaron and
his sonnes to execute their Priests office:
and the [g] stranger that commeth neere,
shalbe slaine.

11 ¶ Also the Lord spake vnto Mo-
ses, saying,

12 Behold, I haue euen taken the Le-
uites from among the children of Israel
for all the first borne, that openeth the
matrice among the children of Israel,
and the Leuites shalbe mine,

13 Because all the first borne are mine:
for the same day, that I smote all the
first borne in the land of Egypt, *I sanc-
tified vnto mee all the first borne in Is-
rael, both man and beast: mine they shal
be: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto
Moses in the Wildernesse of Sinai, say-
ing,

15 Number the children of Leui after
the houses of their fathers, in their fa-
milies: euery male from a moneth olde
and aboue shalt thou number.

16 Then Moses numbred them accor-
ding to the word of the Lord, as he was
commanded.

17 And these were the sonnes of Leui
by their names, *Gershon, ‡ Kohath,
and Merari.

18 Also these are the names of the
sonnes of Gershon by their families:
Libni, and Shimei.

19 The sonnes also of Kohath by
their families: Amram, and Izehar,
Hebron, and Vzziel.

20 And the sonnes of Merari by their
families: Mahli and Mushi. These are
the families of Leui, according to the
houses of their fathers.

21 Of Gershon [came] the familie of
the Libnites and the familie of the Shi-
meites: these are the families of the Ger-
shonites.

22 The summe whereof ([h] after the
number of all the males from a moneth
old and aboue) was counted seuen thou-
sand and fiue hundreth.

23 ¶ The families of the Gershon-
ites shal pitch behinde the Tabernacle
westward.

24 The captaine and ‖ ancient of the
house of the Gershonites [shalbe] Elia-
saph the sonne of Lael.

25 And the charge of ỹ sonnes of Ger-
shon in the Tabernacle of the Congre-
gation [shalbe] the Tabernacle, and the
pauilion, the couering thereof, and the
baile of the doore of the Tabernacle of
the Congregation,

26 And the hanging of the court, and
the baile of the doore of the court, which
is neere the Tabernacle, and neere the
Altar round about, and the cords of it for
all the seruice thereof.

27 ¶ And of Kohath [came] the fami-
lie of the Amramites, and the familie of
the Izeharites, ‡ the familie of ỹ Hebro-
nites, and the familie of the Vzzielites:
these are ỹ families of the Kohathites.

28 The number of all the males from
a moneth olde and aboue [was] eight
thousand and fiue hundreth, hauing the
[k] charge of the Sanctuarie.

29 The families of the sonnes of Ko-
hath shall pitch on the South side of the
Tabernacle.

30 The captain ‡ ancient of the house,
[and] families of the Kohathites [shall
be] Elizaphan the sonne of Vzziel:

31 And their charge [shalbe] the Arke,
and the table, and the candlesticke, ‡ the
altars, and the instruments of the Sã-
tuarie that they minister with, and the
baile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron
the Priest [shalbe] ‖ chiefe captaine of the
Leuites, [hauing] the ouerslight of them
that haue the charge of the Sanctuarie.

33 ¶ Of Merari [came] the familie
of the Mahlites, and the familie of the
Mushites: these are the families of
Merari.

34 And the summe of them, according
to the number of all the males, from a
moneth olde and aboue [was] fiue thou-
sand and two hundreth.

35 The captaine and the ancient of the
house of the families of Merari [shalbe]
Zuriel the sonne of Abihail: they shall
pitch on ỹ North side of the Tabernacle.

36 And in the charge and custodie of
ỹ sonnes of Merari [shalbe] [m] the boards
of the Tabernacle, and the barres there-
of, and his pillars, and his sockets, and
all the instruments thereof, and all that
serueth thereto,

37 With the pillars of the court round
about, with their sockets, ‡ their pinnes
and their cords.

38 ¶ Also on the forefront of the Ta-

M.ii. bernacle

f Aarons sõnes the Priests serued in the Sanctuarie in prayng for the people and offring sacrifice: the Leuites serued for the inferiour vses of the same.

g Any that would minister, not being a Leuite.

Exod.13.1.& 34.19. leuit.27.26. chap.8.16. luke 2.23.

Gen.46.11. exod.6.16. chap.26.57. 1.chron.6.1. and.23.6.

h Onely nombring the male children.

‖ Or, father.

i Their charge was to carry the couerings and hangings of ỹ Tabernacle.

k Doing euery one his ducties in the Sanctuarie.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

‖ Or, prince of princes.

m The woodwoorke and the rest of the instruments were committed to their charge.

bernacle towarde the East, before the Tabernacle, [I say,] of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, n & the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

n That none should enter into þ Tabernacle contrary to Gods appointment.

39 The whole summe of the Leuites, which Moses and Aaron nombred at the cõmandement of the Lord throughout their families, [euen] all the males from a moneth olde and aboue, [was] two and twentie o thousand.

o So that the first borne of þ children of Israel were mo by 273. as vers 43.

40 ¶ And the Lord said vnto Moses, Nomber all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the nomber of their names.

41 And thou shalt take the Leuites to me p for al the first borne of the children of Israel ([I am] the Lord) and the cattell of the Leuites for al the first borne of the cattell of the children of Israel.

p So that now the Leuites should satisfie vnto the Lorde for þ first borne of Israel, saue for the 273, which were mo then the Leuites, for whõ they payed money.

42 And Moses nombred, as the Lord commanded him, al the first borne of the children of Israel.

43 And al the first borne males rehearsed by name (from a moneth olde and aboue) according to their nomber were two and twentie thousande, two hundreth seuentie and three.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, & the cattel of the Leuites for their cattel, and the Leuites shall be mine, ([I am the Lord])

46 And for the redeeming of the two hundreth seuentie and three, (which are mo then the Leuites) of the first borne of the children of Israel.

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * the shekel conteyneth twentie gerahs.

Exod.30.13. leuit.27.25. chap.18.16. ezek.45.12.

48 And thou shalt giue the money, wherewith the odde nomber of them is redeemed, vnto Aaron & to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q first borne of the children of Israel tooke he the mony: [euen] a thousand three hundreth three score and fiue [shekels] after þ shekel of þ Sanctuarie.

q Of the two hundreth seuentie and three, which were more then the Leuites.

51 And Moses gaue the mony of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as þ Lord had cõmanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the host remoued. 46 The nomber of the three families of Kohath, Gershon, & Merari.

AND the Lorde spake vnto Moses, & to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among þ sonnes of Leui, after their families, & houses of their fathers,

3 From a thirtie yere olde and aboue, euen vntill fiftie yere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

a The Leuites were nombred after three sorts: first at a moneth olde whẽ they were consecrate to þ Lord, next at 25. yere olde whẽ they were appointed to serue in þ Tabernacle, & at 30. yere old to beare the burthens of the Tabernacle.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Cõgregation about the holiest of all.

5 ¶ When the host remoueth, thẽ Aaron and his sonnes shall come and take downe b the couering baile, & shall couer the Arke of the Testimonie therewith.

b Which beuteden þ Sanctuarie from the Holiest of all.

6 And they shall put thereon a couering of badgers skins, & shall spred vpon it a cloth altogether of blewe silke, & put c the barres thereof.

c That is, put them vpõ their shoulders to cary it: for the barres of the Arke could neuer be remoued, Exod. 25. 15.

7 And vpon the * table of shew [bread] they shal spread a cloth of blew silke, and put thereon the dishes, and the [incense] cups, and goblets, and couerings to couer it d with, and the bread shalbe thereon continually:

Exod.25.30.

d Meaning to couer þ bread.

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couer of badgers skins, and put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the * Candlesticke of light with his lampes and his snuffers, * & his snuffe dishes, and all the oyle vessels thereof, which they occupie about it.

Exod.25.31. Exod.25.38.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the e barres.

e The Ebrewe word signifieth an instrument made of two staues or bars, & which was to burne incense. Read Exod.30.1.

11 Also vpon the golden f altar they shall spread a cloth of blew silke, & couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, & put [them] in a cloth of blewe silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shal take away the ashes from the g altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpon it al the instruments therof, which they occupie about it: the censers, the flesh hookes and the besoms, and the basens, [euen] all the instruments

struments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering ᵖ h Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the host, afterwarde the sonnes of Kohath shall come to beare it, but they shal not ⁱ touch [any] holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the sone of Aaron the Priest [perteineth] the oyle for the light, and the *sweete incense and the ᵏ dayly meate offring, and the *anoynting oyle, [with] the ouerlight of all the Tabernacle, and of all that therein is, [both] in the Sanctuarie and in all the instruments thereof.

17 And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not ˡ cut off the tribe of the families of the Kohathites from amõg the Leuites:

19 But thus do vnto them, that they may liue & not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint ᵐ them, euery one to his office, and to his charge.

20 But let them not go in, to see when the Sãctuarie is folden vp, lest they die.

21 And the Lorde spake vnto Moses, saying,

22 Take also the summe of the sõnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntill fiftie yeere olde shalt thou number them, all that ⁿ enter into the assemblie for to do seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of ᵖ Gershonites, to serue & to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, and the valle of the ᵒ doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the valle of the entring in of the gate of the court, ᵖ which is neere the Tabernacle and neere the altar round about, with their cords, and all the instrumẽts for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in al their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Cõgregation, & their watche [shalbe] vnder the ᵍ hande of Ithamiar the sonne of Aaron the Priest.

29 Thou shalt nomber the sonnes of Merari by their families, [and] by the houses of their fathers:

30 From thirtie yere olde and aboue, euen vnto fiftie yere old shalt thou nomber them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office [and] charge accõding to all their seruice in the Tabernacle of ᵖ Congregation: the ʳ boards of the Tabernacle with ᵖ barres therof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pins, and their cordes, with all their instruments, euen for all their seruice: and by ˢ name ye shall recken the instruments of their office [and] charge.

33 This is the seruice of the families of the sonnes of Merari, accõding to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 Then Moses and Aaron & the princes of the Congregation nombred the sonnes of the Kohathithes, by their families & by ᵖ houses of their fathers,

35 From thirtie yeere old and aboue, euen vnto fiftie yeere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the ᵗ nombers of thẽ throughout their families were two thousande, seuen hundreth and fiftie.

37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did nomber accõding to the commandement of the Lord by the ᶠ hand of Moses.

38 Also the nombers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the nombers of them by their families, [and] by the houses of their fa-

h That is, in folding vp the things of the Sãctuarie, as the Arke, &c.

i before it be couered.

Exo.30.34,35

k Which was offred at morning & euening Exo.30.23,25

l Committing by your negligence that the holy things be not wel wapped, & so they by touching therof perish.

m Shewing what part euery man shall beare.

n Which were receiued into ꝑ cõpanie of thẽ that ministred in the Tabernacle of the Cõgregation.

o Which valle hanged betweene ꝑ Sanctuarie and the court.

p Which court cõpassed both ꝑ Tabernacle of the Congregation and the altar of burnt offring.

q Vnder the charge and ouerlight.

Exod.26,15.

r Ye shal make an inuentorie of all the things, which ye commit to their charge.

s Ebr. the nombred of them.

t God appointing Moses to be the minister and executor thereof.

thers [were] two thousand fyre hündreth and thirtie.

41 These are the nombers of the families of the sonnes of Gershon: of all that [a] did seruice in the Tabernacle of the Cõgregation, whom Moses and Aaron did nomber accoꝛding to the commandement of the Lord.

42 ¶ The nombers also of the families of the sõnes of Merari by their families, [and] by the houses of their fathers,

43 From thirty yere old and vpward, euen vnto fiftie yeere olde: all that enter into the assemblie foꝛ the seruice of the Tabernacle of the Congregation.

44 So the nombers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron nombred accoꝛding to the commandemẽt of the Lord, by the hand of Moses.

46 [So] all the nombers of the Leuites, which Moses, and Aaron, and the princes of Israel nombred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to do [b] his duetie, office, seruice & charge in the Tabernacle of the Congregation:

48 So the nombers of thẽ were eight thousand, fiue hundreth and foure scoꝛe.

49 Accoꝛding to the [c] commandement of the Lord by the hande of Moses did [Aaron] nomber them, euery one accoꝛding to his seruice, and accoꝛding to his charge. Thus [were] they of that tribe nõbred, as the Lord cõmanded [x] Moses.

CHAP. V.

1 The leyuous and the polluted shalbe cast foyth. 6 The purging of sinne. 15 The triall of the suspect wife.

AND the Lorde spake vnto Moses, saying,

2 Command the children of Israel that they *put out of the hoste euery leper, and euery one that hath *an issue, and whosoeuer is defiled by *the dead.

3 Both male and female shall ye put out: ‖ out of the hoste shall ye put them, that they defile not their [z] tents among whom I dwell.

4 And the children of Israel did so, and put them out of the host, euen as the Lorde had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * when a man oꝛ woman shall commit any sinne [b] that men committe, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall cõfesse their sinne which they haue done, and shall reſtoꝛe the domage thereof * with his principal, and put the fift part of it moꝛe thereto, & shall giue it vnto him, against whome he hath trespassed.

8 But if the [c] man haue no kinsman, to whom he should reſtoꝛe the domage, the domage shalbe reſtoꝛed to the Lord foꝛ the Priestes vse, besides the ramme of the atonemẽt, whereby he shall make atonement foꝛ him.

9 And euery offering of all the [d] holy things of the children of Israel, which they bring vnto the Priest, shalbe [e] his.

10 And euery mans halowed things shall be his: [that is,] whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans [f] wife turne to euill, and commit a trespasse against him,

13 So that another man lye with her flesshly, and it be hid from the eyes of her husband, and kept close, and yet thee be defiled, and there be no witnes against her, neither she taken with the maner,

14 [g] If hee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, oꝛ if hee haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offring with her, the tenth part of an Ephah of barly meale, [but] her shall not powꝛe [f] oyle vpon it, noꝛ put incense thereon: foꝛ it is an offring of ielousie, an offring foꝛ a remembrance, calling the sinne to [g] minde:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell, and of the dust that is in the flooꝛe of the Tabernacle, [euen] the Priest shall take it & put it into the water.

18 After, the Priest shall set the woman before the Lord, & vncouer the womans head, and put the offring of the memoriall in her hands: it is the ielousie offring, and the Priest shall haue bitter [and

[a] Which were of competent age to serue therein, that is, betwene 30. & fiftie.

[b] Whosoeuer of the Leuites had any maner of charge in the Tabernacle.

[x] Heb. according to the mouth, or worde.

[x] So that Moses neither added nor diminished frõ that which the Lord commanded him.

[z] The leyuous and the polluted shalbe cast foyth. 6 The purging of sinne. 15 The triall of the suspect wife.

Leuit. 13. 3.

Leuit. 15. 2. Leuit. 22. 1.

[‖] Or, in a place out of the host.

[z] There were three maner tents: of the Leuites, of the Lord, & of the Israelites.

Leuit. 6. 3.

[b] Commit any fault willingly

Leuit. 6. 5.

[c] If he be dead to whome the wrong is done, & also haue no kinsman.

[d] Of things offred to the Lord, as first fruites, &c.

Leuit. 10. 12.

[e] By breaking the band of mariage, & playing the harlot.

[f] Ebr. if the spirit of ielousie come vpon him.

[f] Onely in the sinne offring, & this offring of ielousie were neither oyle nor incense offred.

[g] Or, making [g] sinne knowen, & not purging it.

[h] Which also is called the water of purifications or sprinkling, reade Chap. 19. 9.

[and] i curſed water in his hand,

19 And ꝯ Priest ſhall charge her by an othe, & ſay vnto the woman, If no man haue lien with thee, neyther ꝯ haſt turned to vncleannes from thine huſband, be free frō this bitter [and] curſed water.

20 But if thou haſt turned from thine huſbande, and ſo art defiled, & ſome man hath lien wt thee beſide thine huſbande,

21 (Then the Priest ſhall charge the woman with an othe of curſing, and the Priest ſhall ſay vnto the woman) The Lord make thee to be k accurſed, and deteſtable for the othe among thy people, and the Lorde cauſe thy thigh to ꝛ rot, and thy bellie to ſwell:

22 And that this curſed water may go into thy bowels, to cauſe thy belly to ſwell, & thy thigh to rot. Then the woman ſhall anſwere, l Amen, Amen.

23 After, the Priest ſhall write theſe curſes in a booke, and ſhall m blot them out with the bitter water,

24 And ſhal cauſe ꝯ woman to drinke the bitter and curſed water, and the curſed water, [turned] into bitternelle, ſhal enter into her.

25 Then the Priest ſhall take the ielouſie offring out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

26 And the Priest ſhal take [an handfull] of ꝯ offring for a ‖ memorial thereof, and burne it vpon the n altar, and afterward make the woman drinke ꝯ water.

27 When he hath made her drinke the water, (if ſhee bee defiled and haue treſpaſſed againſt her huſbande) then ſhall the curſed water, [turned] into bitternelle, enter into her, and her belly ſhall ſwel, and her thigh ſhal rot, and the woman ſhalbe accurſed among her people.

28 But if the woman bee not defiled, but be ‖ cleane, ſhe ſhall be free and ſhall conceiue and beare.

29 This is the lawe of ielouſie, when a wife turneth from her huſband and is defiled,

30 Or when a man is mooued with a ielous minde being ielous ouer his wife, then ſhall he bring the womā before the Lord, and the Priest ſhall doe to her according to all this lawe.

31 And the man ſhall bee ○ free from ſinne, but this woman ſhall beare her iniquitie.

CHAP. VI.

2 The lawe of the conſecration of the Nazarites, 24 The maner to bleſſe the people.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate them ſelues to bowe a bowe of a p Nazarite to ſeparate [himſelfe] vnto the Lord,

3 He ſhal abſteine from wine & ſtrong drinke, and ſhall drinke no ſowre wine nor ſowre drinke, nor ſhall drinke any licour of grapes, neither ſhall eate freſh grapes nor dryed.

4 As long as his abſtinence endureth, ſhall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huſke.

5 While he is ſeparate by his bowe, the ᵠ raſor ſhall not come vpon his head, vntill the dayes be out, in the which he ſeparateth [him ſelfe] vnto the Lorde, he ſhalbe holy, and ſhall let the lockes of the heare of his head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lorde, hee ſhall come at no r dead body:

7 He ſhall not make him ſelfe vncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon ſ his head.

8 All the dayes of his ſeparation hee ſhalbe holy to the Lorde.

9 And if any dye ſodenly by him, or he beware, then the t head of his conſecration ſhalbe defiled, and he ſhal ſhaue his head in the day of his cleanſing: in the ſeuenth day he ſhall ſhaue it.

10 And in the eight day he ſhall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest ſhall prepare the one for a ſinne offering, & the other for a burnt offring, & ſhal make an atonemēt for him, becauſe he ſinned by the dead: ſo ſhall he halowe his head the ſame day,

12 And he ſhall u conſecrate vnto the Lorde the dayes of his ſeparation, & ſhal bring a lābe of a yeere olde for a treſpaſſe offring, and the firſt x dayes ſhalbe void: for his conſecration was defiled.

13 ¶ This then is the law of the Nazarite: when the time of his conſecration is out, he ſhal come to the doore of the Tabernacle of the Congregation,

14 And hee ſhall bring his offering vnto the Lorde, an hee lambe of a yeere olde without blemiſh for a burnt offering, & a ſhee lambe of a yeere olde wout blemiſh

i It was ſo called by the effect, becauſe it declared the woman to be accurſed and turned to her deſtruction.

k Wt because ſhe had cōmitted ſo hainous a faule, & forſware her ſelfe in denying the ſame.

ꝛ Ebr. to fall.

l That is, be it ſo, as thou wiſheſt, as Pſal. 41.13. deu. 27. 15.

m Shall waſh the curſes, which are writen, into the water in the veſſell,

‖ Or, perfume.

n Where the incenſe was offred.

‖ Or, innocent.

○ The man might accuſe his wife vpon ſuſpicion, & not be reproued.

p Which ſeparated themſelues frō the worlde, and dedicated them ſelues to God: which figure was accomplished in Chriſt.

ſ Iudg. 13.5. 1. ſam. 1.11.

r As at buriāls, or mournings.

t In that he ſuffred his heare to growe, he ſignified ꝯ he was conſecrate to God.

u Which long heare is a ſigne that he is dedicate to God.

x By being preſent where the dead was.

y Beginning at the eight day, when he is purified.

z So that he ſhall begin his bowe a newe.

blemish for a sinne offring, and a ramme without blemish for peace offrings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anoynted with oyle, with their meate offring, and their drinke offrings:

Leuit.2.15.

16 The which the Priest shall bring before the Lorde, and make his sinne offring and his burnt offring.

17 He shal prepare also the ramme for a peace offring vnto the Lorde, with the basket of vnleauened bread, & the Priest shall make his meate offring, and his drinke offring.

18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, & shal take the heare of the head of his consecration, and [i] put it in the fire, which is vnder the peace offring.

Act.21.24.

h In token that his vowe is ended.

i For ỹ heare, which was cõsecrate to the Lord, mpght not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, & a wafer vnleauened, & put them vpon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall * shake thẽ to and fro before the Lorde: this is an holy thing for ỹ Priest ‖ besides ỹ shakẽ breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

Exod.29.27.

‖ Or, with the breast.

21 This is the lawe of the Nazarite, which he hath vowed, [&] of his offring vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to ỹ vowe which he vowed, so shall he do after the lawe of his consecration.

k At the least he shall no chis if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] bieste the children of Israel, and say vnto them,

l That is, pray for them, Cꝛclus.36,17.

24 The Lorde bieste thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

m They shall pray in my name for them.

27 So they shall put my [m] Name vpon the children of Israel, & I will bieste them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the altar. 89 God speaketh to Moses from the Mercieate.

Exod.40.18.

NOwe when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anoynted them and sanctified them,

‖ Or, vessels.

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were ỹ princes of the tribes, who were ouer them that were nombred) offred,

‖ Or, captaines.

3 And brought their offering before the Lorde, sire [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offred them before the Tabernacle.

a Like hoyselitters to keep ỹ things, that were carped in them, from weather.

4 And the Lord spake vnto Moses, saying,

5 Take [these] of them, that they may be to doe the [b] seruice of the Tabernacle of the Cõgregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to cary things & stuffe in.

6 So Moses tooke ỹ charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their [c] office.

c For their vse to cary with.

8 And foure charets and eight oxen he gaue to ỹ sonnes of Merari according vnto their office, vnder the hande of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, [d] because the charge of the Sanctuarie belonged to them, [which] they did beare vpon [their] shoulders.

d The holy things of the Sanctuarie must be carped vpon their shoulders, and not vpon ỹ ore, chap.4.15.

10 ¶ The princes also offered in the [e] dedication for the altar in the day that it was anointed: then the princes offred their offring before the altar.

e That is, whē ỹ first sacrifice was offred thereupon by Aaron, Leuit. 9.1.

11 And the Lorde sayde vnto Moses, One prince one day, and another prince another day shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first daye did ‖ Nahshon the sonne of Amminadab of the tribe of Judah offer his offring.

‖ The offring of Nahshon.

13 And his offering [was] a siluer charger of an hundreth and thirty [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both ful of fine floure, mingled with oyle, for a * meate offring,

Leuit.2.1.

14 An [incense] cuppe of golde of ten [shekels,] full of incense,

15 A yong bullocke, a ramme, a lamb of a yeere olde for a burnt offring,

16 An hee goate for a sinne offring,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, and fiue lãbes of a yere old: this was the offring of Nahshõ ỹ sone of Ammunadab.

18 ¶ The second day ‖ Nethaneel, the

‖ The offring of Nethaneel,

sonne

sonne of Zuar, prince of [the tribe] of Issachar did offer:

19 Who offred for his offring a siluer charger of an hundreth and thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,

20 An [incense] cup of gold of ten [shekels,] full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

22 An hee goate for a sinne offring,

23 And for peace offrings, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the sonne of Zuar.

The offring of Eliab. 24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulun [offred.]

25 His offring [was] a siluer charger of an hundreth & thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

26 A golden [incense] cup of ten [shekels,] full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

28 An hee goate for a sinne offring,

29 And for peace offrings, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliab the sonne of Helon.

The offring of Elizur. 30 ¶ The fourth daye ‖ Elizur the sonne of Shedeur prince of the children of Reuben offred.

31 His offring [was] a siluer charger of an hundreth & thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

32 A golden [incense] cup of ten [shekels,] full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

34 An hee goate for a sinne offring,

35 And for a peace offring, two bullockes, fiue rams, fiue hee goates, and fiue lambes of a yere olde: this was the offring of Elizur the sonne of Shedeur.

The offring of Shelumiel. 36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon [offred.]

37 His offring [was] a siluer charger of an hundreth & thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

38 A golden [incense] cup of ten [shekels,] full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

40 An hee goate for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Shelumiel the sonne of Zurishaddai.

The offring of Eliasaph. 42 ¶ The first day ‖ Eliasaph ꝑ sonne of Deuel prince of ꝑ children of Gad [offred.]

43 His offring [was] a siluer charger of an hundreth and thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

44 A golden [incense] cup of ten [shekels] full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offring,

46 An hee goate for a sinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliasaph the sonne of Deuel.

The offring of Elishama. 48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim offred.

49 His offring [was] a siluer charger of an hundreth and thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

50 A golde [incense] cup of ten [shekels,] full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

52 An hee goate for a sinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Elishama ꝑ sonne of Ammiud.

The offring of Gamliel. 54 ¶ The eight day [offred] ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring [was] a siluer charger of an hundreth and thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

56 A golden [incense] cup of ten [shekels,] full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
58 An hee goate for a sinne offring,
59 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Gamliel ꝑ sonne of Pedazur.
60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin offred. ‖ The offring of Abidan.
61 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
62 A golden incense cup of ten shekels, full of incense,
63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.
66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of ꝑ children of Dan offred. ‖ The offring of Ahiezer.
67 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
68 A golden incense cup of ten shekels, full of incense,
69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
70 An hee goate for a sinne offring,
71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammishaddai.
72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran prince of the children of Asher offred. ‖ The offring of Pagiel, or Phegiel.
73 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuētie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
74 A golden incense cup of ten shekels, full of incense,
75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
76 An hee goate for a sinne offring,
77 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.
78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali offred. ‖ The offring of Ahira.
79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
80 A golden incense cup of ten shekels, full of incense,
81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
82 An hee goate for a sinne offring,
83 And for peace offrings two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahira, the sonne of Enan.
84 This was the [e] dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer boules, twelue incense cuppes of golde, [e] This was the offring of the princes, when Aarō did dedicate the Altar.
85 Euery charger, conteining an hundreth and thirtie shekels of siluer, and euery boule seuentie: all the siluer vessell conteined two thousand & foure hundreth shekels, after the shekel of the Sanctuarie.
86 Twelue incense cuppes of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuarie: all the golde of the incense cups was an hundreth and twēty shekels.
87 All the bullockes for the burnt offring were twelue bullockes, the rams twelue, the lambes of a yere old twelue, with their meate offrings, and twelue hee goates for a sinne offring.
88 And al the bullockes for the peace offrings were foure and twentie bullockes, the rams sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was [g] anoynted. [g] By Aaron.
89 And when Moses went into the [h] Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from ꝑ Mercyseate, that was vpon the Arke of the testimonie [i] betweene ꝑ two Cherubims, and he spake to him. [h] That is, the Sanctuarie. [i] According as he had promised, Exod. 25, 22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dimissed.

And

AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, & say vnto him, When thou lightest the lamps, the seuen lamps shall giue light toward the [a] forefront of the Candlesticke.
a To that part which is ouer against the Candlesticke, Exod.25.37.
3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lorde had commanded Moses.
4 And this was the worke of the Candlesticke, [euen] of golde beaten out with the hammer, both the shafte, & the floures thereof *was beaten out with the hammer: [b] according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.
Exod.25.18. b And not set together of diuers pieces.
5 ¶ And the Lorde spake vnto Moses, saying,
6 Take the Leuites from among the children of Israel, and purifie them.
7 And thus shalt thou doe vnto thē, When thou purifiest them, Sprinkle [c] water of purification vpon them, & let them shaue all their flesh, & wash their clothes: so they shalbe cleane.
c In Ebrewe it is called the water of sinne, because it is made to purge sinne, as chap. 19.9.
8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring.
9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregatiō of the children of Israel.
d That thou mayest do this in presence of them all.
10 Thou shalt bring the Leuites also before the Lord, and the [e] children of Israel shal put their handes vpon the Leuites.
e Meaning, certaine of the in the name of the whole.
11 And Aaron shal offer the Leuites before the Lorde, as a shake offring of þ children of Israel, that they may execute the seruice of the Lord.
12 And the Leuites shall put their hands vpon the heads of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou maiest make an atonement for the Leuites.
13 And thou shalt set the Leuites before Aaron and before his sonnes, & offer them as a shake offring to the Lord.
14 Thus thou shalt separate the Leuites from among þ children of Israel, and the Leuites shalbe *mine.
Chap.3.45.
15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, & thou shalt purifie them and offer them, as a shake offring.
16 For they are freely giuen *vnto me from among the children of Israel, for [f] such as open any Wombe: for al the first borne of the children of Israel haue I taken them vnto me.
Chap.3.9.
f That is, they that are the first borne.
17 *For all the first borne of the children of Israel are mine, both of man & of beast: since þ day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.
Exod.13.2. luke.2.23.
18 And I haue taken the Leuites for all the first borne of þ children of Israel,
19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the [g] children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague amōg the children of Israel, when þ children of Israel come neere vnto [h] þ Sanctuarie.
g Which seruice the Israelites should else do.
h Because the Leuites go in to the Sanctuarie in their name.
20 ¶ Then Moses and Aaron & all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had cōmanded Moses concerning the Leuites: so did the children of Israel vnto them.
21 So the Leuites were purified, & washed their clothes, and Aaron offred them as a shake offring before þ Lorde, and Aaron made an atonement for thē, to purifie them.
22 And after that, went the Leuites in to do their seruice in the Tabernacle of the congregation, [i] before Aaron and before his sonnes: as the Lord had commanded Moses cōcerning the Leuites, so they did vnto them.
i In their presence, to serue them.
23 ¶ And the Lord spake vnto Moses, saying,
24 This also [belongeth] to the Leuites: from fiue and twentie yeere olde and vpward, they shall go in, to execute [their] office in the seruice of the Tabernacle of the Congregation.
25 And after the age of fiftie yeere, they shall cease from executing the [k] office, and shall serue no more:
k Such office as was painful, as to beare burthens and such like.
26 But they shall minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no seruice: thus shalt thou do vnto the Leuites touching their charges.
l In singing Psalmes, instructing, counselling & keeping þ things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites though the wilderne.

And

AND ỹ Lorde spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the lande of Egypt, saying,

2 The childzen of Israel shall also celebzate the *Passeouer at the time appointed thereunto.

3 In the fourtẽth day of this moneth at *euen, ye shall keepe it in his due season: accozding to [a] all the ozdinances of it, and accozding to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the childzen of Israel, to celebzate ỹ Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euẽ in the wildernes of Sinai: accozding to all that the Lord had commanded Moses, so did the childzen of Israel.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, Wee are defiled by a dead man: wherfore are we kept backe that we may not [c] offer an offring vnto the Lorde in the time thereunto appointed among the childrẽ of Israel?

8 Then Moses said vnto thẽ, Stand still, and I will heare what the Lorde will commande concerning you.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the childzen of Israel, and say, If any among you, oz of your posteritie shalbe vncleane by the reason of a corps, oz bee in a long iourney, [d] he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and soure herbes shal they eate it.

12 They shall leaue none of it vnto the morning, * noz breake any bone of it: accozding to all the ozdinãce of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a [f] iourney, & is negligent to keepe the Passeouer, the same person shalbe cut off frõ his people: because he brought not the offring of the Lorde in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwel amõg you, & will keepe the Passeouer vnto the Lord, as the ozdinance of the Passeouer, and as the maner thereof is, so shall he do: *ye shall haue one lawe both foz the stranger, and foz him that was bozne in the same land.

15 ¶ * And whẽ the Tabernacle was was reared vp, a cloude couered ỹ Tabernacle, [namely] the Tabernacle of ỹ Testimonie: and at euen there was vpõ the Tabernacle, as the [g] appearance of fire vntill morning.

16 So it was all way: the cloude couered it [by daie,] and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the childzen of Israel iourneyed: and in the place where the cloude abode, there the childrẽ of Israel pitched their tents.

18 At the [h] cõmandement of the Lord the childzen of Israel iourneyed, and at the commandement of the Lorde they pitched: as long as ỹ cloude abode vpon the Tabernacle, * they lay still.

19 And when the cloude taried still vpon ỹ Tabernacle a long time, the childzen of Israel kept the [i] watch of the Lord, and iourneyed not.

20 So when the cloude abode [k] a few daies vpon the Tabernacle, they abode in their tents accozding to ỹ commandement of the Lord: foz they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euẽ vnto the morning, yet [if] the cloude was taken vp in the morning, then they iourneyed: whether by day oz by night the cloude was taken vp, then they iourneyed.

22 Oz if the cloude taried two daies oz a moneth, oz a yeere vpon the Tabernacle, abiding thereon, the childrẽ of Israel * abode stil, & iourneyed not: but whẽ it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lorde they iourneyed, keeping the watche of the Lorde at the commandement of the Lorde by the [k] hand of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are nombzed. 30 Hobab refuseth to go with Moses his sonne in lawe.

AND ỹ Lord spake vnto Moses, saying, Make thee two trumpets of siluer: of an [a] whole piece shalt thou make thẽ, ỹ thou maiest vse them

Exod.12.1. leuit.23.5. chap.28.16. deut.16.2.
Exod.12.6. deut.16.6.
a Euen in all pointes as the Lord hath instituted it.
b By touching a corps, oz being at the buriall.
c Oz celebzate the Passeouer the fourteenth day of the first moneth.
d And can not come where ỹ Tabernacle is when others keepe it.
e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them. Exod.12.46. iohn.19.36.
f When the Passeouer is celebzated.
‖ Or, punishment of his sinne.
Exod.40.34.
g Like a pillar: reade Exod.13.21.
h ¶ Who taught them what to do by ỹ cloude.
1.Cor.10.1.
i They waited when the Lord would signifie either their departure, oz their abode by the cloude.
k Vnder the charge and gouernment of Moses.
a Oz, of worke beaten out wt the hammer.

them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the princes, [or] heads ouer þ thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the [b] East part, shall go forwarde.

6 If ye blowe an alarme the seconde tyme, then the hoste of them that lie on the [c] Southside shall march: [for] they shall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall [d] blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when ye goe to warre in your lande against þ enemie that vexeth you, ye shal blowe an alarme with the trumpets, and ye shall bee remembred before the Lorde your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnes, & in your feast dayes, & in the beginning of your moneths, ye shal also blow þ trumpets ‖ ouer your burnt sacrifices, and ouer your peace offrings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the seconde yeere, in the seconde moneth, [and] in þ twentieth [day] of the moneth the cloud was take vp fro the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneys out of the desert of Sinai, and the cloude rested in þ wildernesse of Paran.

13 So they [f] first tooke their iourney at the commandement of the Lorde, by the hand of Moses.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: & * Nahshon the sonne of Amminadab [was] ouer his bande.

15 And ouer the bande of the tribe of the children of Issachar [was] Nethaneel the sonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun [was] Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing [g] the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band [was] Elizur the sonne of Shedeur.

19 And ouer the bande of the tribe of the children of Simeon [was] Shelumiel the sonne of Shurishaddai.

20 And ouer the bande of the tribe of the children of Gad [was] Eliasaph the sonne of Deuel.

21 The Kohathites also went forwarde and [h] bare the * Sanctuarie, and the [i] former [did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, & ouer his band [was] Elishama the sonne of Ammiud.

23 And ouer the bande of the tribe of the sonnes of Manasseh [was] Gamliel the sonne of Pedazur.

24 And ouer the bande of the tribe of the sonnes of Beniamin [was] Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: and ouer his band [was] Ahiezer the sonne of Ammishaddai.

26 And ouer the bande of the tribe of the children of Asher [was] Pagiel the sonne of Ocran.

27 And ouer the bande of the tribe of the children of Naphtali [was] Ahira the sonne of Enan.

28 [l] These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto [m] Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We go vnto the place, of which the Lorde saide, I will giue it you: Come thou with vs, and we will do the good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not go: but I will depart to mine owne countrey, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou maiest be * our guide.

32 And if thou go with vs, what goodnes the Lorde shall shewe vnto vs, the same will we shewe vnto thee.

b That is, the hoste of Iudah and they that are vnder his ensigne.

c Meaning the hoste of Reuben.

d So that only the Priests must blowe the trumpets, so long as the priesthode lasted.

e When ye receiue that God hath remoued any plague.

‖ Or, when you offer burnt offrings.

‖ Or in keeping this order in their iourneys.

f Frō Sinai to Paran, Chap. 33.1.

Chap. 2.3.

Chap. 1.7.

g With all the appertinances thereof.

h Vpon their shoulders. Chap. 4.4.

i The Gerarites and Gershonites.

k Leauing none behinde nor any of the former that fainted in the way.

l This was þ order of their hoste whē they remoued.

m Some think that Reuel, Jethro, Hobab, and Keni were all one: Kymhi saith that Reuel was Jethroes father: so Hobab was Moses father in lawe. Looke Exod. 2.18. & 3.1. & 4.18. & 18.1. & Iudg. 4.11.

* Ebr. eyes vnto vs.

n Mount Sinai, or Horeb.

33 ¶ So they departed from þ mount of the Lorde, three dayes iourney: & the Arke of the couenant of the Lorde went before thẽ in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord [was] vpon them by day, when they went out of the campe.

35 And whẽ the Arke went forward, Moses said, *o Rise vp, Lord, & let thine enemies bee scattered, and let them that hate thee, flee before thee.

Psal.68.1,2. o Declare thy might and power.

36 And when it rested, hee saide, Returne, O Lord, to the ‡ many thousands of Israel.

‡Ebr. to the ten thousand thousands.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lorde droupeth the burden of Moses to seuentie of the Auncients. 31 The Lord sendeth quailes. 33 Their lust is punished.

‡Ebr. as iniust complainers. ‡Ebr. It was euill in the eares of the Lord. Psal.78.21.

WHen the people became ‡ murmurers, ‡ it displeased the Lord: and the Lorde heard it, therefore his wrath was kindled, and the fire of the Lorde burnt among them, and *consumed the vtmost part of the hoste.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place ‖ Taberah, because the fire of the Lorde burnt among them.

‖Or, burning.

a Which were of those strangers that came out of Egypt with them, Exo. 12.38.

4 ¶ And a number of a people that was among them, fell a lusting, and b turned awey, and the children of Israel also wept, and sayde, Who shall giue vs flesh to eate?

b From God.

5 We remember þ fish which wee did eate in Egypt for c nought, the cucumbers, and the pepons, & the leekes, and the onions, and the garlicke.

c For a small price, or good cheape.

6 But now our soule is d dried away, We can see nothing but this MAN.

d For þ greedy lust of the flesh.

Exod.16.31. wisd.16.20. psal.78.24. john.6.31.

7 (The MAN also was as * coriander seede, and his colour like the colour of e bdellium.

e Which is, a white pearle or precious stone.

8 The people went about and gathered it, and grounde it in milles, or beat it in mortars, & baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, & the wrath of the Lorde was grieuously kindled: also Moses was grieued.

11 And Moses sayde vnto the Lorde, Wherefore hast thou ‖ vexed thy seruant: and why haue I not founde f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

‖Or, euill intreated. f Or, wherein haue I displeased thee?

12 Haue I g conceiued all this people? or haue I begotten thẽ, that thou shouldest say vnto me, Carry thẽ in thy bosome (as a nurse beareth the sucking childe) vnto the h lande for the which thou swarest vnto their fathers?

g Am I their father, that none may heue the charge of them but I?

h Of Canaan promised by an othe to our fathers.

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto mee, saying, Giue vs flesh that wee may eate.

14 I am not able to beare al this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy i sight, kill me, that I behold not my miserie.

i I had rather die, then to see my griefe and miserie thus dayly increase by their rebellion.

16 ¶ Then the Lord saide vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, & gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: to thou shalt not beare it alone.

k I will distribute my Spirit among thẽ, as I haue done to thee.

18 Furthermore thou shalt saye vnto the people, l Be sanctified against to morowe, and ye shall eat flesh: for you haue wept in the eares of the Lorde, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore þ Lorde will giue you flesh, and ye shall eate.

l Prepare your selues that ye be not vncleane.

19 Yee shall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntil it come out at your nostrels, and bee lothsome vnto you, because yee haue m contemned the Lord, which is n among you, & haue wept before him, saying, Why came wee hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meete for you.

n Who leadeth & gouerneth you.

21 And Moses sayde, Sixe hundreth thousande footemen [are there] of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whome I haue the charge.

22 Shal the sheepe and the beeues be slaine for them, to find them? either shal al the fish of the sea be gathered together for

for them to suffice them?

23 And the Lorde saide vnto Moses, Is * the Lordes hand shortened? thou shalt see nowe whether my worde shall come to passe vnto thee, or no.

Isa. 50.2. and 59.1.

24 ¶ So Moses went out, & told the people the words of the Lorde, & gathered seuentie men of ỹ Elders of ỹ people, and set thẽ round about ỹ Tabernacle.

25 Then the Lorde came downe in a cloude, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, & put it vpõ the seuentie Ancient men: & when the Spirit rested vpon them, then they prophecied, and did not p ceale.

‖ Or, separated, as verse. 17.

p From that day the Spirit of prophecie did not faile them.

26 But there remained two of ỹ men in the hoste: the name of the one [was] Eldad, & the name of the other Medad, and the Spirite rested vpon them, (for they were of thẽ that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and tolde Moses, and sayde, Eldad & Medad doe prophesie in the hoste.

28 And Iosh ua the sonne of Nun the seruant of Moses one of his q yong men, answered and sayde, My lorde Moses, forbid them.

q Or, a yong man whom he had chosen frõ his youth.

29 But Moses sayd vnto him, Enuiest thou for my sake? yea, wouldе God that all the Lordes people [were] Prophets, [and] that the Lorde would put his Spirit vpon them.

r Such blinde zeale was in ỹ Apostles, Marke 9.38. Luke. 9.49.

30 And Moses returned into ỹ hoste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lorde, and * brought quailes from the Sea, and let them fal vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and [they were] about two cubites aboue the earth.

Exod. 16.13. psal. 78.26, 27.

32 Then the people arose, al that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten f Homers ful, and they spread them abroade for their vse round about the hoste.

f Of Homer, reade Leuit. 27.16. also it signifieth an heape, as Ezec. 8.14. iudg. 15.16.

33 While the flesh was yet betweene their teeth, before it was chewed, euẽ the wrath of the Lord was kindled against the people, & the Lord * smote the people with an exceeding great plague.

Psalm. 78.31.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ Or, graues of lust.

35 From Kibroth-hattaauah ỹ people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is striken with leprosie, and healed at the prayer of Moses.

AFterwarde Miriam & Aaron ‖ spake against Moses, becaule of the woman of Ethiopia whom he had married, (for hee had married a a woman of Ethiopia)

‖ Or, murmured.

a Zipporah Moses wife was a Midianite, & because Midian bordered on Ethiopia, it is some time in ỹ Scripture cõprehended vnder this name. Eccles. 45.4.

2 And they said, What? hath ỹ Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lorde heard [this.]

3 (But Moses [was] a very *b meeke man, aboue all the men that were vpon the earth)

b And so bare with their grudgings, although hee knewe them.

4 And by and by the Lord sayde vnto Moses, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, & called Aaron and Miriam, and they both came forth.

6 And he said, Heare nowe my words, If there be a Prophet of ỹ Lord among you, I will be knowen to him by a c vision, [&] will speake vnto him by a dreame.

c These were the two ordinarie meanes.

7 My seruant Moses [is] not so, who is faithfull in d all mine house.

d In al Israel which was his Church. Exod. 33.11.

8 Vnto him will I speake *mouth to mouth, and by vision, and not in darke words, but he e shall see the similitude of the Lorde. Wherefore then were ye not afraide to speake against my seruant, [euen] against Moses?

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33.23.

9 Thus the Lorde was very angrie with them, and departed.

10 Also the cloude departed from the f Tabernacle: & behold, Miriam [was] leprous like snow: & Aaron looked vpon Miriam, and behold, she was leprous.

f From the doore of the Tabernacle,

11 Then Aaron saide vnto Moses, Alas, my lorde, I beseech thee, lay not the sinne vpon vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one g dead, of whom the flesh is halfe consumed, when hee commeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skinne.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her nowe.

14 ¶ And the Lord said vnto Moses, If her father had spit in her face, should she not haue bene ashamed seuen daies? let her bee * shut out of the hoste seuen

h In his displeasure.

Leuit. 13.46.

dayes, and after ſhe ſhalbe receiued.

15 So Miriam was ſhut out of ꝑ hoſte ſeuen dayes, & the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch ꝑ land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

THen afterward the people remoued from Hazeroth, and pitched in the wildernes of [a] Paran.

a That is, in Rithma, which was in Paran, Chap. 33. 18.

2 And the Lorde ſpake vnto Moſes, ſaying,

3 [b] Sende thou men out to ſearch the lande of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſende a man, [ſuch as are] all rulers among them.

b After the people had required it of Moſes, as it is in Deut. 1, 22, the Lord ſhake to Moſes ſo to doe.

4 Then Moſes ſent them out of the wildernes of Paran at the commandement of the Lorde: all thoſe men were ‖heads of the children of Iſrael.

‖Or, rulers.

5 Alſo their names are theſe: of ꝑ tribe of Reubē, Shammua ꝑ ſone of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Jephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Joſeph:

9 Of the tribe of Ephraim, ‖Oſhea the ſonne of Nun:

‖Or, Ioſhua.

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Joſeph, [to wit,] of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Uophſi:

16 Of the tribe of Gad, Geuel ꝑ ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun Iehoſhua.

c Which in nomber were twelue, according to the twelue tribes.

18 So Moſes ſent thē to ſpie out the land of Canaan, and ſaid vnto them, Go vp this way toward the South, and go vp into ‖the mountaines,

‖Or, high countrey.

19 And conſider ꝑ land what it is, & the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 Alſo what the lande [is] that they dwell in, whether it bee [d] good or bad: and what cities [they be,] ꝑ they dwel in, whether they dwell in tents, or in walled townes:

d Plentiful or barren.

21 And what the land [is:] whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land (for thē [was] the time of the firſt ripe grapes)

22 So they went vp, and ſearched out the land, frō the wildernes of [e] Zin vnto Rehob, to go to Hamath,

e Which was in the wilderneſs of Paran.

23 And they aſcended towarde the South, and came vnto Hebron, where were Ahiman, Shethai & Talmai, the ſonnes of [f] Anak. And Hebrō was built ſeuen yere before Zoan in Egypt.

f Which were a kinde of giants.

24 *Then they came to the riuer of Eſhcol, & cut downe thēce a branch with one cluſter of grapes, & they bare it vpō a barre betweene two, and [brought] of the pomegranates and of the figges.

g Declaring ꝑ antiquitie therof: alſo Abraham, Sara, Iſhak & Iaakob were buried there. Deut. 1. 24.

25 That place was called ꝑ ‖riuer Eſhcol, because of ꝑ cluſter of grapes, which the children of Iſrael cut downe thence.

‖Or, the valley of Eſhcol, that is, of grapes.

26 Then after fourtie daies, they turned againe from ſearching of the land.

27 And they went & came to Moſes & to Aaron and vnto al the Congregation of the children of Iſrael, in the wildernes of [h] Paran, to Kadeſh, and brought to them, & to all the Congregation tidings, and ſhewed them the fruite of the land.

h Called alſo Kadeſh-barnea.

28 And they tolde [i] him, and ſaid, We came vnto the lande whither thou haſt ſent vs, & ſurely it floweth with *milke and honie: and here is of the fruite of it.

i That is, Moſes. Exod. 33. 3.

29 Neuertheleſſe ꝑ people bee ſtrong that dwel in the land, and the cities [are] walled and exceeding great: and moreouer, we ſaw the [k] ſonnes of Anak there.

k Ahiman, Shethai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11, 21, 22.

30 The Amalekites dwel in ꝑ South-countrey, and the Hittites, and the Jebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Jorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſayde, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

‖Or, murmuring againſt Moſes.

32 But the men, that went vp wō him, ſaid, We be not able to go vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone through to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that we ſawe

l The giants were ſo cruel that they ſpoiled and killed one another, & thoſe ꝑ came to them.

sawe in it, are men of great stature.

34 For there we sawe giants, ꝑ sonnes of Anak, [which come] of the gyants, so that wee seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would have stoned Caleb and Ioshua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrarie to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cryed: and *the people wept that night,

a Such as were afraid at the report of the ten spies.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore nowe hath the Lorde brought vs into this land to fal vpon the sword: our wiues, and our children shal be a pray: were it not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And they said one to another, Let vs make a captaine & returne into Egypt.

5 Then Moses & Aaron c fell on their faces before all the assemblie of the Congregation of the children of Israel.

c Lamenting the people and praying for them.

6 *And Ioshua the sonne of Nun, and Caleb the sone of Iephunneh [two] of them that searched the lande, d rent their clothes,

Ecclus. 46.9. 1. mac. 2.56.

d For sorowe, hearing their blasphemie.

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a verie good land.

8 If the Lord loue vs, he will bring vs into this land, & giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neither feare ye the people of ꝑ land: for they are [but] e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

e We shall easily ouercome them.

10 And all the multitude said, f Stone them with stones: but the glory of the Lorde appeared in the Tabernacle of the Congregation, before all the children of Israel.

f This is the condition of them that would persuade in Gods cause, to bee persecuted of the multitude.

11 And the Lorde saide vnto Moses, How long will this people prouoke me, and how long will it be, ver they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence & destroy them, and will make thee a greater nation & mightier then they.

13 But Moses saide vnto the Lorde, *when the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

Exod. 32.12.

14 Then they shall say to the inhabitants of this land, ([for] they haue heard that thou, Lorde, art among this people, [and] that thou, Lord, art seene ꝑface to face, and that thy cloud standeth ouer them, and that thou *goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

ꝑEbr. eye to eye.

Exod. 13.21.

15 That thou wilt kill this people as g one man: so the heathen which haue heard the fame of thee, shall thus say,

g So that none shall escape.

16 Because the Lord was not *able to bring this people into the land, which he sware vnto them, therefore hath hee slaine them in the wildernes.

Deut. 9.28.

17 And nowe, I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

18 The Lord is *slowe to anger, and of great mercy, and *forgiuing iniquitie and sinne, but not making [the wicked] innocent, and *visiting the wickednes of the fathers vpon the children, in ꝑ third and fourth [generation:]

Exod. 34.6. psal. 103.8. Psal. 103.3.

Exod. 20.5. and 34.7.

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiuen this people, from Egypt, euen vntill nowe.

20 And the Lord said, I haue forgiuen h it, according to thy request.

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.

22 For all those mē which haue seene my glory, and my miracles which I did in Egypt, and in the wildernes, & haue tempted me this i ten times, & haue not obeyed my voyce,

i That is, sundrie times and often.

23 Certainly they shal not see ꝑ land, whereof I sware vnto their fathers: neither shal any that prouoke me, see it.

24 But my seruant *Caleb, because he had another k spirit, and hath followed me thil, euen him will I bring into the lande, whither hee went, and his seede shal inherite it.

Iosh. 14.6.

k A meeke and obedient spirit and not rebellious.

25 Now the Amalekites and the Canaanites l remaine in the valley: [wherefore] turne backe to morow, and get you into the m Wildernesse, by the way of the red Sea.

l And lye in waite for you.

m For I will not defend you.

26 ¶ After, the Lorde spake vnto Moses and to Aaron, saying,

27 *How long shal I suffer [this] wicked multitude to murmure against me?

Psal. 106.26.

I haue heard the murmurings of the
children of Israel, which they murmure
against me.

Chap.26.65. and 32.10.

28 Tell them, As *Iliue (saith ỹ Lord)
I will surely do vnto you, euen as yee
haue spoken in mine eares.

29 Your carkeyles shal fal in this wil-

Deut.1.35.

dernes, and all you that were *counted
through all your nombers, from twen-
tie yere old and aboue, which haue mur-
mured against me,

30 Ye shall not doubtles come into the

Gen.14.22.

lande, for the which I *lifted vp mine
hand, to make you dwell therein, saue
Caleb the sonne of Jephunneh, and Jo-
shua the sonne of Nun.

31 But your children, (which ye sayd
should be a pray) them will I bring in,
and they shall know the land which yee
haue refused:

32 But euen your carkeyles shall fall
in this wildernes,

n The word
signifieth, to be
shepherdes, or
to wander like
shepherds to
and fro.

33 And your children shal n wander in
the wildernes, fourtie yeeres, and shall
beare your o whoredomes, vntill your
carkeises be wasted in the wildernes.

o Your infide-
litie and diso-
bedience a-
gainst God.
Ezek.4.6.
Psal.95.10.

34 After the nomber of the dayes, in
the which ye searched out the land, [euē]
fourtie dayes, *euery day for a yere, shall
ye beare your iniquitie, for fourty yeres,
and ye p shall feele my breach of promise.

p Whether
my promes be
true or no.

35 I the Lord haue said, Certainly I
will do so to all this wicked compane,
that are gathered together against me:
[for] in this wildernes they shalbe con-
sumed, and there they shall die.

36 And the men which Moses had sent
to search the lande (which, when they
came againe, made all the people to mur-
mure against him, & brought vp a slan-
der vpon the land)

37 Euen those men that did bring vp

1. Cor.10.10. heb.3.10,17. iude,5.

that vile slander vpon the land, *shal die
by a plague before the Lord.

38 But Jothua the sonne of Nun, and
Caleb the sonne of Jephunneh, of those
men that went to search ỹ land, shal liue.

39 ¶ Then Moses told these sayings
vnto all the children of Israel, and the
people sorowed greatly.

Deut.1.41.

40 *And they rose vp early in the mor-
ning, and gate them vp into the top of
the mountaine, saying, Lo, we be ready,
to go vp to the place which the Lorde
hath promised: for we haue q sinned.

q They con-
fesse they sin-
ned by rebel-
ling against
God, but con-
sider not they
offended in go-
ing by without
Gods com-
maundement.

41 But Moses said, wherefore trans-
gresse ye thus the commāndement of the
Lord? it will not so come well to passe.

42 Go not vp (for the Lorde is not
among you) lest ye be ouerthrowen be-
fore your enemies.

43 For the Amalekites and the Ca-
naanites [are] there before you, and ye
shall fall by the swoord: for in as much as
ye are turned away from the Lord, the
Lord also will not be with you.

44 Yet they presumed r obstinately
to go vp to the top of the mountaine: but
the Arke of the couenant of the Lord, & r They could not be stayed by any meanes.
Moses departed not out of the campe.

45 Then the Amalekites & the Ca-
naanites, which dwelt in that moun-
taine, came downe & smote them, * and Deut.1.44.
consumed them vnto Hormah.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the lande of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lorde spake vnto
Moses, saying,

2 Speake vnto the childrē
of Israel, and say vnto thē,
*when ye be come into the, a lād of your Leuit.23.10.
habitations, which I giue vnto you, a Into the land of Canaan.

3 And wil make an offring by fire vn-
to the Lord, a burnt offring or a sacrifice
*|| to fulfill a vow, or a free offring, or in Leuit.22.21.
your feastes, to make a *swete sauour Or, separate.
vnto the Lord of the heard, or of ỹ flock. Exod,29.18.

4 Then * let him that offreth his of- Leuit.2.1.
fring vnto ỹ Lord, bring a meat offring
of a tenth deale of fine flower, mingled
with the fourth part of an b Hin of oyle. b Reade Exo. 29.40.

5 Also ỹ shalt prepare the fourth part
of an Hin of wine to be powred on alāde,
[appointed] for ỹ burnt offring or [any]
offring.

6 And for a ram, thou shalt for a meat
offring, prepare two tenth deales of fine
flower, mingled with the third part of
an Hin of oyle.

7 And for a c drinke offring, thou shalt c The liquour was so called, because it was powred on the thing that was offred.
offer the third part of an Hin of wine,
for a swete sauour vnto the Lord.

8 And when thou preparest a bullock
for a burnt offring, or for a sacrifice to ful-
fil a vow or a peace offring to the Lord,

9 Then let him offer with ỹ bullock a
meat offring of || three tēth deales of fine || Or, three Omers.
floure, mingled with half an Hin of oile.

10 And thou shalt bring for a drinke
offring halfe an Hin of wine, for an of-
fring made by fire of a swete sauour
vnto the Lord.

11 Thus shall it be done for a bullock,
or for a ram, or for a lambe, or for a kid. d Euery sacri-
fice of beastes must haue their meat offring & drinke offring, according to this proporti.

12 According to the nomber d that ye
prepare [to offer,] so shal ye doe to euery
one according to their nomber.

13 All

13 All that are borne of the countrey, shall doe these thinges thus, to offer an offring made by fire of sweet sauour vnto the Lorde.

14 And if a stranger soiourne with you, or whosoeuer bee among you in your generations, and will make an offring by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

Exod.12.49. chap.9.14.

15 *One ordinance [shall be] both for you of the Congregation, and also for the stranger that dwelleth [with you, euen] an ordinance for euer in your generations: as you are, so shall the stranger be before the Lorde.

16 One Lawe and one maner shall serue both for you and for the stranger that soiourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, when ye be come vnto the land, to the which I bring you,

19 And when ye shall eat of the bread of ỹ land, ye shall offer an heaue offring vnto the Lord.

20 Ye shall offer vp a cake of the first of your [c] dough for an heaue offring: as the heaue offring of the barne, so ye shal lift it vp.

c Which is made of the first corne ye gather. Leuit.23.14.

21 Of the first of your dough ye shall giue vnto the Lorde an heaue offring in your generations.

22 ¶ And if ye [f] haue erred, and not obserued all these cõmandemẽts, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 [Euen] all that the Lorde hath commanded you by the hand of Moses, from the first day ỹ the Lord commanded Moses, and hence forwarde among your generations:

24 And if so be ỹ ought be committed [g] ignorantly of the Congregation, thẽ all the Congregatiõ shal giue a bullocke for a burnt offring, for a sweet sauour vnto the Lord, with ỹ meate offring & drinke offring thereto, according to the* maner, and an hee goat for a sinne offring.

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation, Leuit 4.1.&c.

25 And the Priest shal make an atonement for al the Congregation of the children of Israel, & it shall be forgiuen thẽ: for it is ignorance: and they shall bring their offring for an offring made by fire vnto the Lorde, and their sinne offring before the Lord for their ignorance.

26 Then it shalbe forgiuen al the Cõgregation of the children of Israel, and the stranger that dwelleth among thẽ: for all the people [were] in ignorance.

27 ¶ *But if any one person sinne Leuit.4.27. through ignorance, then he shall bring a the goat of a yere old for a sinne offring.

28 And ỹ Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 He that is borne among the children of Israel, & the stranger that dwelleth aniong them, shall haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doth ought [†] presumptuously, whether he be borne in the lande, or a stranger, the same blasphemeth ỹ Lorde: therefore that person shalbe cut off from among his people,

† Ebr. with an hie hand: that is, in contempt of God.

31 Because he hath despised the word of the Lorde, and hath broken his commandement: that person shalbe vtterly cut off: his [h] iniquitie shalbe vpon him.

h He shall sustreine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered stickes vpon the Sabbath day.

33 And they that founde him gathering stickes, brought him vnto Moses & to Aaron, & vnto all the Congregation,

34 And they put him in* ward: for it Leuit.24.12. was not declared what should be done vnto him.

35 Then the Lorde sayde vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And al the Congregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lorde had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they* make them Deut.22.12. mat.23.5. fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ryband of blewe silke.

39 And ye shal haue the fringes, that whē ye looke vpon them, yee may remẽber all the cõmandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a [i] whoring:

i By leaning Gods commandements and following your owne fantasies.

40 That ye may remember and doe all my commaundements, and bee holy vnto your God.

41 I am the Lorde your God which brought you out of the land of Egypt, to be your God: I am ỹ Lorde your God.

CHAP.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perish. 41 The people the next day murmure. 49. 14700. are slaine for murmuring.

NOwe * Korah the sonne of Izhar, þ sonne of Kohath, the sonne of Leui ‖ wēt apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renoume,

3 Who gathered themselues together against Moses, and against Aaron, and saide vnto them, [a] [Ye take] to much vpon you, seeing al the Congregation is holy, [b] euery one of them, and the Lord [is] among thē: wherefore then lift ye your selues aboue þ Congregation of þ Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto al his companie, saying, To morow the Lord will shewe who is his, and who is holy, and who ought to approche neere vnto him: and whom hee hath [c] chosen, he will cause to come neere to him.

6 This do [therefore,] Take you censers, [both] Korah, & all his companie,

7 And put fire therein, & put incense in them before the Lorde to morowe: and the man whom the Lorde doeth chuse, the same shalbe holy: [d] [ye take] to much vpon you, ye sonnes of Leui.

8 Againe Moses saide vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you frō the multitude of Israel, to take you neere to him selfe, to do the seruice of the Tabernacle of the Lord, & to stande before the Congregatiō and to minister vnto them?

10 Hee hath also taken thee to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lorde: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to cal Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out [f] of a lande that floweth with milke & honie, to kill vs in the wildernesse, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke & honie, neither giuē vs inheritance of fields & vineyards: wilt thou put out the eyes of these men? We will not come vp.

15 Then Moses waxed very angrie, and said vnto the Lord, *Looke not vnto their offering: I haue not taken so much as an asse frō them, neither haue I hurt any of them.

16 And Moses saide vnto Korah, Be thou & all thy companie [h] before þ Lord: [both] thou, they, and Aaron to morow:

17 And take euery man his censer, and put incense in them, and bring yee euery man his censer before the Lorde, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stoode in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto þ doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from amōg this Congregatiō, that I may consume them at once.

22 And they fell vpon their faces and sayde, O God, þ God of þ spirits, ‖ [k] of all flesh, hath not one man [onely] sinned, & wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan & Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish [l] in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan & Abiram on euery side: and Dathan, & Abiram came out and stoode in the doore of their tentes with their wiues, and their sonnes, and their litle children.

Chap. 27. 3. ecclus. 45. 18. iude. 11.

‖ Or, tooke other with him.

‖ Or, before Moses.

Chap. 26. 9.

a Or, let it sufficse you: meaning, to haue abused them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To bee the Priest and to offer.

d He layeth þ same to their charge iustly, where with they wrongfully charged him.

e To serue in the Congregation, as in the verse before.

f Thus they spake cōtemptuously, preferring Egypt to Canaan.

g Wilt thou make them, þ searched the land, beleeue that they saw not þ which they saw. Gen. 44. 45.

h At the doore of the Tabernacle.

i All that were of their factiō.

‖ Or, of euery creature.

k Which them that haue committed so many sinnes.

28 And Moſes ſaide, Hereby ye ſhall
know that the Lord hath ſent me to do
all theſe workes: for [I haue] not [done
1 I haue not forged them of mine owne hyaine. them] of mine owne minde.

29 If theſe men die the comon death
of all men, or if they be viſited after the
viſitation of all men, the Lord hath not
ſent me.

m Or, ſhewe a ſtrange ſight. 30 But if the Lorde make m a newe
thing, and the earth open her mouth, &
ſwallowe them vp with all that they
haue, & they go downe quicke into ‖ n the
‖ Or, hell. n Or, deepe and darke places of ỹ earth. pit, then ye ſhall vnderſtande that theſe
men haue prouoked the Lord.

31 ¶ And aſſoone as he had made an
end of ſpeaking al theſe wordes, euen the
ground claue aſunder ỹ was vnder thē,

Chap.27.3. deut.11.6. pſal.106.17. 32 And the earth *opened her mouth,
and ſwallowed them vp, with their fa-
milies, and all the men that were with
Korah, and all their goods.

33 So they and all that they had,
went downe aliue into the pit, and the
earth couered them: ſo they periſhed
from among the Congregation.

34 And all Iſrael ỹ were about thē,
fled at the cry of them: for they ſaid, [Let
vs flee,] leaſt the earth ſwallowe vs vp.

35 ¶ But there came out a fire from the
Lord, and conſumed the two hundreth
and fiftie men that offred the incenſe.

36 ¶ And the Lorde ſpake vnto Mo-
ſes, ſaying,

37 Speake vnto Eleazar, the ſonne
of Aaron the Prieſt, that he take vp the
cenſers out of ỹ burning, & ſcatter the fire
beyond [ỹ altar: for they are halowed,

38 The cenſers, [I ſay,] of theſe ſin-
o Which were the occaſion of their owne death. ners, [that deſtroyed o them ſelues: and
let them make of them broade plates for
a couering of the altar: for they offered
them before the Lorde, therefore they
ſhalbe holy, and they ſhalbe p a ſigne vn-
p Of Gods iudgements againſt rebels. to the children of Iſrael.

39 Then Eleazar the Prieſt tooke the
braſen cenſers, which they, that were
burnt, had offred, & made broade plates
of them for a couering of the Altar.

40 [It is] a remembrance vnto the
childre of Iſrael, ỹ no ſtranger which is
not of the ſeede of Aaron, come neere to
offer incenſe before the Lord, that he be
q Who preſumed aboue his vocation. not like q Korah and his copanie, as the
Lord ſaid to him by the hand of Moſes.

41 ¶ But on the morow all the mul-
titude of the children of Iſrael murmu-
red againſt Moſes & againſt Aaron, ſay-
ing, Ye haue killed the people of ỹ Lord.

42 And whē the Congregation was
gathered againſt Moſes and againſt A-
aron, then they ‖ turned their faces to-
‖ Or, fled: to wit, Moſes and Aaron. warde the Tabernacle of the Congre-
gation: and beholde, the cloude couered
it, and the glory of the Lord appeared.

43 Then Moſes and Aaron were
come before the Tabernacle of the Con-
gregation.

44 ¶ And the Lorde ſpake vnto
Moſes, ſaying,

45 Get you vp frō among this Con-
gregation: for I will conſume them
quickely: then they fel vpon their faces.

46 And Moſes ſayde vnto Aaron,
Take the cenſer & put fire therein of the
r For it was not lawfull to take any other fire, but of the Altar of burnt offering, Leuit. 10.1. ·Altar, & put [therin] incenſe, & go quick-
ly vnto the Congregation, and make an
atonement for them: for there is wrath
gone out frō the Lord: ỹ plague is begū.

47 Then Aaron tooke as Moſes
commaunded him, and ranne into the
mids of the Congregation, and beholde,
the s plague was begun among the peo-
s God had be-gun to punish the people. ple, and hee put in incenſe, and made an
atonement for the people.

48 And when he ſtood betweene the
dead, and them that were aliue, the
t plague was ſtayed.
t God by-weh backe his hand and ceaſed to punish them.

49 So they died of this plague four-
tene thouſand & ſeuen hundreth, beſide
them ỹ died in the conſpiracie of Korah.

50 And Aarō went againe vnto Mo-
ſes before the doore of the Tabernacle
of the Congregation, and the plague
was ſtayed.

CHAP. XVII.

2 The twelue rodes of the twelue princes of the tribes of Iſrael. 8 Aarons rode budderth, and beareth bloſſoms. 10 For a teſtimonie againſt the rebellious people.

AND the Lorde ſpake vnto
a Moſes, ſaying,
a While he was in the doore of the Tabernacle.

2 Speake vnto the chil-
dren of Iſrael, and take of e-
uery one of them a rod, after the houſe
of their fathers, of al their princes acco-
ding to the familie of their fathers, [euē]
twelue rods: [and] thou ſhalt write euē-
ry mans name vpon his rod.

3 And write Aarons name vpon the
rod of Leui: for euery rod [ſhall be] for
the head of the houſe of their fathers.

4 And thou ſhalt put them in the
Tabernacle of the Congregation, before
[the Arke] of the Teſtimonie, where I
Exod.25.22. Will declare my ſelfe to you.

5 And the mans rodde, whome I
b chuſe, ſhall bloſſome: and I wil make
b To be the chiefe Prieſt. ceaſe frō me the grudgings of the childrē
of Iſrael, which grudge againſt you.

6 ¶ Thē Moſes ſpake vnto the chil-
dren

dre of Israel, and all their Princes gaue him a rodde, one rodde for euery Prince, according to the houses of their fathers, [euen] twelue roddes, and the rodde of
c Though Iosephs tribe was deuided into two in the distributio of the land, yet here it is but one, and Leui maketh a tribe.
c Aaron [was] among their rods.

7 And Moses layed the rods before the Lorde in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, behold, the rod of Aaron d for the house of Leui was budded, and brought foorth buddes, and brought foorth blossoms, and bare ripe almondes.
d To declare that God did chuse y house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpo them, and tooke euery man his rodde.

10 ¶ After, the Lorde sayde vnto Moses, *Bring Aarons rodde againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their e murmurings to cease from me, that they dye not.
Hebr. 9.4.
e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lorde had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Beholde, f We are dead, We perish, We are all lost:
f The Chalde texte describeth thus their murmuring: We die by the swoorde: the earth swaloweth vs vp, the pestilence doth consume vs.

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of y Lorde, shall dye: shall We be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenthes thereof to the Lord.

AND the Lord sayde vnto Aaron, Thou, and thy sonnes & fathers house with thee, shal beare a the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priestes office.
a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished,

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, & thy sonnes with thee [shal minister] before the Tabernacle of the Testimonie:

3 And they shall b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuarie, nor to the Altar, least they dye, both they and you:
b That is, the things, which are committed to thee: or, which thou dost inioyne them,

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come neere vnto you:
c Which was not of the tribe of Leui.

5 Therefore shall yee keepe y charge of the Sanctuarie, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue taken your brethren the Leuites from among the children of Israel, [which] as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.
Chap. 3. 45.

7 But thou, & thy sonnes with thee shall keepe your Priestes office for all thinges of the altar, & within the vaile: therefore shall yee serue: [for] I haue made your Priestes office ‖ an office of seruice: therefore the stranger that commeth neere, shalbe slaine.
‖ Or, a gift.

8 ¶ Againe the Lorde spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine d offrings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetuall ordinance.
d As the first fruite, first borne, and the tenthes.

9 This shalbe thine of the most holy things, [reserued] from the fire: all their offring, of all their meate offring, & of all their sinne offring, & of all their trespasse offring, which they bring vnto me, y shal be most holy vnto thee & to thy sonnes.
e That which was not burned, should be the Priestes.

10 In the most f holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee.
f That is, in the Sanctuarie, betweene the court & the Holiest of all,

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes & to thy g daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eate of it.
g Reade Leuit. 10. 14.

12 All the h fat of the oyle, & all the fat of the wine, and of y wheat, which they shall offer vnto the Lorde for their first fruites, I haue giuen them vnto thee.
h That is, the chiefest, or the best.

13 And the first ripe of all that is in their lande, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eate of it.

14 *Euery thing separate from the common vse in Israel, shalbe thine.
Leuit. 27. 28.

15 All that first openeth the *matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of y vncleane beast shalt thou redeeme.
Exod. 13. 2. and 22. 29. Leuit. 27. 26. chap. 3. 13.

16 And those y are to be redemed, shalt thou redeeme from y age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie,

Exod.30.13. leuit.27.25. chap.3.47. ezek.45.12.
Sanctuarie, which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate thalt thou not redeeme: [for] they are holie: thou thalt sprinkle their blood at the altar, and thou thalt burne their fatte: [it is] a sacrifice made by fire for a sweete sauour vnto the Lord.

Exod.29.26. leuit.7.30.
18 And the flesh of them shalbe thine, as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offrings of the holy things which the children of Israel shal offer vnto the Lord, haue I giuen thee, and thy sones, and thy daughters with thee, to be a duetie for euer: [it is] a perpetual couenant of salt before the Lord, to thee and to thy seede with thee.

k That is, sure stable, and inconuertible.

20 And the Lord said vnto Aaron, Thou shalt haue none inheritance in their lande, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

l Of Canaan. Deut.10.9. and 18.2. ioth.13.14,33 ezek.44.28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

m To serue therein: for the Leuites are put in their place.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

n If they faile in their office, they shalbe punished.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregatiō, and they shall beare their sinne: [it is] a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offring of that same for the Lord, [euen] the tenth part of the tithe.

o As acceptable as the fruite of your owne grounde or vineyard.

27 And your heaue offring shall be reckened vnto you, as the corne of the barne, or as the abundance of the wineprese.

28 So ye shall also offer an heaue offring vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offring to Aaron the Priest.

p Which ye haue receiued of the children of Israel.
q Reade vers. 12.

29 Ye shall offer of all your p gifts all the Lordes heaue offrings: of all the q fatte of the same [shall ye offer] the holy things thereof.

30 Therefore thou shalt say vnto them, when ye haue offred the fat thereof, then it shall bee counted vnto the Leuites, as the encrease of the corne flooze, or as the encrease of the wineprese.

r As is in the 11. verse.

31 And ye shall eate it in all r places, ye, and your houlholdes: for it is your wages for your seruice in the Tabernacle of the Congregation.

s Ye shall not be punished therefore.
t The offrings which the Israelites haue offred to God.

32 And ye shall s beare no sinne by the reason of it, when ye haue offred the fat of it: neither shall yee pollute the holy t things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the redde kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lorde spake to Moses, and to Aaron, saying,

a According to this lawe and ceremonie, ye shall sacrifice the red kowe.

2 a This is the ordinance of the law, which the Lorde hath commanded, saying, Speake vnto the children of Israel that they bring thee a redde kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

Heb.13.11.
b By another Priest.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

Heb.9.13.

4 Then shal Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

Exod,29.14. leuit.4.11,12.

5 And cause the kowe to be burnt in his sight: with her fat, and her flesh, & her blood, & her doung shall he burne [her.]

c Meaning Eleazar.
d The inferior Priest who killed her and burned her.
e Of the water of separation, because the ashes of the kowe were separate for their vncleannesse, were sprinkled therewith: made cleane, Chap. 8.7. It is also called holy water, because it was ordeined vnto an holy vse, chap.5.17.

6 Then shall the Priest take cedar wood, and hyssope and skarlet [lace,] & cast them in the midst of the fire where the kowe burneth.

7 Then shall the c Priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that d burneth her, shall wash his clothes in water, & wash his flesh in water, & be vncleane vntill euen.

9 And a man, [that is] cleane shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a e sprinkling water: it is a sinne offring.

10 Therefore

10 Therefore he that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

f With the sprinkling water.

12 He shall purifie him selfe f therewith the third day, and the seuenth day he shall be cleane: but if he purifie not him selfe the third day, then the seuenth day he shall not be cleane.

13 Who so euer toucheth the corps of any man that is dead, and purgeth not him selfe, defileth the Tabernacle of the Lorde, and that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shal be vncleane, and his vncleannesse [shall remaine] still vpon him.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This is the lawe, when a man dyeth in a tent, all that come into the tent, and al that is in the tent, shalbe vncleane seuen dayes,

15 And all the vessels that be open, which haue no ‡ couering fastened vpon them, shalbe vncleane.

‡ Ebr. a couering of cloth.

16 Also whosoeuer toucheth one that is slaine with a sworde in the fielde, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the h sinne offring, and i pure Water shall be put thereto in a vessell.

h Of the red kowe burnt for sinne.

i Water of the fountaine or riuer.

18 And a k cleane person shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon al the vessels, and on the persons that were therein, or vpon him that touched the bone, or the slaine, or the dead, or the graue.

k One of the Priests which is cleane.

19 And ℣ cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie himselfe the seuenth day, and l wash his clothes, and wash him selfe in water, and shalbe cleane at euen.

l Because he had bene among them that were vncleane: or els had touched the water, as verse 21.

20 But the man that is vncleane and purifieth not him selfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: [therefore] shall he be vncleane.

21 And it shalbe a perpetual lawe vnto the, that he that sprinkleth the sprinkling water, shall wash his clothes: also hee that toucheth ℣ sprinkling water, shalbe vncleane vntill euen.

22 And what so euer the vncleane person toucheth, shall be vncleane: and the person that toucheth m [him, shalbe vncleane vntill the euen.

m That is vncleane.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eleazar succeedeth.

IN the children of Israel came with the whole Congregation to ℣ desert of Zin in the first moneth, and the people abode at Kadesh: where b Miriam dyed, and was buryed there.

a This was fourtie yeeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregation, and they assembled thē selues against Moses and against Aaron.

c Another rebellion was in Rephidim, Exo. 17. and this was in Kadesh. Chap. 11, 33. Exod. 17, 2.

3 And the people chode with Moses, and spake, saying, Woulde God we had perished, * when our brethren dyed before the Lorde.

4 *Why haue ye thus brought the Congregation of the Lorde vnto this wildernesse, that [both] we, and our cattell should dye there?

5 Wherefore nowe haue ye made vs to come vp from Egypt, to bring vs into this miserable place, [which is] no place of seede, nor figges, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went frō the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 ¶ And ℣ Lord spake vnto Moses, saying,

8 Take the d rod, and gather thou e thy brother Aaron the Congregatiō together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

d Wherewith thou diddest miracles in Egypt, and diddest deuide the Sea.

9 Then Moses tooke the rod frō before the Lord, as he had cōmanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and [Moses] said vnto them, Heare now, ye rebels: c shall we bring you water out of this rocke?

e The punishment which followed hereof, declared ℣ Moses and Aaron beleeued not the Lords promises, as appeareth verse 12.

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out aboundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe ℣ Lord spake vnto Moses,

ses, and to Aaron, Because ye beleeued me not, to [f] sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into ỹ land which I haue giuen them.

f That the children of Israel should beleeue and acknowledge my power, and so honour me.

13 This is the water of [g] Meribah, because the children of Israel stroue with the Lord, & he [h] was sanctified in them.

g Or, strife, & contention, Chap. 27.14.

h By shewing him selfe almightie and maintaining his glorie.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of [i] Edom, [saying,] Thus saith thy brother Israel, Thou knowest all the trauaile that we haue had,

i Because Esaakob of Israel was Esaus brother, who was called Edom,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe through thy countrey: we will not goe through the fields nor ỹ vineyards, neither will we drinke of the water of the wells: we will go by ỹ ‖ kings way, and neither turne vnto the right hand nor to the left, vntil we be past thy borders.

‖ Or, hie way:

18 And Edom answered him, ‖ Thou shalt not passe by me, least I come out against thee with the sword.

‖ Or, come not.

19 Then ỹ children of Israel said vnto him, We will go by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will only (without any harme) go through on my feete.

20 He answered againe, Thou shalt not go through. Then ‖ Edom came out against him with much people, & with a mightie power.

‖ Or, the Edomites.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel [k] turned away from him.

k To passe by another way.

22 ¶ And when the children of Israel with all the Congregation departed frõ *Kadesh, they came vnto ỹ mount Hor.

Chap. 33.37.

23 And the Lorde spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shalbe [l] gathered vnto his people: for he shall not enter into ỹ land, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

l Reade Gen. 25.8.

‖ Or, rebelled.

‖ Or, strife.

25 Take *Aaron & Eleazar his sonne, and bring them vp into the mount Hor,

Chap. 33.38. deut. 32.50.

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shalbe gathered [to his fathers,] and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: *so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

Deut. 10.6. and 32.50.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel wept ‖ for Aaron thirtie dayes.

‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people, 24. 33 Sihon and Og are ouercome in battell.

Chap. 33.40

When *king Arad the Canaanite, which dwelt towarde the South, heard tel that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

a By that way which their spies, that searched the dangers, found to be most safe.

2 So Israel vowed a vowe vnto the Lord, & sayd, If thou wilt deliuer [and] giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lorde heard the voyce of Israel, and deliuered [them] the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ *Hormah.

‖ Or, destruction. Iudg. 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compasse the land of Edom: and the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deut. 2.5.

5 And the people spake against God and against Moses, [saying,] Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for [here is] neither bread nor water, and our soule *lotheth this light [c] bread.

Chap. 11.6.

c Meaning Manna, which they thought did not nourish. Wis. 16.1.5. 1. cor. 10.9.

6 *Wherefore the Lorde sent [d] fierie serpents among the people which stung the people: so that many of the people of Israel dyed.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses & sayd, We haue sinned: for we haue spoken against the Lorde, and against thee: pray to the Lorde, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lorde sayd vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

‖ Or, vpon a pole.

9 *So Moses made a serpent of brasse, and set it vp for a signe: and when a ser-

2. King. 18.4. iohn 3.14.

pent had bitten a man, then he looked to the serpent of brasse, and ‖liued.

‖Or, recouered.

10 *And the children of Israel departed thence, and pitched in Oboth.

Chap. 33. 43.

11 ¶And they departed from Oboth, & pitched ‖in Ije-abarim, in the wildernes, which is before Moab on ỳ Eastside.

‖Or, in the heaps of Abarim, or, hilles.

12 ¶They remoued thence, and pitched vpon the riuer of Zared.

13 ¶Thence they departed, and pitched on the other side of Arnon, which is in the wildernes, and commeth out of the coastes of the Amorites: (for Arnon [is] the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of e the battels of the Lord, ‖what thing he did in the red Sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

15 And [at] the streame of the riuers that goeth down to the dwelling of Ar, and lyeth vpon the border of Moab.

‖Or, God destroyed) Vaheb (the citie) with a whirle winde, and the valleis of Arnon.

16 ¶And from thence [they turned] to Beer: the same is the well where the Lord sayd vnto Moses, Assemble the people, and I will giue them water.

17 ¶Then Israel sang this song, ‖Rise vp well, f sing ye vnto it.

‖Or, Spring.

f Ye that receiue the commoditie thereof, giue prayse for it.

18 The princes digged this well, ỳ captaines of the people digged it, euen the g lawe giuer, with their staues. And from the wildernes [they came] to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with ỳ rod or staffe, which gaue water as a well that were deep digged.

19 ¶And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶And from Bamoth in the valley, that is in the plaine of Moab, to ỳ top of Pisgah that looketh toward Jeshimõ.

21 ¶Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 *Let me go through thy land: We wil not turne aside into ỳ fieldes, nor into the vineyards, neither drinke of the waters of the welles: we wil go by ỳ kings way, vntill we be past thy countrey.

Deut. 2. 26. iudg. 11. 19.

23 *But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Jahos, and fought against Israel.

Deut. 29. 7.

24 *But Israel smote him with the edge of the sword, & conquered his land, from Arnon vnto h Jabok, [euen] vnto the children of Ammon: for the border of the children of Ammon [was] strong.

Iosh. 12. 2. psal. 135. 11. amos 2. 9.

h The riuer.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the ‡ villages thereof.

i For the people were talle and strong like gyants, Deut. 2. 20.

‡ Ebr. daughters.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, [euen] vnto Arnon.

k For it if had bene the Moabites, ỳ Israelites might not haue possessed it, Deut. 2. 9.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For l a fire is gone out of Heshbon, [and] a flame from the citie of Sihon, and hath consumed Ar of the Moabites, [and] the lords of Bamoth in Arnon.

l Meaning, warre.

29 Woe be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters [to be] in captiuitie to Sihon the king of the Amorites.

m Chemoth was ỳ idole of the Moabites, 1. King. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and we haue destroied them vnto Nophah, which [reacheth] vnto Medeba.

‡ Ebr. light.

31 ¶Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, & they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶*And they turned and went vp towarde Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

Deut. 3. 1. & 29. 7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: *and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal. 135. 11.

35 They smote him therefore, & his sonnes, & all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lorde putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Jorden from Jericho.

a Being at Jericho, it was beyõd Jorden: but where the Israelites were, it was on this side.

2 ¶Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afrayd of the people, because they were many, and Moab ‖fretted against the children of Israel.

‖Or, was vexed

4 Therefore Moab sayde vnto the b elders of Midian, Now shal this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the fielde:

b Which were the heads and gouernours.

fielde: and Balak the sonne of Zippor [was] king of þ Moabites at that time.

Iosh.24.9. 5 *He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come nowe therefore, I pray thee, [and] curse me this people (for they are stronger then I) so it may be that I shal be able to smite them and to driue them out of the land: for I knowe that he, whome thou blessest, is blessed, and he whome thou curlest, shalbe cursed.

7 And the Elders of Moab, & the Elders of Midian departed, hauing d [the reward] of þ soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

d Thinking to bribe him to giftes to curse the Israelites.

8 Who answered them, Tarie here this night, & I wil giue you an answere, as the Lord shall say vnto me. So e the princes of Moab abode with Balaam.

e Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiectes to their king.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam sayd vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto me, [saying,]

11 Beholde, [there is] a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

f He warned him by a dreame, that he should not consent to the kings wicked request.

12 And God f sayd vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in þ morning, and sayd vnto the princes of Balak, Returne vnto your land: for the Lord hath

g Els he thewed him selfe willing, couetousnes had so blinded his heart.

refused to giue me leaue to go with you.

14 So the princes of Moab rose vp, and went vnto Balak, and sayde, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and sayd to him, Thus saith Balak þ sonne of Zippor, h Be not thou stayed, I pray thee, from comming vnto me.

h The wicked seeke by all meanes to further their naughtie enterprises, though they knowe that God is against them. Chap.24.13.

17 For I wil promote thee vnto great honour, and will doe whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and sayd vnto the seruants of Balak, * If Balak would giue me his house ful of siluer and golde, I can not go beyond the worde of the Lorde my God, to doe lesse or more.

19 But nowe I pray you, tarie here this night, that I may wit, what the Lord wil say vnto me more.

i Because he tempted God to require him contrary to his commaundement, his petition was granted, but it turned to his own condemnation.

20 And God came vnto Balaam by night, and sayde vnto him, If the men come to call thee, rise vp, [and] goe with them: but onely what thing I say vnto thee, that thalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he k went: and the Angel of the Lord stoode in the way to be against him, as he rode vpon his asse, & his two seruants [were] with him.

k Moued rather with couetousnes, then to obey God.

23 And * when the asse sawe the Angel of the Lord stand in the way, and his swoord drawen in his hand, the asse turned out of the way & went into the field, but Balaam smote the asse, to turne her into the way.

2.Per.2.16. iude 11.

24 l Againe the Angel of the Lorde stoode in a path of the vineyardes, [hauing] a wall on the one side, and a wall on the other.

l The second time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, & dasht Balaams foot against the wall: wherefore he smote her again.

26 Then the Angel of the Lord went further, & stood in a narow place, where was no way to turne, [either] to þ right hand, or to the left.

27 And when the asse saw the Angel of the Lorde, she ‖ lay downe vnder Balaam: therefore Balaam was verie wroth, and smote the asse with a staffe.

‖ Or, fell.

28 Then the Lord m opened þ mouth of the asse, and she sayd vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

m Gaue her power to speake.

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I would there were a swoorde in mine hand, for nowe would I kill thee.

30 And the asse sayde vnto Balaam, Am not I thine asse, which thou hast ridden vpon n since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? who sayd, Nay.

n Since thou hast bene my master.

31 And the Lord o opened the eyes of Balaam, and he sawe the Angel of the Lord standing in þ way with his swoord drawen in his hand: then he bowed himselfe, and fell flat on his face.

o For whose eyes the Lorde doth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord said vn-

to him, wherefore haſt thou nowe ſmitten thine aſſe three times? beholde, I came out to withſtande thee, becauſe [thy] p way is not ſtraight before me.

p Both thy heart is corrupt and thine enterpryſe wicked.

33 But the aſſe ſawe me, and turned fro me nowe three times: for els, if she had not turned fro me, ſurely I had euē nowe ſlaine thee, and ſaued her alyue.

34 Then Balaam ſayd vnto the Angel of the Lorde, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖againſt me: nowe therefore if it diſpleaſe thee, I will turne q home againe.

‖Or, before me, or to meet me.

‡Ebr. I will returne to me.

q Becauſe his heart was euill his charge was renewed, that he ſhould not pretend ignorance.

35 But the Angel ſaid vnto Balaam, Go with the men: but what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmoſt coaſt.

r Where the place where the Iſraelites camped.

37 Then Balak ſayd vnto Balaam, Did I not ſende for thee to call thee: wherefore cameſt thou not vnto me: am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I nowe ſay s any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

s Of my ſelfe I can ſpeake nothing: onely what God reuealeth, that will I utter ſeeme it good or bad.

39 So Balaam went with Balak, and they came into the citie of ‖Huzoth.

‖Or, of threes: or a populous citie.

40 Then Balak offred bullocks, and ſheepe, and ſent [thereof] to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, & brought him vp into the hie places of t Baal, that thence he might ſee the vtmoſt part of the people.

t Where the idol Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen Altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſayde vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullocks, & ſeuen rams.

2 And Balak did as Balaam ſayde, and u Balak & Balaam offred on [euery] altar a bullocke and a ramme.

u For among the Gentiles the kinges oft times vſed to ſacrifice, as did the Prieſts.

3 Then Balaam ſayde vnto Balak, Stand by the burnt offring, & I will go, if ſo be that the Lord will come [&] meete me: and whatſoeuer he ſheweth me, I will tell thee: ſo he ‖went forth alone.

‖Or, went vp hier.

4 And God x met Balaam, and [Balaam] ſayd vnto him, I haue prepared ſeuen altars, & haue offred vpon [euery] altar a bullocke and a ramme.

x Appeared vnto him.

5 And the Lorde y put an anſwere in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

y Taught him what to ſay.

6 So when he returned vnto him, lo, he ſtood by his burnt offring, he, and all the princes of Moab.

7 Then he vttered his [parable, & ſaid, Balak the king of Moab hath brought me from ‖Aram out of the mountaines of the eaſt, [ſaying,] Come, curſe Jaakob for my ſake: come, & z detеſt Iſrael.

‖Or, Syria.

z Cauſe that all men may hate and deteſt them.

8 Howe ſhall I curſe, where God hath not curſed? or howe ſhall I deteſt, [where] the Lord hath not deteſted?

9 For from the top of the rocks I did ſee him, & from the hilles I did beholde him: loe, the people ſhall dwell by them ſelues, and ſhall not be reckened among the a nations.

a But ſhall haue religion and lawes apart.

10 Who can tell the b duſt of Jaakob, and the nomber of the fourth part of Iſrael? Let me c dye the death of the righteous, & let my laſt end be like his.

b The infinite multitude as the duſt of the earth.

c The feare of Gods iudgements cauſed him to wiſh to be ioyned to ſ houſhold of Abrahame: thus ſ wicked haue their conſciences wounded when they conſider Gods iudgements.

11 Then Balak ſayd vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſayd, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah and built ſeuen altars, and offred a bullocke, and a ramme on [euery] altar.

‖Or, into the fielde of them that ſpied: to wit, leaſt the enemie ſhould approche.

15 After, he ſayd vnto Balak, Stand here by thy burnt offering, and I will meete [the Lord] yonder.

16 And the Lorde met Balaam, and *put an anſwere in his mouth, and ſayd, Go againe vnto Balak, and ſay thus.

* Chap. 22. 35.

17 And when he came to him, behold, he ſtood by his burnt offring, & the princes of Moab with him: ſo Balak ſayde vnto him, what hath the Lord ſayd?

18 And he vttered his parable, & ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 d God [is] not [as] man, that hee ſhould lye, neither [as] the ſonne of man that he ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

d Gods enemies are compelled to confeſſe that his gouernment is iuſt, conſtant, & without chāge or repentance.

20 Beholde, I haue receiued cōman-

dement

dement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Jaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the ioyfull ſhout of a king is among them.

22 God brought them out of Egypt: their ſtrength is as an vnicorne.

23 For there is no ſoothſaying in Jaakob, nor ſoothſaying in Iſrael: according to this time it ſhalbe ſaid of Jaakob and of Iſrael, what hath God wrought!

24 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till he eate of the praye, and till hee drinke the blood of the ſlaine.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, & ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

27 ¶ Againe Balak ſayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh towarde Jeſhimon.

29 Then Balaam ſayde vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rams.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ram on euery altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 Of the deſtruction of the Amalekites, and of the Kenites.

Then Balaam ſaw that it pleaſed the Lorde to bleſſe Iſrael, then he went not, as certaine times before, to ſet diuinations, but ſet his face towarde the wildernes.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 And hee vttered his parable, and ſayde, Balaam the ſonne of Beor hath ſayde, and the man, whoſe eyes were ſhut vp, hath ſaid,

4 Hee hath ſayde, which heard the wordes of God, and ſawe the viſion of the Almightie, and falling in a traunce had his eyes opened:

5 How goodly are thy tentes, O Jaakob, & thine habitatiõs, O Iſrael:

6 As the valleis are they ſtretched foorth, as gardens by the riuers ſide, as the aloe trees, which the Lord hath planted, as the cedars, beſide the waters.

7 The water droppeth out of his bucket, & his ſeede ſhalbe in many waters, and his king ſhalbe hier then Agag, and his kingdome ſhalbe exalted.

8 God brought him out of Egypt: his ſtrength ſhalbe as an vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them through with his arrowes.

9 He coucheth and lyeth downe as a yong lyon, & as a lyon: Who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and ſmote his hãds together: ſo Balak ſayde vnto Balaam, I ſent for thee to curſe mine enemies, and beholde, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lorde hath kept thee backe from honour.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſiluer and golde, I can not paſſe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lorde ſhall commaunde, that ſame will I ſpeake.

14 And nowe beholde, I go vnto my people: come, I will aduertiſe thee what this people ſhall do to thy folke in the later dayes.

15 And he vttered his parable, & ſayd, Balaã the ſonne of Beor hath ſaid, & the man whoſe eyes were ſhut vp, hath ſaid,

16 He hath ſaid that heard the wordes of God, and hath the knowledge of the moſt high, and ſawe the viſion of the Almightie, and falling in a traunce had his eyes opened:

17 I ſhal ſee him, but not now: I ſhal beholde him, but not neere: there ſhall come a ſtarre of Jaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the coaſtes of Moab, and deſtroy all the ſonnes of Sheth.

18 And Edom ſhalbe poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 Hee alſo that ſhall haue dominion ſhalbe of Jaakob, and ſhall deſtroye the remnant of the citie.

O iii. 20 ¶ And

1 They triſſiphe as victorious Kings ouer their enemies.

k Conſidering what God ſhal worke this time for the deliuerance of his people, all the worlde ſhall wonder.

l Thus ſ wicked imagine of God, that, that which hee hath not graunted in one place, he will do it in another.

Chap.23.3,15

a Where the Iſraelites camped.

Chap.23.7, 18.

b His eyes were ſhut vp before in reſpect of the cleare viſions which hee ſawe after: ſome reade, were open.

c Though hee laye as in a ſleepe yet the eyes of his minde were open.

6 a Or, tents.

d His proſperitie and poſſeſſitie ſhalbe very great.

e Which name was common to the kings of Amalek.

g Thus ſ wicked burne God when they can not compaſſe their wicked enterpriſes.

f In token of anger.

h Ebr. counſell.

h He gaue alſo wicked counſell to cauſe ſ Iſraelites to ſin, that thereby God might forſake them, Chap.31.16.

i Meaning, Chriſt.

k That is, the princes.

l He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

m Of the Sodomites.

dement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God [is] with him, and the ioyfull ſhout of a king [is] among them.

22 God brought them out of Egypt: their ſtrength [is] as an vnicorne.

23 For there is no ſoothſaying in Iaakob, nor ſoothſaying in Iſrael: according to this time it ſhalbe ſaid of Iaakob and of Iſrael, what hath God wrought!

24 Beholde, the people ſhall riſe vp as a lyon, and lift vp himſelfe as a yong lyon: hee ſhall not lye downe, till he eate of the praye, and till hee drinke the blood of the ſlaine.

25 ¶ Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, & ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

27 ¶ Againe Balak ſayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh towarde Ieſhmon.

29 Then Balaam ſayde vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rams.

30 And Balak did as Balaam had ſaid, and offred a bullocke and a ram on [euery] altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw it pleaſed the Lorde to bleſſe Iſrael, then he went not, as certaine times before, to ſet diuinations, but ſet his face towarde the wildernes.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 And hee bttered his parable, and ſayde, Balaam the ſonne of Beor hath ſayde, and the man, whoſe eyes were ſhut vp, hath ſaid,

4 Hee hath ſayde, which heard the wordes of God, and ſawe the viſion of the Almightie, and falling [in a traunce] had his eyes opened:

5 How goodly are thy tentes, O Iaakob, & thine habitatiõs, O Iſrael!

6 As the valleis, are they ſtretched foorth, as gardens by the riuers ſide, as the aloe trees, which the Lord hath planted, as the cedars, beſide the waters.

7 The water droppeth out of his bucket, & his ſeede [ſhalbe] in many waters, and his king ſhalbe hier then Agag, and his kingdome ſhalbe exalted.

8 God brought him out of Egypt: his ſtrength [ſhalbe] as an vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them thorough with his arrowes.

9 He coucheth [and] lyeth downe as a yong lyon, & as a lyon: Who ſhall ſtirre him vp? bleſſed is hee that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and ſmote his hãds together: ſo Balak ſayde vnto Balaam, I ſent for thee to curſe mine enemies, and beholde, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but loe, the Lorde hath kept thee backe from honour.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſiluer and golde, I can not paſſe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lorde ſhall commaunde, that ſame will I ſpeake.

14 And nowe beholde, I go vnto my people: come, I will aduertiſe thee what this people ſhall do to thy folke in the later dayes.

15 And he bttered his parable, & ſayd, Balaã the ſonne of Beor hath ſaid, & the man whoſe eyes were ſhut vp, hath ſaid,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt high, and ſawe the viſion of the Almightie, and falling [in a trance] had his eyes opened:

17 I ſhal ſee him, but not now: I ſhal beholde him, but not neere: there ſhall come a ſtarre of Iaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the coaſtes of Moab, and deſtroy all the ſonnes of Sheth.

18 And Edom ſhalbe poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 Hee alſo that ſhall haue dominion [ſhalbe] of Iaakob, and ſhall deſtroye the remnant of the citie.

O iii. 20 ¶ And

1 They triumphe as victorious Kings ouer their enemies.

k Conſidering what God ſhal worke this time for the deliuerance of his people, all the worlde ſhall wonder.

l That is, wicked imagine of God, that that which hee will not graunt in one place, he will do it in another.

Chap.23.3,15

a Where the Iſraelites campyed.

Chap.23.7, 18.

b His eyes were ſhut vp before in reſpect of the cleare viſions which hee ſawe after: ſome reade, were open.

c Though hee laye as in a ſleepe yet the eyes of his minde were open.

6 a Or, tents.

d His poſteritie and poſſeſſion ſhalbe very great.

e Which name was common to the kings of Amalek.

Gen.49.9.

f In token of anger.

g Thus the wicked but of God when they can not compaſſe their wicked enterpriſes.

14 †Ebr. counſell.

h He gaue alſo wicked counſell to cauſe the Iſraelites to ſin, that thereby God might forſake them, Chap.31.16.

i Meaning, Chriſt.

k That is, the princes.

l He ſhall ſubdue all that reſiſt: for of Sheth came Moab, and of Moab all the world.

m Of the Gentiles.

20 ¶ And when hee looked on Amalek, he vttered his parable, and saide, Amaleth [was] the n first of the nations: but his later ende [shall come] to destruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, & saide, Strong is thy dwelling place, and o put thy nest in the rocke.

22 Neuertheles, ‖ p Kenite shalbe spoiled vntil Asshur cary thee away captiue.

23 Againe he vttered his parable, and sayde, Alas, p who shall liue when God doeth this?

24 The ships also shall [come] from the coastes of q Chittim, and subdue Ashur, and shall subdue Eber, and r he also [shall come] to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

n The Amalekites first made warre against Israel, as ch. 14.45.

‖ Or, Midianites.

o Make thy selfe as strong as thou canst.

‖ Or, thou Kain shalt.

p Some read, Oh, who shall not perish, when the enemie, that is, Antichrist, shal see himselfe vp as God?

q The Grecians and Romanes.

r Meaning Eber, or the Iewes, for rebelling against God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commaundeth to kill the Midianites.

NOw whiles Israel abode in *Shittim, the people began to commit whoredome with the a daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, & the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord saide vnto Moses, *Take all the heades of the people, and hang them vp ‖ before the Lord c against the sunne, p the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his d men that were ioyned with Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 *And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, he rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand.

8 And followed the man of Israel into the tent, & thrust them both through: [to wit,] the man of Israel, and the woman, ‖ through her belly: so the plague ceased from the children of Israel.

9 *And there dyed in that plague, foure and twentie thousand. 1.Cor.10.8.

10 Then the Lorde spake vnto Moses, saying,

11 *Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he f was zelous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie. Psal.106.30.

f He was zelous to maintein my glory.

12 Wherefore say [to him,] Behold, *I giue vnto him my couenant of peace, Ecclus.45.24.

13 And hee shall haue it, and his seede after him, [euen] the couenant of the Priestes office for euer, because hee was zelous for his God, and hath made an g atonement for the children of Israel. 1.mac.2.54.

g He hath pacified Gods wrath.

14 And p name of the Israelite [thus] slaine, which was killed with the Midianitish woman, [was] Zimri the sonne of Salu, prince ‡ of the familie of the Simeonites.

‡ Ebr. of the house of the father.

15 And the name of the Midianitish woman, that was slaine, [was] Cozbi the daughter of Zur, who [was] head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lorde spake vnto Moses, saying,

17 *Vexe p Midianites, & smite them: Chap.31.2.

18 For they trouble you with their h wyles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

h Causing you to comit both corporall and spirituall fornication by Balaams counsel, Chap.31.16. reuel.2.14.

CHAP. XXVI.

2 The Lord commaundeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue, 57 The Leuites and their families. 64 None of them, that were numbred in Sinai, go into Canaan saue Caleb and Iohsua.

AND so after the a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the nomber of all the Congregation of the children of Israel *from twentie yeere olde and aboue throughout their fathers houses, all that goe forth to warre in Israel. Chap.1.3.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden [b toward] Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere olde and aboue [ye shall nomber the people,] as the *Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt. Chap.1.1.

5 ¶ Reuben the first borne of Israel: the children of Israel, [were:] Hanoch, [of whom came] the familie of the Hanochites, Gen.46.8. exod.6.14. 1.chro.5.1.

i Reuben.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor. Deut.4.3. iosh.22.17.

‖ Or, to the Lord.

c Openly in the light of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. Psal.106.30. 1.macca.2.54.

‖ Or, iaueling.

‖ Or, in her tent. Chal. and Greek. in her secrets.

Hanochites, [and] of Pallu the familie of the Palluites:

6 Of Hesron, the familie of the Hesronites: of Carmi, ꝑ familie of ꝑ Carmites.

7 These are ꝑ families of the Reubenites: & they were in nomber three and fourty thousand, seuen hundreth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, & [*] stroue against Moses and against Aaron in [c] the assemblie of Korah, when they stroue against the Lord.

Chap.16.2.

c In that rebellion where of Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Cõgregation dyed, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe:

d That is, for an example ꝑ other should not murmure and rebell against Gods ministers.

11 Notwithstanding, [all] the sonnes of Korah dyed not.

12 ¶ And the children of [†] Simeon after their families [were:] Nemuel, [of whom came] the familie of the Nemuelites: of Jamin, the familie of the Jamnites: of Jachin, the familie of the Jachinites:

† Simeon.

13 Of Zerah, ꝑ family of ꝑ Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousande and two hundreth.

15 ¶ The sonnes of [†] Gad after their families [were:] Zephon, [of whom came] the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

† Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, ꝑ family of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their nombers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of [†] Judah, Er and Onan: but Er and Onan dyed in the land of [e] Canaan.

† Judah.

e Before Jaakob went into Egypt, Gen. 38.3.7.10. and 46.12.

20 So were the sonnes of Judah after their families: of Shelah [came] the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the sonnes of [*] Pharez [were:] of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

Gen.46.12.

22 These are the families of Judah, after their nombers, seuentie and fiue thousand and fiue hundreth.

23 ¶ The sonnes of [†] Jssachar, after their families [were:] Tola, [of whome came] the familie of the Tolaites: of Pua, the familie of the Punites:

† Jssachar.

24 Of Jashub, the familie of the Jashubites: of Shimron, the familie of the Shimronites.

25 These are ꝑ families of Jssachar, after their nombers, three score & foure thousand and three hundreth.

26 ¶ The sonnes of [†] Zebulun, after their families [were:] of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

† Zebulun.

27 These are the families of the Zebulunites, after their nombers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families [were] [†] Manasseh & Ephraim.

† Manasseh.

29 The sonnes of Manasseh [were:] of [*] Machir, ꝑ familie of the Machirites: and Machir begate Gilead: of Gilead [came] the familie of the Gileadites.

Ios.17.1.

30 These are the sonnes of Gilead: [of] Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And [*] Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah and Tirzah.

Chap.27.1.

34 These are the families of Manasseh, & the nomber of them, two and fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of [†] Ephraim after their families: of Shuthelah [came] the familie of Shuthalhites: of Becher, the familie of the Bachites: of Tahan, the familie of the Tahanites.

† Ephraim.

36 And these are ꝑ sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their nombers, two and thirtie thousand and fiue hundreth. these are the sonnes of Joseph after their families.

38 ¶ [These are] the sonnes of [†] Benjamin after their families: of Bela [came] the familie of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the familie of the Suphamites: of Hupham, the familie

of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: [of Ard came] the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their nombers, fiue & fourtie thousand and six hundreth.

† Dan. 42 ¶ These are the sonnes of † Dan after their families: of Shuham [came] the familie of þ Shuhamites: these are þ families of Dan after their households.

43 All the families of þ Shuhamites [were] after their nombers, three score and foure thousand, and foure hundreth.

† Asher. 44 ¶ The sonnes of † Asher after their families [were:] of Jimnah, the familie of the Jimnites: of Jisui, the familie of the Jsuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah [were,] of Heber the familie of þ Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher [was] Sarah.

47 These are þ families of the sonnes of Asher after their nombers, three and fiftie thousand and foure hundreth.

† Naphtali. 48 ¶ The sonnes of † Naphtali after their families [were:] of Jahzeel, the families of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Jezer, the familie of the Jzrites: of Shillem, þ familie of the Shillemites.

50 These are the families of Naphtali according to their households, and their nomber, fiue and fourtie thousand and foure hundreth.

f This is the thirde time that they are nombred. 51 These are the f nombers of the children of Jsrael: sixe hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lorde spake vnto Moses, saying,

53 Vnto these the land shalbe deuided for an inheritance, according to the nomber of ‖ names.

‖ Or, persons. Chap. 33. 54. 54 *To many thou shalt giue the more inheritance, & to few thou shalt giue lesse inheritance: to euery one according to his nomber shalbe giuen his inheritance.

Iosh. 11. 23. and 14. 2. 55 Notwithstanding, the land shalbe *deuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be deuided betweene many and fewe.

Exod. 6. vers. 16, 17, 18. 19. 57 ¶ *These also [are] the nombers of the Leuites, after their families: of Gershon [came] the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: And Kohath begate Amram.

59 And Amrams wife was called *Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister. Exod. 2. 2. and 6. 20.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Jthamar.

61 *And Nadab & Abihu died, because they offred strange fire before the Lord. Leuit. 10. 2. chap. 3. 4. 1. chro. 24. 2.

62 And their nombers were three and twentie thousand, all males from a moneth olde & aboue: for they were not nombred among the children of Jsrael, because there was none inheritãce giuen them among the children of Jsrael.

63 ¶ These are the nombers of Moses and Eleazar the Priest which nombred the childrẽ of Jsrael in the plaine of Moab, nere Jorden, [toward] Jericho.

64 And among these there was not a mã of them, whom Moses & Aaron the Priest nombred, when they told the children of Jsrael in þ wildernes of Sinai. g Wherein appeareth the great power of God, that so wonderfully increased his people.

65 For the Lord said of them, *They shall die in the wildernes: so there was not left a man of them, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun. Chap. 14. 28. 29. 1. cor. 10. 5, 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his steade.

Then came the daughters of *Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of þ familie of Manasseh, the sonne of Joseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah) Chap. 26. 33. and 36. 11. Iosh. 17. 3.

2 And stood before Moses, and before Eleazar the Priest, & before the Princes, and all the assemblie, at the doore of the Tabernacle of the Cõgregation, saying,

3 Our father *dyed in the wildernes, and he was not among the assemblie of them that were assembled against the Lorde in the companie of Korah, but dyed Chap. 14. 35. and 26. 64, 65.

dyed in his a sinne, and had no sonnes.

4 Wherfore should ỹ name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

6 And the Lorde spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

10 And if he haue no brethrē, ye shal giue his inheritance vnto his fathers brethrē.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and [this] shall be vnto the children of Israel a lawe of c iudgement, as the Lord hath commanded Moses.

12 ¶ Againe the Lorde said vnto Moses, *Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, *as Aaron thy brother was gathered.

14 For ye were * disobedient vnto my word in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of ‖ Meribah in Kadesh in the wildernes of Zin.

15 ¶ Then Moses spake vnto ỹ Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man ouer the Congregation,

17 Who may e go out & in before them, and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.

18 And the Lorde saide vnto Moses, Take thee Iosua the sonne of Nun, in whom is ỹ Spirit, and f put thine hands vpon him,

19 And set him before Eleazar ỹ Priest, and before all the Congregation, & giue him a charge in their sight.

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shal aske counsell for him * by the h iudgement of Urim before the Lord: at his word they shall go out, and at his word they shal come in, [both] he, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lorde had commanded him, and he tooke Iosua, and set him before Eleazar ỹ Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a i charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeouer. 26 Of the first fruits.

AND ỹ Lorde spake vnto Moses, saying,

2 Command the children of Israel, & say vnto them, Ye shall obserue to offer vnto me in their due season mine offring [and] a my bread, for my sacrifices made by fire for a sweete sauour vnto me.

3 Also thou shalt say vnto them, *This is the offring made by fire which ye shal offer vnto the Lorde, two lambes of a yeere olde without spot, dayly, for a continuall burnt offring.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 *And the tenth part of an Ephah of fine floure for a * meate offring mingled with the fourth part of an Hin of beaten oyle.

6 [This shal be] a daily burnt offring, as was made in the mount Sinai for a sweete sauour: [it is] a sacrifice made by fire vnto the Lord.

7 And the drinke offring thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offring of the morning, & as the drinke offring thereof shalt thou prepare [this b for] an offring made by fire of sweete sauour vnto the Lord.

9 ¶ But on the Sabbath day [ye shal offer] two lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offring thereof.

10 [This is] the burnt offring of euery Sabbath, beside the c continual burnt offring,

a Accoyding as all men dye, forasmuch as they are sinners.

b That is, their matter to be iudged, to know what he shoulde determine, as he did all hard matters.

c Meaning an ordinance to indge by.

Deut. 32.49.

Chap. 20.24.

Chap. 20.12.

Exod. 17.7.

‖ Or, strife.

d Who as he hath created, so he gouerneth ỹ hearts of all men.

e That is, gouerne them & do his ductie, as 2. Chro. 1, 10.

f And so appoynt him gouernour.

g Commend him to the people as meete for the office & appointed by God.

h According to his office: signifying that ỹ ciuil magistrat coulde execute nothing but that which he knew to be the will of God.

i Howe he should gouerne himselfe in his office.

a By bread, he meaneth all manner of sacrifice.

Exod. 29.38.

Exod. 16.36.

Leuit. 2.1.

Exod. 29.40.

b The meate offring and drinke offring of the euening sacrifice.

c Of the measure Ephah.

d Which was offred euery day at morning and at euening.

fring,and drinke offring thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lord, two yong bullockes, & a ram, and seuen lambes of a yeere olde, without spot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, & two tenth deales of fine floure for a meat offring, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offring vnto one lambe: for a burnt offring of sweete sauour: [it is] an offring made by fire vnto the Lord.

c That is, the wine that shall be powred vpon the sacrifice.

14 And their c drinke offrings shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offring vnto the Lorde shalbe prepared, besides the continuall burnt offring, & his drinke offring.

Exod. 12.18. & 23.15. Leuit. 23.5.

16 *Also the fourtenth day of the first moneth [is] the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

Leuit. 23.7.

18 In the * first day [shalbe] an holy

f Or, solemne assemblie.

f conuocation, ye shal do no seruile worke [therein.]

19 But ye shall offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offring [shalbe] of fine floure mingled with oile: three tenth deales shal ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, [euen] for the seuen lambes.

22 And an hee goat for a sinne offring, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the

‡Ebr. bread.

‡ maneteyning of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offring thereof.

25 And in the seuenth day ye shal haue an holy conuocation, [wherein] ye shall doe no seruile worke.

26 ¶ Also in þ day of your first fruites, when ye bring a newe meat offring vnto the Lord, according to g your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke [in it:]

g In counting seuen weekes from þ Passeouer to Whitsontide, as Leuit. 23.15.

27 But ye shall offer a burnt offring for a sweete sauour vnto the Lorde, two yong bullockes, a ram, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do [this] besides the continuall burnt offring, & his meat offring:)

‡Ebr. they shal be to you.

‡ see they be without blemish, with their drinke offrings.

CHAP. XXIX.

1 Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which cometh in the beginning of September, & part of October. Leuit. 23.24.

MOreouer, in the first [day] of the a seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke [therein:] it shalbe a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offring for a sweete sauour vnto the Lorde: one yong bullocke, one ramme, [and] seuen lambes of a yeere olde, without blemish.

3 And their meate offring [shalbe] of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

6 Beside the burnt offring of the b moneth, and his meat offring, and the continuall c burnt offring, and his meate offring and þ drinke offrings of the same, according to their maner, for a sweete sauour: [it is] a sacrifice made by fire vnto the Lord.

b Which must be offred in the beginning of euery moneth.

c Which is for morning and euening.

7 ¶ And ye shal haue in þ tenth [day] of the seuenth moneth, an holy d conuocation: and ye shall humble your soules, [and] shall not doe any worke [therein:]

Leuit. 16.30, 31. & 23.27.

d Which is the feast of reconciliation. Leuit. 16.29.

8 But ye shal offer a burnt offring vnto þ Lord for a sweete sauour: one yong bullocke, a ram, & seuen lambes of a yeere olde: see they be without blemish.

9 And

9 And their meate offring shall be of fine floure mingled with oile, three tenth deales to a bullocke, [and] two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offring, (beside the sinne offring to make the atonement and the continuall [e] burnt offring and the meate offring thereof) and their drinke offrings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth ye shal haue an holy [f] conuocation: ye shall doe no seruile worke [therein,] but ye shall keepe a feast vnto the Lord seuen dayes.

f Meaning the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullocks, two rams, [and] fourtene lambes of a yeere olde: they shall be without blemish.

14 And their meate offring shall be of fine floure mingled with oile, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.

† The second day of the feast of Tabernacles.

17 ¶ And the [†] second day [ye shall offer] twelue yong bullocks, two rammes, fourtene lambes of a yeere olde without blemish,

18 With their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes, according to their nomber, after the maner,

19 And an hee goate for a sinne offring (beside the continuall burnt offring and his meat offring) & their drinke offrings.

† The third day.

20 ¶ Also [†] third day [ye shal offer] eleuen bullockes, two rams, & fourteene lambes of a yeere olde without blemish,

21 With their meate offring and their drinke offrings, for the bullocks, for the rams, and for [g] lambes after their nomber according to the [s] maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offring, beside the continuall burnt offring, & his meate offring and his drinke offring.

† The fourth day.

23 ¶ And [†] fourth day [ye shal offer] ten bullockes, two rams, [and] fourtene lambes of a yeere olde without blemish.

24 Their meate offring & their drinke offrings, for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

25 And an hee goat for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offring.

† The fifth day.

26 ¶ In the [†] fifth day also [ye shal offer] nine bullockes, two rammes, [and] fourtene lambes of a yeere old without blemish,

27 And their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

28 And an hee goat for a sinne offring, beside the continuall burnt offring, & his meate offring and his drinke offring.

† The first day.

29 ¶ And in [†] first day [ye shall offer] eight bullocks, two rams, [&] fourteene lambes of a yeere olde without blemish,

30 And their meate offring, and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

31 And an hee goate for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offrings.

† The seuenth day.

32 ¶ In the [†] seuenth day also [ye shall offer] seuen bullocks, two rams [&] fourtene lambes of a yere old without blemish,

33 And their meate offring and their drinke offrings for the bullocks, for the rams, and for the lambes according to their nomber, after their maner,

34 And an hee goat for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offring.

† The eighe day. Leuit. 23. 36.

35 ¶ In the [†] eight day, ye shall haue [*] a solemne assemblie: ye shall do no seruile worke [therein,]

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto [h] Lord, one bullock, one ram, [and] seuen lambes of a yeere olde without blemish,

37 Their meate offring & their drinke offrings for the bullocke, for [h] ram, and for the lambes according to their nomber, after the maner,

38 And an hee goate for a sinne offring, beside the continuall burnt offring, and his meate offring, & his drinke offring.

h Beside the sacrifices that you shall bring of offer of your owne mindes.

39 These things ye shall doe vnto the Lord in your feasts, beside your [h] vowes, and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings & for your peace offrings.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the mayde. 7 Of the wife. 10 Of the widowe, or diuorced.

Then

‡Ebr. Moses.

a Because they might declare them to the Israelites.

‡Ebr. his soule. ‡Ebr. violate his worde.

b For in so doing, he doeth approue her.

c By not approuing or cõsenting to her vowe.

d Either by oth, or solemne promes.

e For she is in subiection of her husband, and can performe nothing without his consent.

f For they are not vnder the authoritie of the man.

g Her husband being aliue.

h To mortifie her selfe by abstinence, or other bodily exercises.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them but some day after, the sinne halbe imputed to him and not to her.

1 When Moses spake vnto the children of Israel according to all that the Lorde had commanded ‡him,

2 Moses also spake vnto the heades of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer voweth a vow vnto the Lorde, or sweareth an othe to binde him ‡selfe by a bonde, he shall not ‡breake his promes, [but] shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, & bind her selfe by a bond, [being] in her fathers house, in the time of her youth,

5 And her father heare her vowe and bonde, wherewith she hath bounde her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

6 But if her [c] father disalow her the same day that he heareth all her vowes and bondes, wherewith she hath bound her selfe, they shall not be of value, and the Lord wil forgiue her, because her father disalowed her.

7 And if she haue an husband when she voweth or [d] pronounceth [ought] with her lippes, wherewith she bindeth her selfe,

8 If her husband heard it, & holdeth his peace concerning her, the same day he heareth it, then her vowe shal stand, and her bonds wherewith shee bindeth her selfe shall stand in effect.

9 But if her husband disalow her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lippes, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith she hath bounde her selfe) shall stand in [f] effect with her.

11 And if she vowed in her husbandes [g] house, or bound her self streightly with an othe,

12 And her husband hath heard it, and held his peace at her, not disalowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled the, the same day that he heard them, nothing that proceeded out of her lips concerning her vowes or concerning [h] her bonds, shall stand in effect: [for] her husband hath disanulled them: and the Lord will forgiue her.

[h] Ebr. the bõds of her soule.

14 [So] euery vowe, and euery othe [or] bond, [made] to [h] humble the soule her husband may stablish it, or her husband may breake it.

15 But if her husband holde his peace concerning her from [i] day to day, then he stablisheth all her vowes and all her bondes which she hath made: her hath cõfirmed them because he held his peace concerning her the same day that hee heard [them.]

16 But if he [k] breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, [and] betweene the father and his daughter, [being] yong in her fathers house.

CHAP. XXXI.

8 Five Kings of Midian and Balaam are slaine, 18 Onely the maides are reserued aliue, 27 The pray is equally deuided, 49 A present giuen of Israel.

1 And the Lorde spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, [and] afterward shalt thou be gathered vnto thy people. *Chap. 25. 17. Chap. 27. 13.

3 And Moses spake to the people, saying, Harneste some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the [b] thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, [euen] a thousand of euery tribe, & [sent] [c] them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow [were] in his hand.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

7 And they warred against Midian, as the Lorde had commanded Moses, and slue all the males.

8 They slue also the kings of Midian among them that were slaine: *Evi and Rekem, and Zur, & Hur and Reba fiue kings of Midian, and they slue Balaam the sonne of Beor with the sword:

*Iosh. 13. 21.

c The false prophet who gaue counsell vnto Balac to cause the Israelites to offende their God.

9 But the children of Israel tooke the women

Women of Midian priſoners, and their children, and ſpoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖Or, palaces and gorgeous buildings.

11 And they tooke all the ſpoyle and all the praye [both] of men & beaſtes.

12 And they brought the [d] captiues and that which they had taken, and the ſpoyle vnto Moſes and to Eleazar the Prieſt, & vnto the Congregation of the children of Iſrael, into the campe in the plaine of Moab, which was by Iorden [toward] Iericho.

d As the women and litle children.

13 ¶ Then Moſes & Eleazar ỹ Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angrie with the captaines of the hoſte, with the captaines ouer thouſands, and captaines ouer hundreds, which came from the warre and battel.

15 And Moſes ſaid vnto them, what- e As though he ſayd, We ought to haue ſpared none. Chap.25.2. 2.Pet.2.15. haue ye ſaued all the [e] women?

16 Behold, *theſe cauſed the children of Iſrael through the *counſell of Balaam to commit a treſpaſſe againſt the Lorde, [f] as concerning Peor, and there came a plague among the Congregation of the Lord.

f For worſhipping of Peor.

17 Now therefore, *ſlay all the males among the [g] children, and kill all the women that haue knowen man by carnall copulation.

Iudg.21.11.

g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe alive for your ſelues.

19 And ye ſhall remaine without the hoſte ſeuen dayes, all that haue killed any perſon, * & all that haue touched any dead, [&] purifie both your ſelues & your priſoners the third day and the ſeuenth.

Chap.19.11.

20 Alſo ye ſhall purifie euery garment and all that is made of ſkins and all worke of goates heare, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſayd vnto the men of warre, which went to the battel, This is the ordinance ‖ of the law which the Lord * commanded Moſes.

‖Or, conteined in the lawe. Chap.19.12.

22 As for golde, & ſiluer, braſſe, yron, tinne, and lead:

23 [Euen] all that may abide the fire, ye ſhall make it go through the fire, and it ſhalbe cleane: yet, it ſhalbe [h] purified with * the water of purification: and all that ſuffreth not the fire, ye ſhal cauſe to paſſe by the [i] water.

h The third day, and before it be molten. Chap.19.9.

i It ſhalbe waſhed.

24 Ye ſhall waſh alſo your clothes the ſeuenth day, & ye ſhalbe cleane: and afterward ye ſhall come into the hoſte.

25 ¶ And the Lord ſpake vnto Moſes, ſaying,

26 Take the ſumme of the praye that was taken, [both] of perſons and of cattel, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And deuide the praye [l] betweene the ſouldiers that went to the warre, and all the Congregation.

l The praye is firſt deuided equally among all.

28 And thou ſhalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one perſon of fiue hundreth, [both] of the perſons, & of the beeues, & of the aſſes, and of the ſheepe.

k Of the praye that falleth to the ſouldiers.

29 Ye ſhall take it of their halfe and giue it vnto Eleazar the Prieſt, [as] an heaue offring of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take [l] one, taken out of fiftie, [both] of the perſons, of the beeues, of the aſſes, and of the ſheepe, [euen] of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue ỹ charge of the Tabernacle of the Lord.

l The Iſraelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the ſouldiers, one of euery fiue hundreth.

31 And Moſes & Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, [to wit,] the reſt of the praye which the men of warre had ſpoyled, was ſixe hundreth ſeuentie and fiue thouſand ſheepe,

33 And ſeuentie and two thouſande beeues,

34 And three ſcore and one thouſand aſſes,

35 And two & thirtie thouſand perſons in all, of women that had [*] lyen by no man.

‡ Ebr. not knowen the bed of man.

36 And the halfe, [to wit,] the part of them that went out to warre touching ỹ nomber of ſheepe, was three hundreth ſeuen & thirty thouſand, & fiue hundreth.

37 And the [m] Lords tribute of ỹ ſheepe was ſixe hundreth and ſeuentie & fiue:

m This is the portion that ỹ ſouldiers gaue to the Lord.

38 And the beeues [were] ſixe & thirtie thouſand, whereof the Lordes tribute [was] ſeuentie and two.

39 And the aſſes [were] thirtie thouſand and fiue hundreth, whereof the Lords tribute [was] three ſcore and one:

40 And [n] of perſons ſixteene thouſand, whereof the Lordes tribute [was] two and thirtie perſons.

n Meaning of the maydes, or virgins which had not companied with man.

41 And Moſes gaue the tribute of the Lords offring vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

o Of that part which was giuen vnto them, in deuiding the ſpoyle.

42 And of the [o] halfe of the children

of Iſrael, which Moſes diuided from the men of warre,

43 (For the halfe that perteined vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe and fiue hundreth,

44 And xxxi. ℣ thirtie thousād beeues,

45 And thirtie thousand asses, ℣ fiue hundreth,

46 And sixteene thousand persons)

47 Moſes, I say, tooke of the halfe that perteined vnto the [p] children of Iſrael, one taken out of fiftie, [both] of the persons, and of the cattell, ℣ gaue them vnto the Leuites, which haue ỹ charge of the Tabernacle of the Lorde, as the Lord had commanded Moſes.

p Which had not bene at warre.

48 ¶ Then ỹ captaines which were ouer thousands of the hoste, ỹ captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moſes:

49 And said to Moſes, Thy seruants haue taken the summe of the men of warre which are vnder [‡] our autoritie, and there lacketh not one man of vs.

‡ Ebr. vnder our hands.

50 [q] We haue therefore brought a present vnto the Lorde, what euery man found of iewels of golde, bracelets, and cheines, rings, eare rings, ℣ ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaines by this free offring acknowledge the great benefite of God in preserving his people.

51 And Moſes ℣ Eleazar the Priest tooke the golde of them, [℣] all wrought iewels.

52 And all the golde of the offering that they offred vp to the Lorde (of the captaines ouer thousands ℣ hundreds) [was] sixteene thousand seuen hundred and fiftie shekels,

53 [(For] the men of warre had spoyled, euery man for [r] himselfe)

r And gaue no portis to their captaines.

54 And Moſes ℣ Eleazar the Priest tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [s] memorial of the children of Iſrael before the Lord.

s That ỹ Lord might remember the children of Iſrael.

CHAP. XXXII.

2 The requeſt of the Reubenites and Gadites, 16 And their promise vnto Moſes, 20 Moſes graunteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſseh, conquer, and build cities on this side Iordan.

NOwe ỹ children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattel: ℣ they saw the land of Iazer, ℣ the land of [b] Gilead, that it was an apt place for cattell.

a Reubē came of Leah, ℣ Gad of Zilpah her handmayde.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gene. 31.47.

2 Then the children of Gad, and the children of Reuben came, ℣ spake vnto Moſes ℣ to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 [The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Iſrael, is a land [meete] for cattel, and thy seruants haue cattell:

5 Wherefore, sayde they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, [and] bring vs not ouer Iordan.

6 And Moſes sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tarie here?

7 Wherefore now [‡] discourage ye the heart of the children of Iſrael, to goe ouer into the land, which the Lord hath giuen them?

‡ Ebr. breake.

8 Thus did your fathers when I sent them from Kadesh-barnea to see ỹ land.

9 For [t] when they went vp euen vnto the ‖ riuer of Eshcol, and sawe the land: they discouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lorde had giuen them.

t Chap. 13.24.

‖ Or, valley.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 [‡] None of the men that came out of Egypt * from twentie yeere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholly followed me:

‡ Ebr. if any of the men.

* Chap. 14.28, 29.

‖ Or, perfectly red and continued.

12 Except Caleb the sonne of Iephunneh the Kenesite, and Iosh. the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lorde was very angrie with Iſrael, and made them wander in the Wildernesse fourtie yeeres, vntill all the generation that had done [c] euil in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which tolde the trueth, as concerning the land.

14 And beholde, ye are risen vp in your fathers stead as an encrease of sinful men, stil to augment the fierce wrath of the Lord, toward Iſrael.

15 For if ye turne away from following him, he wil yet againe leaue [the people] in the wildernesse, and [d] ye shall destroy all this folke.

d By your occasion.

16 And they went neere to him, and sayd, We wil build sheepe foldes here for our

our sheepe, [and] for our cattell, and cities for our children.

17 But we our selues will be ready armed [to goe] before the children of Israel, until we haue brought them vnto their [c] place: but our children shal dwell in the defenced cities, because of the inhabitants of the land.

c In the land of Canaan.

18 We wil not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will we inherit with them beyond Iordan and on that side, because our inheritance is fallen to vs on this side Iordan Eastward.

Iosh.1.13.

20 ¶ *And Moses sayd vnto them, If ye will doe this thing, and go armed [f] before the Lord to warre:

f Before the Arke of the Lord.

21 And will goe euery one of you in harnesse ouer Iordan before the Lorde, vntil he hath cast out his [g] enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, & toward Israel: and this land shall be your possession [h] before the Lord.

h The Lorde will grant you this land which ye require, Iosh.1.15.

23 But if ye will not doe so, behold, ye haue sinned against the Lord, & be sure, that your sinne [i] will finde you out.

i Ye shal assuredly be punished for your sinne.

24 Builde you [then] cities for your children, and foldes for your sheepe, and doe that ye haue spoken.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lorde commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But *thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

Iosh.4.12.

28 So concerning them, Moses [k] commanded Eleazar the Priest, & Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they shake not theirs.

29 And Moses said vnto them, If the children of Gad, & the children of Reuben, wil go with you ouer Iordan, al armed to fight before the Lord, then when [l] land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they wil not go ouer [w] you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, & the children of Reuben answered, saying, As the [l] Lord hath sayd vnto thy seruants, so will we doe.

l That is attributed to the Lorde which his messenger speaketh.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance [may be] to vs on this side Iordan.

33 *So Moses gaue vnto them, [euen] to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

Deut.3.12. Iosh.13.8. and 22.4.

m The Amorites dwelled on both sides of Iordan: but here he maketh mention of them that dwele on this side: & Iosh. 10.12. he speaketh of them that inhabited beyõd Iordan.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, & Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, & Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children *of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

Gen.50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 *And Iair the sonne of Manasseh, went and tooke the small townes thereof, and called them [n] Hauoth Iair.

Deut.3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two & fourtie iourneys of Israel are nombred. 52 They are commanded to kill the Canaanites.

THese are the [a] iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

a Frō whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

3 Now they *departed from Rameses the first moneth, [euen] the fifteenth day of the first moneth, on the morowe after the Passeouer: [and] the children of Israel went out with an hie hand in the sight of all the Egyptians.

Exod.12.37.

4 (For *þ* Egyptians buried all their first borne, which the Lord had smitten

among them: vpon their [b] gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

Exod.13.20. 6 And they departed from* Succoth, and pitched in Etham, which is in the edge of the wildernes.

7 And they remoued from Etham, [c] and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and *went through the mids of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah. Exod.15.22.

9 And they remoued from Marah, and came vnto *Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there. Exod.15.27.

This mappe declareth the waye, which the Israelites went for the space of fourtie yeeres from Egypt through the wildernesse of Arabia, vntill they entred into the lande of Canaan, as it is mentioned in Exod. Nomb. and Deuter. It containeth also the 42. places where they pitched their tents, which are named in this 33. chap. of Nom. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode set out by nombers.

b Either meaning their Idoles or their men of authoritie.

Exod.13.20.

c At the commandement of the Lord, Exo. 14.2.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the *Wildernes of Sin. Exod.16.1.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke. Exod.17.1.

15 And they departed from Rephidim, and pitched in the *wildernes of Sinai. Exod.19.1.

16 And they remoued from the desert of Sinai, and pitched* in Kibroth Hattaauah. Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at Hazeroth. Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from *Rithmah, and pitched at Rimmon Parez. Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion-gaber, and pitched in the* Wildernesse of Zin, which is Kadesh. Chap.20.22.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the

the lande of Edom.

Chap.20.25. Deut.32.50. 38 *(And Aaron the Priest went by vnto mount Hor at the commaundement of the Lorde, and dyed there, in the fourtieth yeere after the children of Israel were come out of the lande of Egypt, in

d Which the Ebrewes call Ab, and answereth to part of July and part of August.

the first day of the d fifth moneth.

39 And Aaron was an hundreth, and three and twentie yeere olde, when hee dyed in mount Hor.

Chap.21.1. 40 And *king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel)

Chap.21.4, 10. 41 And they departed from mount *Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

Chap.21.11. 44 *And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Jim, and pitched in Dibon-gad.

46 And they remoued from Dibongad, and lay in Almon-diblathaim.

47 And they remoued from Almondiblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the moũtaines of Abarim, & pitched in the ‖ plaine of Moab, by Jorden [toward] Jericho. ‖ Or, fielde.

49 And they pitched by Jorden, from Beth-iesh-himoth vnto *Abel-shittim in the plaine of Moab. Chap.25.1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Jorden [toward] Jericho, saying,

51 Speake vnto the children of Israel, and say vnto them, *when ye are come ouer Jorden to enter into the land of Canaan, Deut.7.2. iosh.11.12, 12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their e pictures, and breake asunder all their images of metall, and plucke downe all their hie places. e Which were set vp in their hie places to worship.

53 And ye shall possesse the lande and dwell therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the lande by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. where the lot shall fall to any man, that shalbe his: according to the tribes of your fathers shall ye inherite. Chap.26.53, 54.

55 But if ye will not driue out the inhabitants of the lande before you, then those which ye let remaine of them, shalbe *‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell. Iosh.23.13. Iudges 2.3. ‖ Or, kniues.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

AND the Lorde spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the a land that shall fall vnto your inheritance: [that is,] the land of Canaan with the coastes thereof. a Meaning the description of the land.

3 *And your Southquarter shalbe from the wildernes of Zin to þ borders of Edom: so that your Southquarter shalbe frõ the salt Sea coast Eastward: Iosh.15.1.

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reache to Zin, and goe out from the South to Kadesh-barnea: there it shall stretche to Hazar-addar, and goe along to Azmon. ‖ Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the Sea. b Which was Nilus, or, as some thinke, Rhinocorura.

6 And your Westquarter shalbe the great c sea: euen that border shalbe your Westcoast. c Which is called Mediterraneum.

7 And this shalbe your Northquarter: ye shal marke out your border from the great sea [vnto] mount d Hor.

8 From mount Hor ye shall point out till it come vnto Hamath, and the ende of the coast shalbe at Zedad. d Which is a mountaine neere Tyre & Sidon, and not that Hor in the wildernes, where Aaron dyed.

9 And the coast shall reach out to Zephron, and goe out at Hazar-enan. this shalbe your Northquarter.

10 And ye shall marke out your Eastquarter from Hazar-enã to Shepham.

11 And the coast shall go downe from Shepham to Riblah, e from the Eastside of Ain: and the same border shal descend and goe out at the side of the sea of e Chinnereth Eastward.

12 Also that border shall go downe to Jorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about. e Which in the Gospel is called the lake of Gennezareth.

13 ¶ Then Moses commaunded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine

tribes and halfe the tribe.

Chap.32.33. iosh.14.2,3.

14 *For the tribe of the children of Reuben, according to the housholdes of their fathers, and the tribe of the children of Gad, according to their fathers houshoulds, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes & an halfe tribe haue receiued their inheritance on this side of Iorden [toward] Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall deuide the lande vnto you: Iosh.19.51. *Eleazar the Priest, & Iosua the sonne of Nun.

f One of the heads or chiefe men of euery tribe.

18 And ye shall take also a f prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince of Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, ỹ prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, ỹ sonne of Parnach.

26 So of the tribe of ỹ sonnes of Issachar, ỹ prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commaunded to & deuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnes shall no man be condemned.

AND ỹ Lorde spake vnto Moses in the plaine of Moab by Iorden, [toward] Iericho, saying,

2 *Commaunde the children of Israel, that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities round about them.

b God would haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shalbe for their cattell, and for their substance, and for all their beastes.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outwarde, [shalbe] a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, c two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie [shalbe] in the middes. this shalbe [the measure] of the suburbes of their cities.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

6 And of the cities which ye shall giue vnto the Leuites, * there shalbe [six cities for refuge, which ye shall appoint, that hee which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo.

Deut.4.41. iosh.20.2. and 21.3.

7 All the cities which ye shall giue to the Leuites, [shalbe] eight and fourtie cities: them [shall ye giue] with their suburbes.

8 And concerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, * when ye be come ouer Iorden into the land of Canaan, Exod.21.13. deut.19.2. iosh.20.2.

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

12 And these cities shalbe for you a refuge from the d auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the next of the kindred, who ought to pursue the cause.

13 And [of] the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint three e on this side Iorden, and ye shall appoint three cities in the land of * Canaan which shalbe cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut.4.41. iosh.20.7.

15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you,

† Ebr. among them.

Iosh.21.2. a Because they had no inheritance assigned them in ỹ land of Canaan.

you, that euery one which killeth any
person vnwares, may flee thither.

Exod. 21.14. e Wittingly, and willingly.

16 *And if one e smite another with an
instrument of yron that hee die, he [is] a
murtherer, [and] the murtherer shal die
the death.

17 Also if hee smite him by casting a
g stone, wherewith he may be slaine, and
he die, he is a murtherer, [and] the mur-
therer shall die the death.

g That is, with a big and dangerous stone: in Ebr. with a stone of his hand.

18 Or if hee smite him with an hand
weapon of wood, wherewith he may be
slaine, if he die, he is a murtherer, [and]
the murtherer shall die the death.

19 The reuenger of the blood himselfe
shall slay the murtherer: when he mee-
teth him, he shall slay him.

Deut. 19.11. 20 But if hee thrust him *of hate, or
hurle at him by laying of waite, ‖ he die,

21 Or smite him through enimitie
with his hand, that he die, he that smote
him shall die the death: [for] he is a mur-
therer: the reuēger of the blood shal slay
the murtherer when he meeteth him.

‖ Or, sodenly.

Exod. 21.13. ‡ Ebr. instrument.

22 But if he pusshed him ‖ vnaduised-
ly, and *not of hatred, or cast vpon him
any ‡ thing, without laying of waite,

23 Or any stone (wherewith he might
be slaine) and saw him not, or caused it to
fall vpon him, and he die, ‖ was not his
enemie, neither sought him any harme,

24 Then ‖ Congregation shall iudge
betweene the slayer and the h auenger
of blood according to these lawes.

h That is, his next kinsman.

25 And the Cōgregation shall deliuer
the slayer out of the hand of the auenger
of blood, and the Congregation shall
restore him vnto the citie of his refuge,
whither he was fled: and he shall abide
there vnto the death of the i hie Priest,
which is anointed with the holy oyle.

i Under this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

26 But if the slayer come without the
borders of the citie of his refuge, whi-
ther he was fled,

27 And the reuenger of blood finde
him without the borders of the citie of
his refuge, and the reuenger of blood
slay the k murtherer, he shalbe giltles,

28 Because he should haue remained
in the citie of his refuge, vntill the death
of the hie Priest: and after the death of
the hie Priest, the slayer shall returne
vnto the land of his possession.

k By the sentence of the Iudge.

29 So these things shalbe a l lawe of
iudgement vnto you, throughout your
generations in all your dwellings.

l A lawe to iudge murthers done, either of purpose or vnaduisedly. Deut. 17.6. and 19.15. Matth. 18.16. 2.cor. 13.1.

30 Whosoeuer killeth any person, the
[Iudge] shall slay ‖ murtherer, through
*Witnesses: but one witnes shall not te-
stifie against a person to cause him to die.

31 Moreouer ye shall take no recom-
pense for the life of the murtherer, which
is m worthie to die: but hee shalbe put
to death.

m Which purposely hath cōmitted iniurie.

32 Also ye shal take no recompense for
him that is fled to the citie of his refuge,
that he should come againe, and dwel in
the land, before ‖ death of the hie Priest.

‖ Or, murther.

33 So ye shall not pollute the lande
wherein ye shall dwell: for ‖ blood defi-
leth the lande: and the lande can not be
n cleansed of the blood that is shed there-
in, but by the blood of him that shed it.

n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demande vengeance thereof

34 Defile not therfore the land which
ye shall inhabite, for I dwell in ‖ middes
thereof: For I the Lord dwell among
the children of Israel.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritāce could not be giuen from one tribe to another.

THen a the chiefe fathers of the
family of the sones of Gilead,
the sonne of Machir the sonne
of Manasseh, of the families
of the sonnes of Ioseph, came, and spake
before Moses, and before the princes, the
chiefe fathers of the children of Israel,

a It seemeth that the tribes concerned who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. Chap. 27.1. Iosh. 17.3.

2 And said, *The Lord commanded
b my lord to giue the lande to inherite by
lot to the children of Israel: and my lord
was commaunded by the Lord, to giue
the inheritance of Zelophehad our bro-
ther vnto his daughters.

b Meaning, Moses.

3 If they be married to any of the
sonnes of the [other] tribes of the chil-
dren of Israel, then shal their inheritance
be taken away from the inheritance of
our fathers, and shall be put vnto the in-
heritance of the tribe whereof they shal-
be: so shall it be taken away from the lot
of our inheritance.

4 Also when the c Iubile of the chil-
dren of Israel commeth, then shall their
inheritance be put vnto the inheritance
of the tribe whereof they shalbe: so shall
their inheritāce be taken away from the
inheritance of the tribe of our fathers.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moses commanded the chil-
dren of Israel, according to the word of
the Lord, saying, The tribe of the sones
of Ioseph haue said d well.

d For the tribe could not haue continued if the inheritance which was the maintenance there of should haue bene alienated to others.

6 This is the thing that the Lord
hath commanded, concerning the daugh-
ters of Zelophehad, saying, They shall
be wiues, to whome they thinke best,
only to the familie of the tribe of their fa-
ther shall they marrie:

7 So shall not the inheritance of the

childzen of Israel remoue from tribe to tribe, for euery one of the childzen of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [c] inheritance of the tribes of the childzen of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the childzen of Israel may enioy euery man the inheritance of their fathers.

c When there is no male to inherite.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, Chap.27.1.

12 They were wiues [to certaine] of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remayned in the tribe of the familie of their father.

13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the childzen of Israel in the plaine of Moab, by Jorden [toward] Jericho.

f Touching the ceremoniall and iudiciall lawes.

The fifth booke of Moses,

called *Deuteronomie.

* That is, a second lawe: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

The Argvment.

THE wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourtie yeres, Deut.9.7. they had deserued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet hee did euer preserue his Church euen for his owne mercies sake, and woulde still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting foorth of this word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship towarde their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

1 A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

THese be [a] the wordes which Moses spake vnto all Israel, on [b] this side Jorden in the wildernes, in the plaine, [c] ouer against the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that the wildernes was betweene the Sea and this plaine of Moab.
c In Horeb, or Sinai, fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were nowe dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

2 [There are] eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the childzen of Israel according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that hee had slaine [d] * Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

d By these examples of Gods fauour their mindes are prepared to receiue the Lawe. Nomb.21.24.

5 On this side Jorden in the land of Moab [e] began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

f In the second yere and second moneth, Nomb. 10.11.

7 Turne you and depart, and go vnto the

childzen of Israel remoue from tribe to tribe, for euery one of the childzen of Israel shall ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [c] inheritance of the tribes of the childzen of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the childzen of Israel may enioy euery man the inheritance of their fathers.

c When there is no male to inherite.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, Chap.27.1.

12 They were wiues [to certaine] of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remayned in the tribe of the familie of their father.

13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the childzen of Israel in the plaine of Moab, by Jorden [toward] Jericho.

f Touching the ceremoniall and iudiciall lawes.

The fifth booke of Moses,

called *Deuteronomie.

* That is, a second lawe: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

The Argvment.

THE wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourtie yeres, Deut.9.7. they had deserued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet hee did euer preserue his Church euen for his owne mercies sake, and woulde still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting foorth of this word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lorde, loue their subiects, abhorre couetousnes and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a common weale: appointing vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship towarde their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

1 A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.

THese be [a] the wordes which Moses spake vnto all Israel, on [b] this side Jorden in the wildernes, in the plaine, [c] ouer against the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that the wildernes was betweene the Sea and this plaine of Moab.
c In Horeb, or Sinai, fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were nowe dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

2 [There are] eleuen dayes iourney from [c] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the childzen of Israel according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that hee had slaine [d] * Sihon the king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

d By these examples of Gods fauour their mindes are prepared to receiue the Lawe. Nomb.21.24.

5 On this side Jorden in the land of Moab [e] began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long ynough in this mount,

f In the second yere and second moneth, Nomb. 10.11.

7 Turne you and depart, and go vnto the

the mountaine of the Amorites, and vnto all the places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: [euen] vnto the great riuer, the riuer ‖Perath.

8 Behold, I haue set the land before you: go in and * possesse that land which the Lorde sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seede after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lorde God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12 Howe can I alone [i] beare your cumbrance and your charge, and your strife?

13 Bring you men of wisdome and of vnderstanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me and saide, The thing is good that thou hast commanded [vs] to doe.

15 So I tooke the chiefe of your tribes [l] wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the [controuersies] betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small aswell as the great: ye shall not feare the face of man: for [m] iudgement is Gods: and the cause that is hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible Wildernes (as ye haue seene) by the Way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadesh-barnea.

20 And [n] I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lorde our God doeth giue vnto vs.

21 Beholde, the Lorde thy God hath layed the land before thee: go vp [and] possesse it, as the Lorde the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

22 ¶ [o] Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the land and to bring vs Worde againe, what way we must go vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖riuer Eshcol, and searched out the [land.]

25 And tooke of the fruite of the land in their handes, and brought it vnto vs, and brought vs Word againe, and [p] said, It is a good land, which the Lorde our God doeth giue vs.

26 Notwithstanding, ye Would not go vp, but were disobedient vnto [q] commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord [r] hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we go vp: our [s] brethren haue discouraged our hearts, saying, The people [is] greater, and taller then we: the cities [are] great and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.

29 But I saide vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [t] who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the Wildernes, where thou hast seene howe the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for al this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then [x] Lord heard [y] voice of your Words, [z] Was Wroth, and sware, saying,

35 * Surely

‖ Or, Euphrates.

Gene. 15.18. and 17.7,8.

g By the counsell of Iethro my father in lawe, Exod. 18.19.

h Note so much by the course of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people.

k Whose godlines and righteous is knowne.

l Declaring what sort of men ought to haue a publike charge: reade Exod. 18.21.

Iohn 7.24.

Leuit. 19.15. chap. 16.19. 1. Sam. 16.7. prou. 24.23. eccles. 42.1. iam. 2.2.

m And you are his Lieutenants.

n So that the fault was in them selues that they did not sooner possesse the inheritance promised.

o Reade Num. 13.1,3.

Nom. 13.24.

‖ Or, valley of the cluster of grapes.

p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulnes that they counted Gods especiall loue hatred.

r The other ten, not Caleb and Iothua.

Nom. 13.29.

s Declaring to renounce our own foyce, and constantly to folowe our vocation, and depend on the Lorde, is the true boldnes, and agreeable to God.

Exod. 13.21.

Nom.14.23.

35 *Surely there shall not one of these men of this frowarde generation, see that good land, which I sware to giue vnto your fathers,

Iosh.14.6.

36 Saue Caleb the sonne of Iephunneh: he shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

Nom.20.12. and 27.14. Chap.3.26. and 4.21. and 34.4.

37 *Also the Lord was angrie with me for your sakes, saying, *Thou also shalt not go in thither,

c Which ministreth vnto thee.

38 But Ioshua the sonne of Nun which standeth c before thee, he shall goe in thither: incourage him: for he shall cause Israel to inherite it.

u Which were vnder twentie yeere olde, as Nom.14.31.

39 Moreouer, your u children, which ye said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne back, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lorde, x We will go vp, and fight, according to al that the Lorde our God hath commanded vs: and ye armed you euery man to the warre, and were readie to go vp into the mountaine.

x This declareth mans nature, who will do that which God forbiddeth, and will not doe that which he commandeth.

42 But the Lord said vnto me, Say vnto them, Go not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

y Signifying that man hath no strength, but when God is at hand to helpe him.

43 And when I tolde you, ye would not heare but rebelled against the commandement of the Lorde, and were presumptuous, z went vp into ỹ mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, [euen] vnto Hormah.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethen, then repenting for your sinnes.

45 And when ye came againe, ye wept before the Lorde, but the Lorde would not a heare your voyce, nor incline his eares vnto you.

a They obeyed after that God had chastised them.

46 So ye abode in Kadesh a long time, according to the time that ye had remained [before.]

CHAP. II.

1 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon King of Heshbon is discomfited.

Then a we turned, & tooke our iourney into the wildernes, by the way of the red Sea, as the Lord spake vnto me: and we compassed mount Seir b long time.

b Eight and thirtie yeere, as verse 14.

2 And ỹ Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the c coast of your brethren ỹ children of Esau, which dwell in Seir, and they shall be afraide of you: take ye good heede therefore.

c This was the seconde time: for before they had caused the Israelites to returne, Nom. 20.21. Gene.36.8.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall bye meate of them for money to eate, & ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all the workes of thine hande: he knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, [and] thou hast lacked nothing.

d And giuen thee meanes wherewith thou maiest make recompence: also God wil direct thee by his prouidence, as he hath done.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖ plaine, from Elath, and from Ezion-gaber, We turned and went by the way of the wildernes of Moab.

‖ or, wildernes.

9 Then the Lord said vnto me, Thou shalt not ‖ vere Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children e of Lot for a possession.

‖ Or, besiege.

e Which were the Moabites and Ammonites.

10 The f Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

f Signifying that as these gyants were driuen out for their sinnes: so the wicked when their sinnes are ripe cannot auoide Godsplagues. Gene.36.20.

11 They also were taken for gyants as the Anakims: whom the Moabites call Emims.

12 The g Horims also dwelt in Seir before time, whom ỹ children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shall do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, [said I,] and get you ouer the riuer * Zered: and we went ouer the riuer Zered.

Nom.21.12.

14 The h space also wherein we came from Kadesh barnea, vntill we were come ouer the riuer Zered, [was] eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lorde sware vnto them.

g Ye sheweth hereby, that as God is true in his promes: so his threatnings are not in vaine.

h His plague & punishment to destroy all that were twentie yeere olde and aboue.

15 For in deede the i hand of the Lorde was against them, to destroy them from among ỹ hoste, till they were consumed.

16 So

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lorde spake vnto me, saying,

18 Thou shalt go thorough Ar the coast of Moab this day:

19 And thou shalt come neere ouer against þ̄ children of Ammon: [but] shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon [any] possession: for I haue giuen it vnto the children of Lot for a possession.

i Who called themselues Rephaims: that is, profes-sers, or, physi-cions to heale and reforme vices: but were in deede Zamzum-mims, that is, wicked and abominable.

20 That also was taken for a land i of gyants: [for] gyants dwelt therin afore-time, whom þ̄ Ammonites called Zamzummims:

21 A people [that was] great, and many, and tall, as the Anakims: but the Lorde destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

‖Or, Gaza.

23 And the Auims which dwelt in Hazarim [euen] vnto ‖Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their steade.

k According to his promes made to Abra-ham, Gen. 15. 21.

24 ¶ Rise vp [therefore, said þ̄ Lord:] take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the k Amorite King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde,

25 This day will I l begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernes of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

Nom. 21. 22.

27 ¶ *Let me passe thorough thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sel me meat for money, for to eate, and shalt giue me water for money for to drinke: onely I will goe thorough on my foote,

m Because nei-ther intreatie nor examples of others could moue him, he could not complaine of his iust de-struction.

29 (As the m children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had n hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as [appeareth] this day.

n God, in his election and reprobation doeth not onely appoint the ends, but the meanes tending to the same.

31 And the Lorde saide vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 *Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

Nomb. 21. 23.

33 But the Lorde our God deliuered him ‡into our power, and we smote him, and his sonnes, and all his people.

‡Ebr. before vs.

34 And we tooke al his cities the same time, and destroyed euery citie, men, and ° women, and children: we let nothing remaine.

o God had curfed Cana-an and there-fore he would not that any of the wicked race should be preserued.

35 Onely the cattell we tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, ‡ [from] the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: [for] the Lord our God deliuered vp all ‖ before vs.

‖Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, [nor] vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer þ̄ Lord our God forbade vs.

‖Or, foorde.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Joshua is made captaine. 27 Moses is permitted to see the lande, but not to enter, albeit he desired it.

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan a came out against vs, he, and all his people to fight at Edrei.

Nom. 21. 33. chap. 29. 7.

a Therefore beside the com-mandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lord sayd vnto me, Feare him not, for I will deliuer him, ‡ all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon king of þ̄ Amorites, which dwelt at Heshbon.

Nom. 21. 24.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Bashan, and all his people: and we smote him, vntill none was left him [aliue.]

Nom. 21. 33.

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, [euen] threescore cities, [and] all the countrey of Argob, the kingdome of Og in Bashan.

5 All

5 All these cities [were] fenced with hie walles, gates and barres, beside [b] vnwalled townes a great many.

b As villages and small townes.

6 And we ouerthrewe them, as we did vnto Sihon king of Hesbon, destroying euery citie, [with] men, [c] women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruel.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the gyants, [d] whose bed [was] a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof [is] nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this grant was, the greater occasion had they to glorifie God for the victorie.

12 And this land [which] we possessed at that time, frō Aroer, which is by the riuer of Arnon, and halfe mount Gilead, and the cities thereof, gaue I vnto the Reubenites and Gadites.

Nom. 32. 33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: [euen] all the countrey of Argob with all Bashan, which is called, The land of gyants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathai: and called them after his name, Bashan, Hauoth Iair vnto this day.

Nom. 32. 41.

e Meaning when he wrote this historie.

15 And I gaue [part] of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue [the rest] of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, [which is] the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, [to wit,] the salt Sea ‖ vnder the springs of Pisgah Eastward.

‖ Or, at Ashdoth-pisgah.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nom. 32. 21.

19 Your wiues onely, and your children, and your cattell (for I know the that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Until the Lorde haue giuen rest vnto your brethrē as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22. 4.

21 ¶ *And I charged Ioshua the same time, saying, Thine eies haue seene all that the h Lord your God hath done vnto these two kings: so shal the Lord doe vnto all the kingdomes whither thou goest.

Nom. 27. 18, 19, 23.

h So that the victories came not by your owne wisedome, strength or multitude. Iosh. 1. 5. and 10. 8, 25.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begonne to shewe thy seruant thy greatnes & thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy [power?]

i He speaketh according to the common & corrupt speach of them which attribute that power vnto idoles that onely appertaineth vnto God.

25 I pray thee let me go ouer and see the good lande that is beyonde Iorden, that goodly k mountaine, and Lebanon.

k Or, wonders.

26 But the Lorde was angrie with me for your sakes, and would not heare me: and the Lorde said vnto me, Let it suffice thee, speake no more vnto me of this matter.

k He meaneth Zion, where the temple should be built, and God honoured.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes westward, and Northward, and Southward, & Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

28 But charge Ioshua, and incourage him, and bolden him: for he shall go before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth-peor.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teache it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to [a] do, that ye may liue & goe in, and possesse the land,

a For this doctrine standeth not in bare knowledge, but in practise of life.

land which the Lorde God of your fathers giueth you.

Chap. 12. 32.

2 *Ye shal put nothing vnto the word which I command you, neither shall ye take ought therefrom, that yee may keepe the commandements of the Lord your God which I command you.

b Thinke not to be more wise then I am.

3 Your [d] eyes haue seene what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

c God will not be serued by fables but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction: Reade Num. 25. 3. 4.

4 But yee that did [e] cleaue vnto the Lord your God, are aliue euerie one of you this day.

e And were not idolaters.

5 Beholde, I haue taught you ordinances, & lawes, as the Lorde my God cõmanded me, that ye should do euen so within ỹ lãd whither ye go to possesse it.

6 Keepe them therefore, and do them: for that is your [f] wisdome, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, ‖ Onely this people [is] wise, and of vnderstanding [and] a great nation.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

‖ Or, surely.

7 For what nation [is so] great, vnto whom the gods come so neere vnto thẽ, as the Lorde our God is [g] neere vnto vs, [in all that We call vnto him for]?

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

8 And what nation [is so] great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

h He adveth al these words to shew that we can neuer be careful enough to keepe the law of God: & to teach it to our posterite.

9 But take heede to thy selfe, & [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, & that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 [Forget not] ỹ day that thou stoodest before the Lord thy God in Horeb, whẽ the Lorde sayde vnto me, Gather mee the people together, & I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

Exod. 19. 18.

i The Lawe was giuẽ with fearefull miracles, to declare both that God was the author thereof, & also that no flesh was able to abide the rigour of the same.

11 Then came you neere and *stoode vnder the mountaine, and the mountaine [i] burnt with fire vnto the middes of heauen, [and there was] darkenesse, cloudes and mist.

12 And the Lorde spake vnto you out of the middes of the fire, [and] ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he cõmanded you to [k] do, [euẽ] the ten [commandements, & wrote them vpon two tables of stone.

k God inioyneth this condition to his couenãt.

‖ Or, words.

14 ¶ And ỹ Lord cõmanded me that same time, that I should teach you ordinãces & lawes, which ye should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your [l] selues: for ye saw no [m] image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

l Ebr. soules.

m Signifying that destruction is prepared for all them that make any image to represent God.

16 That ye corrupt not your selues, & make you a grauen image [or] representation of any figure: [whether it be] the likenes of male or female,

17 The likenes of any beast that is on earth, [or] the likenes of any fethered foule that flieth in the aire:

18 [Or] the likenes of any thing that creepeth on the earth, [or] the likenes of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, thou dost be driuen to worship them and serue them, which the Lord thy God hath [n] distributed to all people vnder the whole heauen.

n He hath appointed them for to serue man.

20 But the Lord hath taken you and brought you out of the [o] yron fornace: out of Egypt to be vnto him a people [and] inheritance, as [appeareth] this day.

o He hath deliuered you out of most miserable slauery, and freely chosen you for his children.

21 And the Lord was angrie with me for your wordes, and sware that I should not go ouer Iorden, and that I should not go in vnto that good lande, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, & shall not go ouer Iorden: but [p] ye shall go ouer, and possesse that good land.

p Moses good affection appeareth, in that that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.

23 Take heede vnto your selues, lest ye forget the couenant of the Lord your God which he made with you, and [lest] ye make you any grauē image, [or] likenes of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] consuming fire, [and] a iealous God.

p To those that come not vnto him with loue and reuerence, but rebell against him, Heb. 12. 29.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye [q] corrupt your selues, & make any grauen image, [or] likenes of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

q Meaning hereby all superstition and corruption of the true seruice of God.

26 I [r] call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not

r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

prolong your dayes therein, but shal vterly be destroyed.

f So that his curse shall make his former blessings of none effect.

27 And the Lord shall [f] scatter you among the people, and ye shall be left few in nomber among the nations, whither the Lord shall bring you:

28 And there ye shall serue gods, [euen] the worke of mans hande, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

t Not with outward shew or ceremonie, but with a true confession of thy faults. ‡Ebr. in the latter dayes.

30 When thou art in tribulation, & all these things are come vpon thee, ‡ at the length, if thou returne to the Lorde thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, neither destroy thee, nor forget [p] couenant of thy fathers, which he [u] sware vnto them.

u To certifie them the more of the assurãce of their saluation.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and [aske] frõ the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

x Mans negligence is partly cause that he knoweth not God.

33 Did euer people heare the voice of God speaking out of the mids of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by [y] tentations, by signes, and by wonders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

y By so manifest proofes that none could doubt thereof.

35 Vnto thee it was shewed, that thou mightest [z] knowe, that the Lorde hee is God, [&] that there is none but he alone.

z He sheweth the cause, why God wrought these miracles.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the mids of the fire.

a Freely, and not of their deserts.

37 And because [a] he loued thy fathers, therefore he chose their seed after them, & hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, [and] to giue thee their lande for inheritance: as [appeareth] this day.

39 Understand therfore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there [is] none other.

40 Thou shalt keepe therefore his ordinances, & his commandements which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayest prolong thy dates vpon the earth, which the Lord thy God giueth thee for euer.

b God promiseth reward not for our merits, but to incourage vs, & to assure vs that our labor shal not be lost.

41 Then Moses separated three cities on this side of Iordan towarde the sunne rising:

42 That the slaier should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, & say, vnto one of those cities, and liue:

43 [That is] *Bezer in the Wildernes, in the plaine countrey of [p] Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among the of Manasseh.

Iosh.20.8.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the [c] Witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

c The articles and points of the couenant,

46 On this side Iordan, in the valley ouer against Beth-peor, in the lande of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses and the children of Israel *smote, after they were come out of Egypt:

Nom.21.24. chap.1.4.

47 And they possessed his lande, and the land of *Og King of Bashan, two Kings of the Amorites, which were on this side Iordan towarde the sunne rising:

Nom.21.33. chap.3.3.

48 From Aroer, which is by the bank of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And al the plaine by Iordan Eastward, euen vnto [d] the Sea of the plaine, vnder the *springs of Pisgah.

d That is, the salt sea, Chap.3.17.

CHAP. V.

1 Moses is the meane betwene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voice. 29 The Lorde wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

Then Moses called al Israel, and layd vnto them, Heare O Israel the ordinances & the lawes which ‡ I pronounce to you this day, that ye may learne them, and take heede to obserue them.

‡Ebr. I speake in your eares.

2 *The Lord our God made a couenant with vs in Horeb.

Exod.19.5,6.

3 The Lord made not this couenant with our fathers, [onely,] but with vs, [euen]

a Some read, God made not this couenant, that is, in such ample sort and with such signes and wonders.

[euen] with vs all here alme this day.

4 The Lord talked with you [b] face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lorde and you, to declare vnto you the word of the Lord: for ye were afrayd at the light of the fire, and went not vp into the mount) and he sayd,

6 ¶ *I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of ‖ bondage.

7 Thou shalt haue none [c] other gods before my face.

8 Thou shalt make thee no grauen image, [or] any likenesse [of that] that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for *I the Lorde thy God am a [d] ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth [generation] of them that hate me:

10 And shewing mercy vnto thousands of them that [e] loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltelesse, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lorde thy God hath commaunded thee.

13 Sixe dayes [f] thou shalt labour, and shalt do all thy worke:

14 But the seuenth day [is] the Sabbath of the Lorde thy God: thou shalt not do any worke [therin], thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy catteli, nor the stranger that is within thy gates: that thy man seruant and thy maid may rest al well as thou.

15 For, remember that thou wast a seruant in the lande of Egypt, and [that] the Lorde thy God brought thee out thence by a mighty hande and a stretched out arme: therefore the Lorde thy God commaunded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lorde thy God hath commanded thee, that thy daies may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 *Thou shalt not kill. Matth.5.21.

18 *Neither shalt thou commit adulterie. Luke.18,20.

19 *Neither shalt thou steale. Rom.13.9.

20 Neither shalt thou beare false witnes against thy neighbour.

21 *Neither shalt [h] thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath. Rom.7.7.

22 ¶ These wordes the Lorde spake vnto all your multitude in the mount out of the middes of the fire, the cloude and the darkenes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire) then yee came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed vs his glorie and his greatnes, and *we haue heard his voyce out of the middes of the fire: wee haue seene this day that God doth talke with man, and he liueth. Exod.19.19. Chap.4.33.

25 Now therfore, why should we die? for this great fire will consume vs: if we heare the voice of the Lorde our God any more, we shall die.

26 For what ‖ flesh [was] there euer, that heard the voice of the liuing God speaking out of the middes of the fire as we [haue], and liued? ‖Or, man.

27 Go thou neere and heare all that the Lord our God sayth: & declare thou vnto vs all that the Lord our God saith vnto thee: & we will heare it, and do it. Exod.20.19.

28 Then the Lord heard the voice of your words, when ye spake vnto me: & the Lorde saide vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you vnto your tents.

31 But stand thou heere with me, and I will tel thee all the commandements, and the ordinances, & the lawes, which thou shalt teach them: that they may

b So plainely that you neede not to doubt thereof.

Exod.20.2. Ieuit.26.1. pſal.97.7.9. Or, seruants.

c God bindeth vs to serue him onely, without superstition & idolatrie.

Exod.34.7. Iere.32.18.

d That is, of his honour, not permitting it to be giuen to other.

e The first degree to keepe the commandements is, to loue God.

f Meaning, since God permitteth fiue dayes to our labours, that we ought willingly to dedicate ye seuenth to serue him wholy.

g Not for a shew, but with true obedience and due reuerence.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, & adde nothing thereto.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

do them in the land which I giue them to possesse it.

32 Take heede therefore, that yee do as the Lord your God hath commaunded you: [l] turne not aside to the right hand nor to the left,

l Ye shall neither adde nor diminish, Chap.4.2.

33 [But] walke in al the wayes which the Lorde your God hath commanded you, that ye may [m] liue, and that it may go well with you: and that ye may prolong [your] dayes in the lande which ye shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

CHAP. VI.

1 An exhortation to feare God, & keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contepned in the Law.

THese now are the commandements, ordinances, and ‖lawes, which the Lorde your God commanded [me] to teach [you,] that ye might do them in the lande whither yee goe to possesse it:

‖Or, iudgements.

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, & his commandements which I [c]omand thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

3 Heare therefore, O Israel, and take heede to do it, that it may go well with thee, and that ye may increase mightily [b] in the lande that floweth with milke & honie, as the Lorde God of thy fathers hath promised thee.

b Which hath abundance of all things appertepning to mans life.

4 Heare, O Israel, The Lorde our God is Lord onely,

5 And *thou shalt loue the Lord thy God with al thine heart, and with al thy soule, and with all thy might.

Matth.22.37. mar.12.29,30 luke,10.27.

Chap.11.18.

6 *And these wordes which I commãd thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

c Some read, thou shalt whet them vpon thy children: to wit, that they may print the more deeply in memorie.

8 And thou shalt binde them for a signe vpon thine hande, and they shalbe ‖as frontlets betweene thine eyes.

‖Or, signes of remembrance.

9 Also thou shalt write them vpon the [d] postes of thine house, & vpon thy gates.

d That when thou entrest in, thou mayest remember them.

10 And when the Lord thy God hath brought thee into the lande, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and olive trees which thou plantedst not, and [when] thou hast eaten and art full,

12 [e] Beware least thou forget ỹ Lord, which brought thee out of the land of Egypt, from the house of bondage.

e Let not welth and ease cause thee forget gods mercies, whereby thou wast deliuered out of misserie.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt [f] sweare by his Name.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

14 Ye shal not walke after other gods, [after any] of the gods of ỹ people which are round about you,

15 (For the Lorde thy God is a ielous God among you:) least the wrath of the Lorde thy God bee kindled against thee, and destroy thee from the face of the earth.

16 [g] Ye shal not tempt ỹ Lord your God, as ye did tempt him in Massah:

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

17 [But] ye shall keepe diligently the cõmandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee.

18 And thou shalt doe that which is right and good in the [h] sight of the Lorde: that thou mayest prosper, and that thou mayest go in, and possesse that good lande which the Lorde sware vnto thy fathers,

h Here he condemneth all mans good intentions.

19 To cast out al thine enemies before thee, as the Lord hath said.

20 When [i] thy sonne shall aske thee in time to come, saying, what meane these testimonies, and ordinances, and lawes, which the Lorde our God hath commanded you?

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may see forth his glorie.

21 Then thou shalt say vnto thy sõne, We were Pharaohs bõdmen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes.

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the lande which he sware vnto our fathers.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

24 Therfore the Lord hath commanded vs, to do al these ordinances, [and] to feare the Lord our God, that it may go euer wel with vs, [and] that he may preserue vs alive as at this present.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by fayth.

25 Moreouer, this shalbe our [l] righteousnes before the Lorde our God, if we take heede to keepe all these commandements, as he hath commanded vs.

CHAP.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatrie.

Chap.31,8.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, *and shal roote out many nations before thee: the Hittites, & the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

a Into thy power.

2 And the Lorde thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no* couenāt with them, nor haue compassion on them,

Exod.23.32. and 34.12.

3 Neither shalt thou make mariages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

‖Or, any of the.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lorde ware hote agaynst you and destroy thee suddenly.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions.

5 But thus ye shall deale with them, b Ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

Chap.12,3. Chap.14.2. and 26,18,19. Exod.19.5. 1.per.2.9.

6 *For thou art an holy people vnto the Lord thy God, *the Lorde thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

c Freely, finding no cause in you more then in others to do.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were mo in nomber then any people: for yee were the fewest of all people:

8 But because the Lord c loued you, & becaule he would keepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

d And so put difference betwene him and idoles.

9 That thou mayst knowe, d that the Lorde thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commandements, [euen] to a thousand generations,

e Meaning, manifestly, or in this life.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therfore the commandements, and the ordinances, and the lawes, which I cōmande thee this day to do them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

f This couenant is grounded vpon his free grace: & therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

13 And hee will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruite of thy wombe, and the fruit of thy land, thy corne & thy wine, & thine oyle, [and] þ increase of thy kine, & the flocks of thy sheepe in þ land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: *there shalbe neither male nor female baren among you, nor among your cattel.

Exod.23.26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of *Egypt (which thou knowest) vpō thee, but will send them vpon all that hate thee.

Exod.9.14. and 15.26.

16 Thou shalt therefore consume all people which the Lorde thy God shall giue thee: g thine eye shall not spare thē, neither shalt thou serue their gods, for that shall be thy* destruction.

g We ought not to be merciful where God commandeth seueritie. Exod.23.33.

17 If thou say in thine heart, These nations are mo then I, howe can I cast them out?

18 Thou shalt not feare them, [but] remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentatiōs which thine eyes sawe, and the signes and wonders, and the mightie hand and stretched out arme, wherewith the Lorde thy God brought thee out: so shall the Lorde thy God doe vnto all the people, whose face thou fearest.

‖Or, plagues, or trials, as Chap.29.3. exod.15.25. and 16.4.

20 *Moreouer, the Lord thy God wil sende h hornets among them vntill they that are left, and hide themselues from thee, be destroyed.

Exod.23.28. iosh.24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God [is] among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou mayest not consume them at once, least the i beastes of the fielde increase vpon thee.

i So that it is your commoditie that God accomplish not his promes so soone as you would wish.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye *burne with fire, [and] couet not the siluer and golde, [that is] on them, nor take it vnto thee, least thou k be snared therewith: for it is an abomination [before] the Lord thy God.

Chap. 12.3. exod. 23.24. Iosh. 7.1, 21. 2. mac. 12.40.

k And be intised to idolatry,

26 Bring not therefore abomination into thine house, lest thou bee accursed like it, [but] vtterly abhorre it, and count it most abominable: for it is *accursed.

Chap. 13.17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

YE shal keepe al the commandements which I command thee this day, for to do them: that ye may liue, and be multiplyed, and go in, and possesse the land which the Lorde sware vnto your fathers.

2 And thou shalt remember al the way which the Lorde thy God led thee this fourtie yere in the wildernes, for to humble thee, & to b proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, & made thee hungry, and fedde thee with MAN, which thou knewest not, neither did thy fathers knowe it, that hee might teach thee that man liueth not by bread onely, but by euery [word] that proceedeth out of the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy raiment ware d not olde vpon thee, neither did thy foote d swell those fourtie yeeres.

d As they that go bare footed.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God e nourtereth thee.

e So that his afflictions are figures of his fatherly loue towards vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖depths that spring out of valleis and mountaines:

‖Or, meres.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oile olive and honie:

9 A land wherein thou shalt eat bread without scarcitie, neither shalt thou lacke any thing therein: a land f whose stones [are] yron, & out of whose mountaines thou shalt digge brasse.

f Where there are mines of metal.

10 And when thou hast eaten and filled thy selfe, thou shalt s blesse the Lord thy God for the good lande, which hee hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commãdements, and his lawes, and his ordinãces, which I command thee this day:

12 Lest [when] thou hast eaten and filled thy self, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, & all that thou hast is increased,

14 Then thine heart h be lifted vp & thou forget thee the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage,

h By attributing Gods benefits to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in the great & terrible Wildernes ([wherin were] fiery serpents, & scorpions, & drought, where [was] no water, *who brought forth water for thee out of the rocke of flinte:

Nomb. 20, 11.

16 Who fed thee in the wildernes with *MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

Exod, 16.15.

17 [Beware] least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which i giueth thee power to get substance to establish his couenant which he sware vnto thy fathers as [appeareth] this day.

i All things concerning this life proceede onely of Gods mercie: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lorde thy God, & walke after other gods, & serue them, and worship them, I k testifie vnto you this day ye shal surely perish.

k Or, take to witnes the heauen and the earth, as chap. 4.26.

20 As the nations which the Lorde destroyeth before you, so ye shall perish, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden l this day, to go in [and] to possesse nations greater and mightier then thy selfe, [and] cities great & walled vp to heauen,

l Meaning, shortly.

2 A people great and tall, [euen] the children of the Anakims, whome thou knowest,

knowest, & [of whom] thou hast [b] heard [say,] who can stand before the children of Anak?

b By the report of ỹ spies, Nom.13.29.

3 Understand therefore that this day the Lord thy God is he which [c] goeth ouer before thee [as] a consuming fire: he shall destroy them, and he shal bring thē downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast thē out before thee) saying, For my [d] righteousnesse the Lorde hath brought me in, to possesse this land: but for the Wickednesse of these nations the Lord hath cast them out before thee.

d Man of him self can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

5 [For] thou entrest not to inherite their lande for thy righteousnesse, or for thy vpright heart: but for the Wickednes of those nations, ỹ Lord thy God doeth cast them out before thee, and that hee might performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Understand therefore, that ỹ Lord thy God giueth thee not this good lande to possesse it for thy righteousnesse: for thou art a [e] stifnecked people.

e Like stubburne oxen which will not endure their masters yoke.

7 ¶ Remēber, [and] forget not, how thou prouokedst the Lorde thy God to anger in the Wildernesse: [f] since the day that thou didest depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled against the Lord.

f Ye prouoked by the length of time, that their rebellion was most great, and intolerable.

8 Also in Horeb ye prouoked the Lord to anger so that the Lorde was wroth with you, [euen] to destroy you.

9 Whē I was gone vp into ỹ mount, to receiue the tables of stone, the tables, [I say,] of the couenant, which ỹ Lord made w̄ you: & * I abode in the mount fourtie daies & fourtie nights, [and] I neither ate bread nor yet dranke water:

Exod.24.18. and 34.28.

10 *Then ỹ Lorde deliuered me two tables of stone, written with the [g] finger of God, & in thē was cōteined according to all the words which ỹ Lord had said vnto you in the mount out of the middes of the fire, in the day of the assemblie.

Exod.31.18.

g That is miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourtie nyghtes were ended, the Lorde gaue mee the two tables of stone, the tables, [I say,] of the couenant.

12 And the Lord saide vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt [their wayes:] they are soone turned out of the way, which I commanded them: they haue made them a molten image.

Exod.32.7.

h So soone as man declineth frō the obedience of God, his waies are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beholde, it is a stifnecked people.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, & greater then they be.

i Signifying that the prayers of ỹ faithfull are a barre to stay Gods anger, that he cōsume not al.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, and the two Tables of the couenant [were] in my two handes)

16 Then I looked, & beholde, ye had sinned against the Lord your God: [for] yee had made you a molten calfe, [and] had turned quickly out of the [k] way which the Lorde had commanded you.

k That is, frō ỹ Law: wherin he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two hāds, and brake them before your eyes.

18 And I fel downe before the Lord, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath & indignation, wherewith the Lord was moued against you, [euē] to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, [euen] to destroy him: but at that time I prayed also for Aarō.

l Whereby he sheweth what daūger they are in, that haue autoritie, and resist not wickednesse.

21 And I took your sinne, [I meane] the calfe which ye had made, and burnt him w̄ fire, and stamped him & grounde him small, euen vnto very dust: & I cast the dust thereof into the riuer, that descended out of the [m] Mount.

m Horeb, or Sinai. Nom.11.1,3. Exod,17.7. Nom.11.34.

22 Also * in Taberah, and in * Massah * and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, & possesse ỹ lande which I haue giuē you, then ye [n] rebelled against the cōmandement of the Lorde your God, & beleeued him not, nor hearkened vnto his voyce.

n At ỹ returne of the spyes.

24 Ye haue bene rebellious vnto the Lorde, since the day that I knewe you.

25 Then I fell downe before ỹ Lord [o] fourtie dayes & fourtie nights, as I fel downe [before,] because the Lorde had sayde, that he would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, and sayd, O Lord God, destroy not thy people & thine inheritance, which thou hast

redeemed through thy greatnes, whom thou hast brought out of Egypt by a mightie hande.

p The godly in their prayers grosse on gods promes, and confesse their sinnes.

27 pRemember thy seruants Abraham, Isshak, and Iaakob: looke not to the stubburnnesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the countrey, whence thou broughtest the, say, *Because the Lorde was not able to bring them into the land which he promised them, or because hee hated them, hee caried them out, to slaye them in the wildernesse.

Nom. 14.16.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regarderh not ꝑ person. 21 The Lord is the praise of Israel.

Exod. 34.1.

IN the same time ꝑ Lord saide vnto me, *Hew thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto ꝑ first, & went vp into ꝑ Mountaine, & the two Tables in mine hande.

4 Then hee wrote vpon the Tables according to ꝑ first writing (the ten commandements, which ꝑ Lord spake vnto you in the Mount out of the middes of the fire, in the day of the b assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became Priest in his steade.

c This mountaine was also called Hor, Nom. 20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, [and] to stand before the Lord, to d minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: [for] the Lorde is his e inheritance, as the Lorde thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.

10 And I taryed in the mount, as at the first time, fourtie dayes and fourtie nightes, & the Lorde heard me at ꝑ time also, [&] ꝑ Lord would not destroy thee.

11 But the Lord saide vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lorde thy God f require of thee, but to feare the Lorde thy God, to walke in all his wayes, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule:

f For all our sinnes & transgressions God requireth nothing but to turne to him & obey him.

13 That ꝑ keepe the comandements of the Lord, and his ordinãces, which I command thee this day, for thy wealth:

14 Beholde, heauen, and the heauen of heauens [is] the Lords thy God, and the *earth, with all that therein is.

Psal. 24.1.

15 g Notwithstanding, the Lorde set his delite in thy fathers to loue them, & did choose their seede after thẽ, euẽ [you] aboue al people, as [appeareth] this day.

g Although he was Lord of heauen and earth, yet would he choose none but you.

16 h Circumcise therefore the foreskin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Ier. 4.4.

17 For the Lorde your God is God of gods, & Lorde of lordes, a great God, mighty, & terrible, which accepteth no *persons nor taketh reward:

2. Chron. 19.7. Iob. 34.19. rom. 2.11.

18 Who doeth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 *Thou shalt feare the Lorde thy God: ꝑ shalt serue him, and ꝑ shalt cleaue vnto him, & i shalt sweare by his Name.

Chap. 6.13. mat. 4.10.

i Reade Chap. 6.13.

21 He is thy praise, & he is thy God, ꝑ hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt * with seuentie persons, & now the Lorde thy God hath made thee, as the *starres of the heauen in multitude.

Gen. 46.27. exod. 1.5. Gen. 15.5.

CHAP. XI.

1 An exhortation to loue God, & keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the Lorde thy God, & shalt keepe that, which he commandeth to be kept: that is, his ordinãces, and his lawes, and his commandements allway.

a Ye, which haue seene Gods graces with your eies, ought rather to be moued, thẽ your children, which haue onely heard of them.

2 And * cõsider this day ([for] I speake not]

not] to your childrē, which haue neither knowen nor seene) the chastisement of ꝑ Lord your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes, & his actes, which he did in ꝑ middes of Egypt vnto Pharaoh the King of Egypt and vnto al his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when hee caused the waters of the red Sea to ouerflowe them, as they pursued after you, & the Lorde destroyed them vnto this day:

b Alwel cōcerning his benefites, as his correctiones.

5 And b what he did vnto you in ꝑ wildernes, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed thē with their houlholdes and their tents, and al their substance that † they had in the middes of all Israel.

† Ebr. was at their feete.

7 For your eyes haue seene all the great actes of the Lord which he did.

c Because ye haue felt both his chastisements and his benefites.

8 Therefore shall yee keepe all the commandements, which I commande you this day, that ye may be strong, and goe in and possesse the land whither yee go to possesse it:

9 Also that yee may prolong [your] dayes in ꝑ land, which the Lord sware vnto your fathers, to giue vnto them & to their seede, [euen] a land that floweth with milke and honie.

10 For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy ‖ d feete as a garden of herbes:

‖ Or, labour.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But ꝑ lād whither ye go to possesse it, [is] a lād of mountains & valleis, [and] drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lorde thy God [are] alwayes vpon it, from ꝑ beginning of the yeere, euen vnto the end of ꝑ yeere.

13 If ye shall hearken therefore vnto my commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, ꝑ thou mayest gather in thy wheate, and thy Wine, and thine oyle.

e In the feede time, and toward harueste.

15 Also I will send grasse in thy fields for thy cattell, that thou mayst eate, and haue ynough.

16 [But] beware least your heart † deceiue you, and least ye turne aside, & serue other gods, and worship them,

† By deuising to your selues foolish deuotions according to your owne fantasies.

17 And [so] the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and yee perish quickly from ꝑ good land, which the Lord giueth you.

18 Therefore shall ye lay vp these my wordes in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes,

* Chap.6.6,8,

19 And yee shall * teache them your children, speaking of them, when thou sittest in thine house, & when thou walkest by the waye, and when thou liest downe, and when thou risest vp.

* Chap.4.10. & 6.6,7.

20 And thou shalt write them vpon ꝑ posts of thine house, & vpō thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauens endure.

22 For if yee keepe diligently all these commandements, which I command you to doe: [that is,] to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will ꝑ Lord cast out al these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of h your feete shal treade, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and from the Riuer, [euen] the riuer Perath, vnto the vttermost i Sea.

Iosh.1.3.

h This was accōplished in Dauids & Salomons time.

i Called the Mediterranean.

25 No man shall stande against you: [for] the Lorde your God shall cast the feare and dread of you vpon all the land that ye shal treade vpon, as he hath said vnto you.

26 Beholde, I set before you this day a blessing and a curse:

27 * The blessing, if ye obey the commandements of the Lorde your God which I command you this day:

* Chap.28.2 & 30.1.

28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I cōmande you this day, to go after other gods, which ye haue not k knowen.

* Chap.28.15.

k He repeateth the malice of men which leaue ꝑ which is certaine, to followe that which is vncertaine.

29 When the Lord thy God therefore hath brought thee into ꝑ land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

* Chap.27.12, 13, Iosh.8.33.

30 Are they not beyond Iorden on ẏ
l Meaning in Samaria. part, l where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

‖ Or, playne. 31 For ye shall passe ouer Iorden, to goe in to possesse the lande, which the Lord your God giueth you, and ye shal possesse it, and dwell therein.

Chap.5.32. 32 Take heede therefore that ye * do all the commandements and the lawes, which I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 5, 8. To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods worde.

THese are the ordinances and the lawes, which ye shal obserue and doe in the lande (which the Lorde God a of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

a Whereby they are admonished to seeke none other God.

2 * Ye shall vtterly destroy al the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree. Chap.7.5.

Iudg.2.2. 3 * Also ye shall ouerthrowe their altars, and breake downe their pillars, and burne their b groues with fire: and ye shall hew downe the grauen images of their gods, and abolish their names out of that place.

b Wherein they sacrificed to their idols,

c Ye shall not serue the Lord with superstitions. 4 Ye shall c not so do vnto the Lorde your God,

1.King.8.29. 2.chro.6.5. and 7.12,16. 5 But ye shall seeke the place which the Lorde your God shall * chuse out of all your tribes, to put his Name there, [and] there to dwell, and thither thou shalt come,

6 And yee shall bring thither your burnt offrings, and your sacrifices, and your tithes, and the d offring of your handes, and your vowes, and your free offrings and the first borne of your kine and of your sheepe.

d Meaning the first fruites.

e Where his Arke shalbe. 7 And there ye shall eate e before the Lord your God, and ye shall reioyce in al that ye put your hand vnto, [both] ye, and your houlholdes, because the Lord thy God hath blessed thee.

8 Ye shall not do after al these things that we do here this day: f that is euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan. 9 For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and [when] he hath giuen you g rest from all your enemies round about, and ye dwel in safetie,

g It had not bin enough to conquer, except God had maintained them in rest vnder his protection.

11 when there shalbe a place which the Lord your God shall chuse, to cause his Name to dwell there, thither shall ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offring of your handes, and all your ‖ speciall vowes which yee vowe vnto the Lord:

‖ For, that which ye chuse out for your vowes.

12 And ye shall reioyce before ẏ Lord your God, ye, and your sonnes and your daughters, and your seruãts, and your maydens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you. Chap.10.9.

13 Take heede that thou offer not thy burnt offrings in euery place that ẏ seest:

14 But in the place which the Lorde shal h chuse in one of thy tribes, there ẏ shalt offer thy burnt offrings, and there thou shalt do all that I command thee.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, so as some write more then 300 yeeres, and in other places til the Temple was buyld.

15 Notwithstanding thou mayest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: [both] the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

i As God hath giuē thee power and ability.

k Euery one might eate at home after the beast appointed for sacrifice as the other.

16 Onely ye shall not eate the blood, [but] powre it vpon the earth as water.

l Meaning, whatsoeuer was offred to the Lord might not be eaten, but where he had appointed.

17 ¶ Thou mayest not eate within thy gates the l tithe of thy corne, nor of thy wyne, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offrings, nor the offring of thine hands,

18 But thou shalt eate it before the Lorde thy God, in the place which the Lord thy God shal chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thine hand to.

19 * Beware, ẏ thou forsake not ẏ Leuite, as long as thou liuest vpon ẏ earth. Ecclus.7.32.

20 ¶ When the Lorde thy God shall enlarge thy border, as * he hath promised thee, ẏ thou shalt saye, I will eate flesh, (because thine heart lōgeth to eate flesh) thou maiest eate flesh, whatsoeuer thine heart desireth. Gen.28.14. chap.19.8.

21 If ẏ place which ẏ Lord thy God hath

hath chosen to put his Name there, bee farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thyne heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: [both] the vncleane and the cleane shall eate of them alike.

‡ Ebr. be ſtrõg or constant.
m Because the life of beasts is in their blood.

23 Onely be ‡ sure that thou eate not the blood: for the blood m is the life, and thou mayest not eat the life with the flesh.

24 [Therefore] thou shalt not eate it, [but] powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy childre after thee, when thou shalt do that which is right in the sight of the Lord.

n That which thou wilt offer in sacrifice,

26 But thine n holy thinges which thou hast, & thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lorde thy God, & the blood of thine offrings shalbe powred vpon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heede, and heare all these wordes which I command thee, that it may go o well with thee, and with thy children after thee for euer, when thou doest that which is good & right in the sight of the Lord thy God.

o God by promes bindeth him selfe to do good to them that obey his word.

29 ¶When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, & thou shalt possesse them and dwell in their land,

p By following their superstitions & ſolatries, & thinking to serue me thereby.

30 Beware, lest thou bee taken in p a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lorde thy God: for all abomination, which the Lord hateth, haue they done

q They thought nothing too deare to offer to their idoles,

vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

Chap.4.2. ioſh.1.7. prouerb. 30,6. reuel,22,18.

32 [Therefore] whatsoeuer I command you, take heede you doe it: * thou shalt put nothing therto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, ſcæme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophete or a dreamer of dreames, (and giue thee a signe or wonder,

a Which sayeth that he hath things reuealed vnto him in dreames.

2 And the signe & the wonder, which he hath tolde thee, come to passe) saying, b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

b He sheweth whereunto the false prophets tende.

3 Thou shalt not hearken vnto the words of the prophet, or vnto that dreamer of dreames: for the Lord your God c proueth you, to know whether ye loue the Lord your God with al your heart, and with all your soule.

c God ordereth all these things that his may be knowen.

4 Ye shal walke after the Lord your God & feare him, & shal keepe his cõmãdements, & hearken vnto his voyce, & ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euill away forth of the middes of thee.

d Being ſtricken by testimonies and condemned by the Iudge.

6 ¶If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, [that lyeth] in thy bosome, or thy friend, which is as thine owne f soule, intice thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.

7 [Any] of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kil him: g thine hande shalbe first vpon him to put him to death, and then the handes of all the people.

g As the witnes is charged, Chap.17.7.

10 And h thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought the out of the land of Egypt, from the house of bondage)

11 That * all Israel may heare and feare, and doe no more any such wickednesse as this among you. Chap.17.13.

12 ¶If thou shalt heare say (conterning any of thy cities which the Lord thy

God

God hath giuen thee to dwell in)

13 ‡Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods, which ye haue not knowen,

14 Then h thou shalt seeke, and make searche and enquire diligently: and if it be true, and ꝑ thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitantes of that citie with the edge of the sworde: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sworde.

16 And i thou shalt gather all ꝑ spoyle of it into the middes of the streete thereof, and burne with fire the citie & all the spoyle therof euery whit, vnto the Lord thy God: & it shal be an heape for euer: it shall not be buylt againe.

17 And there shall cleaue nothing of the k damned thing to thine hand, that ꝑ Lorde may turne from the fiercenes of his wrath, & shew thee mercie, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his cõmandemẽts which I cõmand thee this day, that thou do that which is right in the eyes of the Lorde thy God.

‡Ebr. children of Belial.

h Which art appointed to see faultes punished.

i Signifying ꝑ no idolatrie is so execrable, nor more greeuously to be punished, then of them which once professed God.

k Of ꝑ spoyle of that idolatrous & cursed citie, Reade chap. 7.26. and Iosh. 7.11.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite, stranger, fatherlesse, and widowe.

YE are the children of the Lord your God. * Ye shall not cut your selues, nor make you [any] baldnes betweene your eyes for the dead.

Leuit. 19.28.

2 * For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a a peculiar people vnto him selfe, aboue all the people that are vpon the earth.

Chap. 7.6. and 26.18, 19.

a Therefore thou oughtest not to follow ꝑ superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

4 b These are the beastes, which ye shal eate, ꝑ beefe, the sheepe, & the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the buzone, & the wilde ore, & the chamois,

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, & [is] of the beastes that cheweth the cudde, that shall ye eate.

7 But these ye shal not eate, of them that chewe the cudde, and of them that deuide and cleaue the hoofe [onely:] the camell, nor the hare, nor ꝑ cony: for they chewe the cudde, but deuide not ꝑ hoofe: [therfore] they shalbe vncleane vnto you:

8 Also the swyne, because he deuideth the hoofe, and cheweth not the cud, shal be vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.

b This ceremoniall Lawe instructed the Iewes to seek a spirituall pureness, euen in their meat and drinke.

9 ¶* These yee shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate. Leuit. 11.9.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eate:

12 But these are they, whereof ye shal not eate: the egle, nor the gothawke, nor the ospray,

13 Nor the gleade, nor the kyte, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor ꝑ night crow, nor the ‖ semeaw, nor the hawke after her kinde,

‖ Or, cuckow.

16 Neither the litle owle, nor ꝑ great owle, nor the red shanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, & the heron in his kind, nor the lapwing, nor the backe. Leuit. 11.19.

19 And euery creeping thing that fleeth, shall be vncleane vnto you: it shall not be eaten.

20 [But] of all cleane foules ye may eat.

21 Ye shall eate of nothing that dyeth alone, but thou shalt giue it vnto the c stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not * seethe a kidde in his mothers milke. Exod. 23.19. and 34.26.

c Because their blood was not shed, but remained in them.

d Which is not of thy religion.

22 Thou shalt e giue the tithe of all ꝑ encreasle of thy seede, that cometh forth of the field yeere by yeere.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lorde thy God (in the place which hee shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thyne oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lorde thy God alway.

24 And if the way be to lõg for thee, so ꝑ thou art not able to carie it, because ꝑ place is far from thee, where the Lorde thy God shall chuse to set his Name, f when ꝑ Lord thy God shal blesse thee,

f Whē he shall giue thee abundance.

25 Then

25 Then shalt thou make it in money, and ‖ take the mony in thine hande, and goe vnto the place which the Lorde thy God shall chuse.

‖Or, binde vp.

26 And thou shalt bestowe the mony for whatsoeuer thine heart desireth: whether it bee ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: g & shalt eate it there before the Lord thy God, and reioyce, [both] thou, and thine household.

g After the priest hath receiued the Lords part,

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the end of three yere thou shalt bring forth all the tithes of thine increase of the same yeere, and laye it vp within thy gates.

h Besides the yeerely tythes that were giuē to the Leuites, these were laid vp in store for the poore,

29 Then the Leuite (for he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery creditour a shall quite that lone of his hand which he hath lent to his neighbour: hee shal not axe it againe of his neighbour, nor of his brother: for [the yeere] of the Lords freedome is proclaimed.

a He shal only release his debtors, which are not able to pay for that yere.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shalbe no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

b For if thy debtor be rich, he may be constrained to pay.

5 So that thou hearken vnto the voice of the Lord thy God to obserue and do all these commandementes, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: * thou shalt lende vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shal not reigne ouer thee. Chap.28.12.

7 ¶ If one of thy brethren with thee be poore ‖ in any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

‖Or, any of thy cities.

8 *But thou shalt open thine hande vnto him, and shalt lende him sufficient for his neede which he hath. Matth.5.42. luke.6.34.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore e it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crye vnto the Lorde against thee, so that sinne be in thee:

e Ebr. thine eye is euill.

10 Thou shalt giue him, and f let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, & in all that thou puttest thine hand to.

f Ebr. let not thine heart be euill.

11 c Because there shall be euer [some] poore in the land, therefore I command thee, saying, Thou shalt d open thine hand vnto thy brother, to thy needy, and to the poore in thy land.

c To try your charitie. Matt. 26.11.

d Thou shalt be liberall.

12 ¶ * If thy brother an Ebrewe sell him selfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yere thou shalt let him go free frō thee: Exod.21.2. Leuicre.34.14.

13 And whē thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 [But] thou shalt e giue him a liberall reward of thy sheepe, and of thy corne, & of thy wine: thou shalt giue him of that wherwith the Lord thy God hath blessed thee.

e In token that thou doest acknowledge the benefite which God hath giuē thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I cōmand thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because hee loueth thee and thine house, [and] because he is well with thee,

17 * Then shalt thou take a naule, and perce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy mayde seruant thou shalt doe likewise. Exod.21.6.

f To the yeere of Iubile, Leuit.25.40.

18 Let it not grieue thee, whē thou lettest him go out free frō thee: for he hath serued thee sixe yeeres, [which is] the double worth of a an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

g For the hired seruant serued but three yeres, and he sixe.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God, h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe. Exod.34.19.

h For they are the Lords.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which

the Lorde shall chuse, [both] thou, and thine houshold.

Leuit.22.20, 22. chap.17.1. ecclus.35.12.

21 *But if there be any blemish therein, [as if it be] lame, or blind, or haue any euill faut, thou shalt not offer it vnto the Lord thy God.

22 [But] shalt eat it within thy gates: the vncleane, and the cleane [shal eate it] alike, [as] the roe bucke, and as the hart.

i Thou shalt as well eate them, as the roe bucke, and other wilde beastes,

23 Onely thou shalt not eat the blood thereof, [but] powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Weekesonne, 13 And the feast of Tabernacles. 18 What officers ought to bee ordeined. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Read Exod. 13.4.

2 Thou shalt therfore [b] offer the Passeouer vnto the Lorde thy God, of sheepe and bullockes * in the place where the Lorde shall chuse to cause his Name to dwell.

b Thou shalt eate the Easter Lambe. Chap.12.5.

3 Thou *shalt eate no leauened bread with it: [but] seuen dayes shalt thou eat vnleauened bread therewith, [euen] the bread of [c] tribulation: for thou camest out of the lande of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

Exod.12.14, 15.

c Which signified that affliction, which thou hadst in Egypt,

4 And there shall be no leauen seene with thee in all thy coastes seuen dayes long: neither shal there remaine of the flesh which thou offeredst the first day at euen, any night

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lorde thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: & to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morow, and go vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day [shall be] a solemne assemblie to the Lord thy God: thou shalt doe no worke [therein.]

9 Seuen weekes shalt thou [f] number vnto thee, and shalt beginne to number the seuen weekes, when thou beginnest to put the sickel to the corne:

f Beginning at the next morning after the Passeouer, Leuit.23.15. exo. 23.16.

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, [euen] a free gift of thine hande, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

[Or, as thou art able, willingly.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 Thou shalt [g] obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

g That is, the 15. day of the seuenth month, Leuit.23.34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widowe, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shal chuse: when the Lord thy God shal blesse thee in all thine increase, and in all the workes of thine handes, thou shalt in any case be glad.

16 *Three times in the yere shal all the males appeare before the Lorde thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord *emptie.

Exod.23.15, and 34.23.

Ecclus.35.4.

17 Euery man [shall giue] according to the gift of his [h] hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the ability that God hath giuen him.

18 Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse them selues magistrates,

19 Wrest not thou iustice, nor respect any person, neither take reward: for the reward doth blinde the eyes of the wise, and peruerteth the words of the iust.

20 That which [k] is iust and right shalt thou follow, that thou mayest liue, and possesse the lande which the Lorde thy God giueth thee.

k The magistrate must constantly folowe the tenor of the Lawe, and in nothing decline from iustice.

21 Thou shalt plant thee no groue of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lorde thy God hateth.

‖ Or, image.

CHAP.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuerſies are brought to the Prieſt & the Iudge. 12 The contemner muſt die. 15 The election of the King. 16 and 17 What things he ought to auoyde. 18 And what he ought to imbrace.

THOU ſhalt offer vnto the Lord thy God no bullock nor sheepe wherin is *a blemiſh [or] any euill fauoured thing: for that is an abominatiõ vnto the Lord thy God.

Chap.15.21. a Thou ſhalt not ſerue God for facties ſake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which þ Lord thy God giueth thee, man or bwoman that hath wrought wickednes in þ ſight of þ Lord thy God, in tranſgreſſing his couenant,

b Shewing þ the crime can not be excuſed by the fraitie of the perſon.

3 And hath gone & ſerued other gods, and worſhipped thẽ: as the ſunne, or the moone, or any of þ hoſte of heauẽ, which I haue not cõmanded,

c Whereby he ebarmeth all religiõ & ſeruing of God which God hath not commanded,

4 And it be told vnto thee, & thou haſt heard it, thẽ ſhalt thou inquire diligẽtly: & if it be [true, and] þ thing certain, that ſuch abommination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which haue committed þ wicked thing) vnto thy gates, [whether it be] man or woman, & ſhalt ſtone them with ſtones, till they die.

Nomb.35.30. chap.19.15. matth.18.16. 2.cor.13.1. *Ebr. of two witneſſes or three witneſſes.

6 *At the mouth of two or three witneſſes ſhall hee that is worthie of death, die: [but] at the mouth of one witneſſe, he ſhall not die.

d Whereby they declare that they teſtifie the truech.

7 The hands of þ dwitneſſes ſhalbe firſt vpon him, to kill him: & afterward þ hands of al þ epeople: ſo thou ſhalt take the wicked away from among you.

e To ſignifie a cõmon conſent to maintayne Gods honour and true religiõ.

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood and blood, betweene plea & plea, betweene plague and plague, in the matters of cõtrouerſie within thy gates, then ſhalt thou ariſe, & go vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto þ Prieſts of þ Leuites, & vnto þ fIudge that ſhall be in thoſe daies, and aſke, and they ſhall ſhewe thee the ſentence of iudgement,

f Who ſhall giue ſentence as the Prieſts counſel him by the Lawe of God,

10 And thou ſhalt do according to that thing which they of that place (which the Lord hath choſen) ſhewe thee, and thou ſhalt obſerue to doe according to all that they informe thee.

11 According to the Law, which they ſhal teach thee, & according to the iudgement which they ſhall tell thee, ſhalt thou doe: thou ſhalt not decline frõ the thing which they ſhall ſhewe thee, [neither] to the right hand, nor to the left.

g Thou ſhalt obey their ſentence that the controuerſie may haue an ende,

12 And that man þ will do preſumptuouſly, not hearkening vnto the Prieſt (that ſtandeth before the Lord thy God to hminiſter there) or vnto the iudge, that man ſhal die, and thou ſhalt take away euill from Iſrael.

h So long as he is þ true miniſter of God, & pronouncetb according to his word.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the lande which the Lorde thy God giueth thee, & ſhalt poſſeſſe it, & dwell therein, if thou ſay, I will ſet a King ouer me, like as all the nations that are about me,

15 [Then] þ ſhalt make him king ouer thee, whom þ Lord thy God ſhal chuſe: frõ among thy brethrẽ ſhalt thou make a king ouer thee: þ ſhalt not ſet a istranger ouer thee, which is not thy brother.

i Or, maieſt not i Who is not of thy nation, leſt he change true religion into idolatrie, and bring thee to ſlaurie.

16 In any wiſe hee ſhall not prepare him many horſes, nor bring the people againe to kEgypt, for to encreaſe the nomber of horſes, ſeeing the Lord hath ſaide vnto you, Ye ſhal henceforth go no more againe that way.

k To reuenge their iniuries, & to take them of their beſt horſes, 1.King. 10,28.

17 Neither ſhall hee take him many wiues, leſt his hart turne away, neither ſhall he gather him much ſiluer & golde.

l From þ Law of God.

18 And whẽ he ſhall ſit vpon þ throne of his kingdome, then ſhal he write him this mLawe repeted in a booke, by the nPrieſts of the Leuites.

m Meaning the Deuteronomie.

19 And it ſhall be with him, & he ſhall reade therein all daies of his life, that he may learne to feare the Lorde his God, [&] to keepe all the wordes of this Lawe, and theſe ordinances, for to do them:

n He ſhal cauſe it to be written by them, or he ſhall write it by their example,

20 That his heart bee not lifted vp aboue his obrethren, & that hee turne not from the commandement, to the ryght hande or to the left, [but] that hee may prolong his dayes in his kingdome, hee, and his ſonnes in the middes of Iſrael.

o Whereby is meant, þ kings ought ſo to loue their ſubiects, as nature bindeth one brethre to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from an other place. 9 To auoide the abomination of þ Gentiles. 15 God will not leaue them without a true Prophet. 20 The falſe prophet ſhalbe ſlaine. 22 Howe he may be knowen.

THE Prieſtes of the Leuites, [and] al þ tribe of Leui *ſhall haue no part nor inheritance with Iſrael, [*but] ſhal eate the offerings of the Lorde made by fire, and his inheritance.

Nom.18.20. Chap.10.9. 1.cor.9.13.

a That is, the Lordes part of his inheritãce,

2 Therefore ſhall they haue no inheritance among their brethren: [for] the Lorde is their inheritance, as hee hath ſaide vnto them.

3 ¶ And this ſhall be the Prieſts duetie of þ people, that they, which offer ſacrifice, whether it be bullocke or sheepe, ſhall giue vnto the Prieſt the bſhoulder,

b The ryght ſhoulder, Nõ. 18,18.

and the two cheekes, and the mawe.

4 The firſt fruits [alſo] of thy corne, of thy Wine, & of thine oyle, & the firſt of the fleece of thy ſheepe ſhalt thou giue him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand & miniſter in the Name of the Lorde, him, and his ſonnes for euer.

6 ¶ Alſo when a Leuite ſhall come out of any of thy cities of all Iſrael, where he remained, and come with c all the deſire of his heart vnto the place, which the Lorde ſhall chuſe,

c Meaning, to ſerue God vnfainedly, & not to ſeeke eaſe.

7 He ſhal thē miniſter in ꝑ name of the Lord his God, as al his brethrē the Leuites, which remain there before ꝑ Lord.

8 They ſhal haue like portions to eat d beſide that which commeth of his ſale of his patrimonie.

d Not conſtrained to liue of himſelfe.

9 When thou ſhalt come into the land which the Lorde thy God giueth thee, thou ſhalt not learne to do after the abominations of thoſe nations.

10 Let none be found among you that e maketh his ſōne or his daughter to e go through the fire, [or] that vſeth witchcraft, [or] a regarder of times, or a marker of the flying of foules, or a ſoothſayer,

e Signifying they were purged by this ceremonie of paſſing betweene two fires. Leuit. 18.21. Leuit. 20.27. 1. Sam. 28.7.

11 Or *a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that *aſketh counſell at the dead.

12 For al that do ſuch things [are] abomination vnto the Lord, and becauſe of theſe abominations the Lorde thy God doeth caſt them out before thee.

13 Thou ſhalt bee f vpright therefore with the Lord thy God.

f Without hypocriſie, or mixture of falſe religion.

14 For theſe natiōs which ꝑ ſhalt poſſeſſe, hearkē vnto thoſe that regarde the times, & vnto ſoothſayers: ‡ as for thee, the Lord thy God hath not ſuffred thee ſo.

‡Ebr. but thou not ſo.

‡Ebr. giuen or appoynted. Act. 7.37.

15 ¶ * The Lord thy God will raiſe vp vnto thee a g Prophet like vnto mee, from among you, [euen] of thy brethrē: vnto him ye ſhall hearken,

g Meaning a continuall ſucceſſion of Prophetes, vntil Chriſt the ende of all Prophets come. Exod. 20.19.

16 According to all that thou deſiredſt of the Lorde thy God in Horeb, in the day of the aſſemblie, when thou ſaideſt, *Let mee heare the voyce of my Lorde God no more, nor ſee this great fire any more, that I dye not.

17 And the Lord ſaid vnto me, They haue well ſpoken.

Ioſh. 1.45. act. 3.21.

18 * I will raiſe them vp a Prophet frō among their brethren like vnto thee, and will put my wordes in his h mouth, and he ſhall ſpeake vnto them all that I ſhall commande him.

h Which prophemes is not only made to Chriſt, but to all that teach in his name, Iſa. 59.21.

19 And whoſoeuer will not hearken vnto my words, which he ſhal ſpeake in my Name, I will i require it of him.

i By executing puniſhment vpon him.

20 But the Prophet that ſhal preſume to ſpeake a word in my Name, which I haue not commanded him to ſpeake, or that ſpeaketh in the name of other gods, euen the ſame prophet ſhall dye.

21 And if thou thinke in thine heart, Howe ſhall we knowe the word which the Lord hath not ſpoken?

22 When a Prophet ſpeaketh in the Name of the Lord, if ꝑ thing k follow not nor come to paſſe, that is ꝑ thing which the Lord hath not ſpoken, [but] the prophet hath ſpoke it preſumptuouſly: thou ſhalt not [therefore] be afraide of him.

k Under this ſure note he cōpriſeth al the other tokens.

CHAP. XIX.

2 The ſtanchiſled townes, 14 Not to remoue thy neighbours bounds. 16 The puniſhment of him ꝑ beareth falſe witneſſe.

Chap. 12.29.

When the Lord thy God * ſhal roote out the nations, whoſe lande the Lorde thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

2 *Thou ſhalt ſeparate three cities for thee in the middes of thy land which the Lord thy God giueth thee to poſſeſſe it.

Exod. 21.13. nom. 35.9, 12. Ioſh. 20.2.

3 Thou ſhalt a prepare thee the way, and deuide the coaſts of the land, which the Lorde thy God giueth thee to inherit, into three partes, that euery b manſlayer may flee thither.

a Make an open and ready way.

b Which killeth againſt his will, & bare no hatred in his heart.

4 ¶ This alſo is the cauſe wherefore the manſlaier ſhall flee thither, and liue: Who ſo killeth his neighbour ignorantly, and hated him not in time paſſed:

5 As hee ꝑ goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with ꝑ axe to cut downe ꝑ tree, if the head ſlip from the helue, & hit his neighbour that he dieth, the ſame c ſhall flee vnto one of the cities, and liue.

c That murther be not cōmitted vpon murther. Nom. 35.12.

6 Leſt ꝑ * auēger of the blood follow after the manſlaier, while his heart is chafed, and ouertake him, becauſe ꝑ way is long, and ſlay him, although he be not ‖worthy of death, becauſe he hated him not in time paſſed.

‖Or, can not be iudged to death.

7 Wherefore I commande thee, ſaying, Thou ſhalt appoynt out three cities for thee.

8 And when the Lord thy God d enlargeth thy coaſtes (as hee hath ſworne vnto thy fathers) and giueth thee all the lande which hee promiſed to giue vnto thy fathers,

d When thou goeſt ouer Iordē to poſſeſſe the whole lāde of Canaan.

9 (If thou keepe al theſe commandements to doe them, which I command thee

thee this day: [to wit,] that thou loue the Lord thy God, and walke in his wayes for euer) *then shalt thou adde three cities mo for thee besides those three,

Iosh.20.7.

10 That innocēt blood be not shed wīn thy land, which ỹ Lord thy God giueth thee to inherit, c lest blood be vpon thee.

c Lest thou be punished for innocent blood

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise agaynst him, and smite any man that he die, and flee vnto any of these cities,

12 Then the f Elders of his citie shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

f The Magistrates.

13 Thine g eye shal not spare him, but thou shalt put away [the crie] of innocent blood from Israel, that it may go well with thee.

g The whosoeuer pardoneth murther, offendeth against ỹ word of God.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ *One Witnes shal not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, *[but] at the mouth of two witnesses or at the mouth of three witnesses shall the matter bee stablished.

Chap.17.6. matth.18.16. Ioh.8.17. 2.Cor.13.1. Heb.10,28.

16 ¶ If a false witnes rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the h Lord, [euen] before the Priests and the Iudges, which shall be in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnesse bee found false, [and] hath giuen false witnes against his brother,

19 *Then shall ye do vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the middes of thee.

Pro.19.5. Dan.13.62.

20 And the rest shall heare [this,] and feare, and shall henceforth commit no more any such wickednes among you.

21 Therfore thine eye shal haue no cōpassion, [but] *life for life, eie for eie, tooth for tooth, hand for hand, foote for foote.

Exod.21.23. Leuit.24.20. Matth.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

WHen a thou shalt go forth to warre against thine enemies and shalt see horses and chariots, [and] people mo then thou, bee not afrayde of them: for the Lorde thy God [is] with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then ỹ Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battel against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

Chap.28.7.

4 For the Lorde your God b goeth with you, to fight for you against your enemies, [and] to saue you.

b Is present to defend you w his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man [is there] that hath built a newe house, and hath not c dedicate it: let him go and returne to his house, lest he die in the battell, and an other man dedicate it.

c For when they entred first to dwel in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 And what man [is there] that hath planted a vineyard, & hath d not eaten of the fruite: let him go and returne againe vnto his house, least he die in the battel, and another eate the fruite.

d The Ebrews word signifieth to make common or profane, Leuit. 19.25.

7 And what man [is there] that hath betrothed a wife, & hath not taken her: let him goe and returne againe vnto his house, least he die in battell, and an other man take her.

8 And let the officers speake further vnto the people, and say, * whosoeuer is afraide and faint hearted, let him goe and returne vnto his house lest his brethrens heart faint like his heart.

Iudg.7.3.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a citie to fight against it, thou shalt offer it peace.

Nomb.21.22. chap.2,26.

11 And if it answere thee again peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

c It it accepte peace.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt beseige it.

13 And the Lord thy God shal deliuer it into thine hāds, & thou shalt smite al ỹ males thereof with ỹ edge of the sword.

14 Only the women, and the children, * and the cattel, and all that is in the city, [euen] all the spoyle thereof shalt thou take vnto thy selfe, & shalt eate the spoile of thine enemies, which the Lorde thy God hath giuen thee.

Iosh.8,2.

15 Thus shalt thou do vnto all the cities, which are a great way of frō thee,

f For God had appointed that ꝑ Canaanites should be destroied, & made the Israelites executers of his will, chap. 7.1.

which are not of the cities of these f nations here.

16 But of the cities of this people, which the Lord thy God shal giue thee to inherite, ꝑ shalt saue no person aliue,

17 But shalt vtterly destroy them: [to wit,] the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they haue done vnto their gods, and [so] ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou maiest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the g tree of the field is mans [life])

g Some read, For man shall be in steade of the tree of the field, to come out in the siege against thee.

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

a Inquisition for murther, 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The bodie may not hang all night.

a This law declareth howe horrible a thing murther is, seeing that for one man a whole country shalbe punished except a remedie be found.

IF one be found a slaine in the land, which ꝑ Lorde thy God giueth thee to possesse it, lying in the fielde, [and] it is not knowen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heyfer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

‖ Or, rough.
b That ꝑ blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priestes the sonnes of Leui (whom the Lorde thy God hath chosen to minister, and to blesse in the name of the Lorde) shall come forth, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shal testifie, and say, Our hands haue not shed this blood, neyther haue our eyes seene it.

8 c O Lorde, be mercifull vnto thy people Israel, whome thou hast redemed, and lay no innocent blood to the charge of thy people Israel, & the blood shall be forgiuen them.

c This was ꝑ prayer, which the Priestes made in the audience of the people.

9 So shalt thou take away [the cry] of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, & the Lorde thy God shall deliuer thē into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nailes,

d Signifying that her former life must be changed before they could be ioyned to the people of God.

13 And she shal put off the garment ꝑ she was taken in, and she shall remaine in thine house, e and bewaile her father & her mother a moneth long: and after that shalt thou goe in vnto her, and marie her, and she shalbe thy f wife.

e As hauing renounced parents prostrity.
f This onely was permitted in the warres; otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make marchādise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other g hated, and they haue borne him children, both the loued and also the hated: if the first borne bee the sonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that hee appointeth his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But he shal acknowledge ꝑ sonne of the hated for ꝑ first borne, & giue him h double portion of all that he hath: for he is the first of his strength, & ꝑ i him belongeth the right of the first borne.

h As much as to two of the others.
i Except he be vnworthy, as was Reuben Iaakobs sonne.

18 If any man haue a sonne that is stubburne & disobedient, which will not hearke vnto ꝑ voyce of his father, nor ꝑ voyce of his k mother, & they haue chastened him, and he would not obey thē,

k For it is the mothers dutie also to instruct her children.

19 Then shall his father and his mother take him, and bring him out vnto ꝑ Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal say vnto the Elders of his citie, This our sonne is stubburne & disobedient, [&] he will not obey our admonti-

tion: he is a ryotour, and a drunkard.

21 Then all the men of his citie shall stone him wᵗ stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers & idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

m For Gods lawe by his death is satisfied, & nature abhorreth cruelties. Galat.3.13.

23 His body shall not remayne ᵐ all night vpon the tree, but thou shalt bury him the same day: for the *curse of God [is] on him that is hanged. Defile not therefore thy lande which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 Hee commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they should haue battelments. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 22 The punishment of aduulterie.

Exod.23.4.

THOU* shalt not see thy brothers oxe or his sheepe go astray, and ª withdrawe thy selfe from them, [but] shalt bring them againe vnto thy brother.

a As though thou sawest it not.

2 And if thy brother be not ᵇ neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing, that brotherly affection must be shewed, not only to them that dwel nere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his ᶜ asse, and so shalt thou doe with his rayment, and shalt so doe with all lost thinges of thy brother, which hee hath lost: if thou hast founde them, thou shalt not withdrawe thy selfe [from them.]

c Much more are thou bound to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse or his oxe fall downe by the way, & withdrawe thy selfe from them, [but] shalt lift them vp with him.

5 ¶ The ᵈ woman shall not weare that which perteyneth vnto the man, neither shall a man put on womans rayment: for all that do so, [are] abomination vnto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, [whether they bee] yong or egges, and the damme sitting vpon the yong, or vpon the egges, ᵉ thou shalt not take ᵛ damme with the yong,

e If God detest cruelitie done to litle birds, howe much more to man, made according to his image?

7 [But] shalt in any wise let ᵛ damme goe and take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lay not blood vpō thine house, if any man fall thence.

9 ¶ Thou shalt not ᶠ sowe thy vineyarde with diuers kindes of seedes, least thou defile the increase of the seed which thou hast sowen, and the fruite of the vineyarde.

f The tenor of this Law is, to walke in simplicitie, & not to be curious of new inuentions.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

11 ¶ Thou shalt not weare [a garment] of diuers sorts, as of woollen and linen together.

12 ¶* Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe. Nom.15.38.

13 ¶ If a man take a wife, and when he hath lyen with her, hate her,

14 And lay ᵍ slaunderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayde,

g That is, he an occasion that she is slaundered.

15 Then shall the father of the mayd and her mother take & bring the signes of the maydes virginitie vnto the Elders of the citie to the gate.

16 And the maydes father shall saye vnto the Elders, I gaue my daughter vnto this man to wife, & he hateth her:

17 And loe, he layeth slaunderous things vnto her charge, saying, I found not thy daughter a mayde: loe, these [are] the tokens [of] my daughters virginitie: and they shall spread the ʰ vesture before the Elders of the citie.

h Meaning the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth [shekels] of siluer, & giue them vnto the father of the mayde, because he hath brought vp an euill name vpon a maid of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recōpensed when the was faultles.

20 ¶ But if this thing be true, that the maide be not founde a virgine,

21 Then they shall bring foorth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶* If a man be found lying with a woman married to a man, then they shall dye euen both twaine: [to wit,] the man that lay with the wife, & the wife: so thou shalt put away euill frō Israel. Leuit.20.10.

23 ¶ If a mayde be betrothed vnto an husbande, and a man finde her in the towne and lye with her,

24 Then shall ye bring thē both out

vnto the gates of the same citie, and shal stone thē with stones to death: ꝑ mayde because she cryed not, [being] in the citie, and the man, because he hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖Or, defiled.

25 ¶ But if a man finde a betrothed maide in the fielde, and forze her, and lye with her, thē the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the mayde no ‖ cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [a] is this matter.

‖Or, no sinne worthy death.

a Meaning, that the innocent can not be punished.

27 For hee founde her in the fieldes: the betrothed mayde cryed, and there was no man to succour her.

Exod.22.16.

28 ¶ * If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde,

29 Then the man that lay with her, shall giue vnto the maydes father fifte [shekels] of siluer: & she shall be his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall [a] take his fathers wife, nor shall vncouer his fathers skirt.

a He shall not lye with his stepmother: meaning hereby al other degrees forbidde, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyd when they go to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burstling, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lorde.

a Eyther to beare office, or to marrie a wife.

2 [b] A bastarde shall not enter into the Congregation of the Lorde: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

b This was to cause them to liue chastely, ꝑ their posteritie might not be reiected. Nehe.13.1.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lorde: euen to their tenth generation shall they not enter into the cōgregation of the Lord for euer,

4 Because they [c] met you not with bread and water in the way, when ye came out of Egypt, & * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he ebenmeth all, that further not the children of God in their vocation. Nom.22.5,6.

5 Neuertheleſſe, the Lorde thy God Would not hearken vnto Balaam, but the Lord thy God turned the curſſe to a bleſſing vnto thee, because the Lord thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptiā, because thou wast a stranger in his land.

8 The children that are begotten [e] of them in their third generation, shall enter into the Congregation of the Lorde.

e If ꝑ fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shall not enter into the hoste,

11 But at euen he shal wash [himself] with water, & when the sunne is down, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste, whither thou shalt [f] resort,

f For the necessitie of nature.

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt [g] couer thine excrements.

g Meaning hereby ꝑ his people should be pure both in soule and body.

14 For the Lorde thy God walketh in the middes of thy campe to deliuer thee, and to giue [thee] thine enemies before thee: therefore thine hoste shalbe holy, that he see no filthie thing in thee and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

h This is meē of the heathen, who fled for their masters cruelties, and imbraced the true religion.

16 He shall dwell with thee, [euen] among you, in what place he shal choose, in one of thy [i] cities where it liketh him best: thou shalt not vexe him.

i Ebr. gates.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of ꝑ sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whoore, nor the price of a dogge into the house of the Lorde thy God for any vowe: for euen both these [are] abomination vnto the Lord thy God.

i Forbidding hereby that any gaine gotte of euill things should be applied to the seruice of God, Mich.1.7. Exod.22.25. Leuit.25.36.

19 ¶ * Thou shalt not giue to vsury to thy brother: [as] vsury of money, vsury of meate, vsury of any thing that is put to vsury.

20 Unto a [k] stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsurie vnto thy brother, that the Lorde thy God may [l] blesse thee in all that thou settest thine hande to, in the lande whither thou goest to possesse it.

k This was permitted for a time for the hardnes of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

21 ¶ When thou shalt vowe a vowe vnto the Lorde thy God, thou shalt not be slacke to pay it: for the Lorde thy God will surely require it of thee, and

[so]

[so] it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: [for] thou hast spoken it with thy mouth.

m If the vowe be lawfull and godly.

24 ¶ When thou commest vnto thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

n Being hired for to labour.

o To bring home to thine house, Mat. 12.1.

25 When thou comest into thy neighbours corne * thou mayest plucke the eares with thine hande, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.

When a man taketh a wife, and marryeth her, if so bee shee finde no fauour in his eyes, because hee hath espyed some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hande, and sende her out of his house.

a Hereby God approueth not that light diuorcement, but permitteth it to auoyde further inconuenience, Mat. 19.7.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, & put it in her hande, and sende her out of his house, or if the latter man die which tooke her to wife:

4 [Then] her first husbande, which sent her away, may not take her againe to be his wife, after that she is [b] defiled: for that [is] abomination in the sight of the Lorde, and thou shalt not cause the land to sinne, which the Lorde thy God doeth giue thee to inherite.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled,

5 ¶ When a man taketh a newe wife, he shall not go a warfare, [c] neither shall be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

c That they might learne to knowe one anothers conditions, and so afterward liue in godly peace.

6 ¶ No man shall take the nether nor the vpper [d] millstone to pledge: for this gage is [his] liuing.

d Not any thing, whereby a man getteth his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that thiefe shall die: so shalt thou put euill away from among you.

Leuit. 13.2.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye do as I commanded them.

9 Remember what the Lorde thy God did vnto * Miriam by the way after that ye were come out of Egypt.

Nom. 12. 10.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go into his house to fet his pledge.

c As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

11 But thou shalt stande without and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge.

13 [But] shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnesse vnto thee [e] before the Lord thy God.

e Though he would be vnthankefull, yet God will not forget it.

14 ¶ Thou shalt not oppresse an hired seruant that is needie & poore, [neyther] of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shal the sunne go down vpon it: for he is poore, and therwith sustaineth his life: least he crie against thee vnto the Lord, and it be sinne vnto thee.

Leuit. 19.13. tob. 4.14.

16 ¶ * The fathers shall not bee put to death for the children, nor the children put to death for [f] fathers, but euery man shalbe put to death for his own sinne.

2. King. 14.6. 2. chro. 25.4. iere. 31.29, 30. ezek. 18.20.

17 ¶ Thou shalt not peruert [g] right of the stranger, [nor] of the fatherles, nor take a widowes rayment to pledge.

f Hereby God approueth not that light diuorcement, but permitteth it to auoyde further inconuenience, Mat. 19.7.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commande thee to doe this thing.

g Because the world did least esteeme these rights of people, therefore God hath most care ouer them.

19 ¶ * When thou cuttest downe thine haruest in thy field, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fet it, [but] it shall be for the stranger, for the fatherlesse, and for the widowe: that the Lorde thy God may blesse thee in all [h] workes of thine hands.

Leuit. 19.9. and 23.22.

20 When thou beatest thine olive tree, thou shalt not goe ouer the boughes againe, [but] it shalbe for the stranger, for the fatherlesse, and for the widowe.

‖ Or, gatherest thine olives.

21 When thou gatherest thy ‖ vineyarde, thou shalt not gather the grapes cleane after thee, [but] they shall be for the straunger, for the fatherlesse, and for the widowe.

‖ Or, the grapes of thy vineyarde.

h God iudged the not mindfull of his benefites except they were beneficiall vnto others.

22 And remember that thou wast [h] a seruant in the lande of Egypt: therefore I command thee to doe this thing.

CHAP.

CHAP. XXV.

3 The beating of the offendours. 5 To rayse vp seede to the kinseman. 11 In what case a womans hande must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shall be strife betweene men, and they shall come vnto iudgement, [a] and sentence shall be giuen vpon them, and the righteous shal be iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine number.

3 [c] Fourtie [stripes] shal he cause him to haue and not past, least if he shoulde exceede and beate him aboue that with many stripes, thy brother shoulde appeare despised in thy sight.

4 ℭ* Thou shalt not mouse the ore that treadeth out the corne.

5 ℭ* If brethren dwel together, and one of them dye and haue no sonne, the wife of the dead shall not marrie without: [that is,] vnto a stranger, but his [d] kinseman shall goe in vnto her, and take her to wife, and doe the kinsemans office to her.

6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinseman refuseth to raise vp vnto his brother a name in Israel: hee will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stande and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spitte in his face, and answere, and say, So shall it be done vnto that man, that will not builde vp his brothers house.

10 And his name shall bee called in Israel, The house of him whose shooe is put off.

11 ℭ [e] When men striue together, one with another, if the wife of the one come neere, for to rid her husbande out of the handes of him that smiteth him, and put foorth her hande, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ℭ Thou shalt not haue in thy bagge two maner of [‡] weights, a great and a small,

14 Neither shalt thou haue in thine house diuers [‡] measures, a great and a small:

15 [But] thou shalt haue a right and iust weight: a perfite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lorde thy God giueth thee.

16 For all that do such things, [and] all that doe vnrighteously, [are] abomination vnto the Lorde thy God.

17 ℭ* Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he mette thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast faynted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee rest from all thine enemies rounde about in the lande, which the Lorde thy God giueth thee for an inheritance to possesse it, [then] thou shalt put out the [f] remembrance of Amalek from vnder heauen: forget not.

a Whether there be a plaintife or none, the magistrats ought to trie out faults and punish according to the crime.

b When the crime deserueth not death.

c The Iewes of superstition afterwarde tooke one away, 2. Cor. 11, 24.

1. Cor. 9. 9. 1. Tim. 5. 18.

Ruth. 4. 3. matth. 22. 24. mar. 12, 19. luke 20, 28.

d Because the Hebrewe woorde signifieth not the naturall brother, and the woord, that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of the kinred, that was in that degree which might marry.

e This lawe impowreth, that godly shamefastnes be preferred: for it is an horrible thing to see a woman past shame.

‡ Ebr. stone and stone.

‡ Ebr. Ephah & ephah reade Exod. 16. 36.

Exod. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterwarde.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the thirde yere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lorde.

And when thou shalt come into the lād which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 [a] Then shalt thou take of the first of all the fruite of the earth, and bring it out of the lande that the Lorde thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lorde thy God shall chuse to [b] place his Name there.

3 And thou shalt come vnto [ŷ] Priest, that shall bee in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hande, and set it downe before the altar of the Lorde thy God.

5 And thou shalt answere and say before [ŷ] Lord thy God, A [c] Syrian [was] my father, who being redy to perish [for] hunger

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Deut. 12, 5.

c Meaning Iaakob, who serued twentie yeres in Syria

hunger,] went downe into Egypt, & sojourned there with a small companie, & grewe there vnto a nation great, mightie [d] and full of people.

d Onely by Gods mercy, & not by their fathers deserues.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [e] cryed vnto the Lorde God of our fathers, the Lorde heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

e Alledging the promises made to our fathers, Abraham, Isaak and Iaakob.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a stretched out arme, with great terribleneſſe, both in signes and wonders.

9 And hee hath brought vs into this place, and hath giuen vs this lande, [euen] a lande that floweth with milke and honie.

f In token of a thankefull heart, & mindfull of this benefite.

10 And nowe, lo, I haue [f] brought the first fruites of the lande which thou, O Lorde, hast giuen me, and thou shalt set it before the Lorde thy God, and worshippe before the Lorde thy God:

11 And thou shalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee & vnto thine [g] household, thou and the Leuite, and the stranger that is among you.

g Signifying that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

12 ¶ When thou hast made an ende of tithing all the tithes of thine increase, the thirde yeere, [which is] the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widow, that they may eate within thy gates, and be satisfied,

h Without hypocrisie.

13 Then thou shalt [h] say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites and to the strangers, to the fatherlesse, and to the widowe, according to all thy * commaundements which thou hast commaunded mee: I haue [i] transgressed none of thy commaundements, nor forgotten [them.]

Chap. 14.27.

i Of malice & contempt.

14 I haue not eaten thereof in my [k] mourning, nor suffered ought to perish [l] through vncleanneſſe, nor giuen ought thereof for the dead, [but] haue hearkened vnto the voyce of the Lorde my God: I haue done [m] after all that thou hast commanded me.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 14.3. rom. 3,10.

15 Looke downe from thine holy habitation, [euen] from heauen, and bleſſe thy people Israel, and the lande which thou hast giuen vs (as thou swarest vnto our fathers) the lande that floweth with milke and honie.

16 ¶ This day the Lorde thy God doeth commande thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

n With a good and simple conscience.

17 Thou hast set vp the Lorde this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commaundements, and his lawes, and to hearken vnto his voyce.

18 ° And the Lorde hath set thee vp this day, to be a * precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his commandements,

o Signifying that there is a mutuall bonde betweene God & his people. Chap.7.6. and 14.2.

19 And to make thee * high aboue all nations (which he hath made) in praise, and in name and in glory, * and that thou shouldest bee an holy people vnto the Lorde thy God, as he hath said.

Chap.4.7. and 28.1.

Chap.7.6. and 14.2.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon stones for a remembrance, 5 Also to builde an altar. 13 The curſings are giuen on mount Ebal.

1 When Moses with the Elders of Israel [a] commaunded the people, saying, Keepe all the commaundements, which I commaunde you this day.

a As Gods minister and charged with the same.

2 And when yee shall passe * ouer Iosh.4.1. Iorden vnto the lande which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou mayest go into the lande which the Lorde thy God giueth thee: a lande that floweth with milke and honie, as the Lorde God of thy fathers hath promised thee.

b God would that his Lawe should be set vp in the borders of the lande of Canaan, that all that looked thereon, might knowe that the land was dedicate to his seruice.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I commaunde you this day in mount Ebal, and thou shalt plaister thē with plaister.

5 * And there shalt thou build vnto Exod.20.25, Iosh.8,31. the Lorde thy God an altar, [euen] an altar of stones: thou shalt lift none [c] vpon [instrument] vpon them.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

6 Thou shalt make the altar of the Lorde thy God of whole stones, and offer burnt offerings thereon vnto the Lorde thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lorde thy God:

8 And

8 And thou shalt write vpon the stones all the wordes of this Law, [d] wel and plainely.

d That euery one may well reade it, and vnderstande it.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lorde thy God, & doe his commandements & his ordinances, which I command thee this day.

e This condition God hath bounde vs vnto, that if thou wilt be his people, thou must keepe his lawes.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizim, to blesse the people when ye shal passe ouer Jorden: Simeon, and Leui, and Judah, and Issachar, & [f] Joseph, and Beniamin.

f Meaning Ephraim and Manasseh.

13 And these shall stand vpon mount Ebal to [g] curse: Reuben, Gad, & Asher, and Zebulun, Dan, and Naphtali.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed bee the man that shall make anie carued or molten [h] image, [which is] an abomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place: And all the people shall answere, and say: So be it.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

16 Cursed be he [i] curseth his father & his mother: And all the people shall say: So be it.

i Or, contemneth: and this appertaineth to the second table.

17 Cursed be he that remoueth his neighbours [k] marke: And all the people shall say: So be it.

k He condemneth all iniuries and extortions.

18 Cursed be hee that maketh the [l] blinde goe out of the way: And all the people shall say: So be it.

l Meaning, that he hurteth not and counselleth not his neighbour,

19 Cursed be hee that hindreth the right of the stranger, the fatherles, and the widowe: And all the people shall say: So be it.

20 Cursed be he that lyeth with his fathers wife: for he hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

m In committing villenie against him, Leuit. 20, 11. & Ezek. 22, 10. & Chap. 22, 30.

21 Cursed bee he [n] lyeth w any beast: And all the people shall say: So be it.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lyeth with his [o] mother in laive: And all [p] people shall say: So be it.

n Meaning his wiues mother.

24 Cursed bee hee that smiteth his neighbour [o] secretly: And all the people shall say: So be it.

o For God, that seeth in secrete, will reuenge it. Ezek. 22, 12.

25 *Cursed bee hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 *Cursed be he that confirmeth not all the wordes of this Law, to do them: And all the people shall say: So be it. Galat. 3, 10.

CHAP. XXVIII.

1 The promises to them that obey the commandements. 15 The threatnings to the contrary.

IF *thou shalt obey diligently the voyce of the Lorde thy God, and obserue and doe all his commaundements, which I commaunde thee this day, then the Lorde thy God will [a] set thee on high aboue all the nations of the earth. Leuit. 26, 3.

a He will make thee the most excellent of all people.

2 And all these blessings shal come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the [c] citie, & blessed also in the fielde.

c Thou shalt liue welthily.

4 Blessed shalbe the fruit [d] of thy bodie, and the fruite of thy ground, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

d Thy children and succession.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be, when thou [e] commest in, and blessed also whē thou goest out.

e All thine enterprises shall haue good successe.

7 The Lorde shall cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shall flee before thee [f] seuen wayes.

f Meaning, many wayes.

8 The Lord shal commaund the blessing [to be] with thee in thy store houses, and in all that thou settest thine [g] hande to, and will blesse thee in the land which the Lorde thy God giueth thee.

g God will blesse vs, if we do our duetie, and not be idle.

9 The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth shall see that the Name of the Lorde is [h] called vpon ouer thee, and they shall be afraide of thee.

h In that he is thy God, & thou art his people.

11 And the Lorde shall make thee plenteous in goods, in the fruite of thy bodye, and in the fruite of thy cattel, and in the fruite of thy grounde, in the lande which the Lorde sware vnto thy fathers, to giue thee.

12 The Lorde shall open vnto thee his

his good treasure, [euen] the i heauen to giue raine vnto thy land in due season, and to bleſſe all ꝑ worke of thine hands: and *thou shalt lend vnto many nations, but shalt not borowe thy selfe.

i For nothing in the earth is ꝓfitable, but when God sendeth his blessings from heauen. Chap.15.6.

13 And the Lord shall make thee the ‖ head, and not the ‖ tayle, and thou shalt be aboue onely, & shalt not be beneath, if thou obey the commaundements of the Lord thy God, which I command thee this day, to keepe and to doe [them.]

‖ Or, the lowest.

14 But thou shalt not decline from any of the wordes, which I commaund you this day, [either] to the *right hand or to the left, to goe after other gods to serue them.

Iosh.23.6.

15 ¶ *But if thou wilt not obey the voyce of the Lorde thy God, to keepe and to doe all his commandements and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

Leuit.26.14. lamenta.2.17. malac.2.2. baruc.1.20.

16 Cursed shalt thou be in the towne, and cursed also in the fielde.

17 Cursed shal thy basket be, and thy ‖ dough.

‖ Or, store.

18 Cursed shalbe the fruit of thy body, and the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou commest in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing, trouble, and ‖ shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, & perish quickly, because of the wickednes of thy workes whereby thou hast forsaken me.

‖ Or, rebuke.

21 The Lord shal make the pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whither thou goest to possesse it.

22 *The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the swoorde, and with ‖ blasting, & with the mildewe, and they shall pursue thee vntill thou perish.

Leuit.26.16.

‖ Or, drought.

23 And thine heauen that is ouer thine head, shalbe k braſſe, and the earth that is vnder thee, yron.

k Ie shal giue thee no more moysture then if it were of brasse.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: [euen] from ‖ heauen shall it come downe vpon thee, vntill thou be destroyed.

‖ Or, out of the aire, as dust raised with winde.

25 [And] the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, & shalt flee seuen wayes before them, and shalt be l scattered through all the kingdomes of the earth.

l Some reade, thou shalt be a terrour and feare, when they shal heare how God hath plagued thee.

26 And thy m carkeis shall be meate vnto all foules of the ayre, and vnto the beasts of the earth, and none shall fray them away.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednesse thou shalt lacke.

27 The Lord will smite thee with the botch of Egypt, and with the emerodes, and with the skab, & with the itch, that thou canst not be healed.

28 And the Lord shal smite thee with madnes, and with blindnes, and with astonying of heart.

29 Thou shalt also grope at noone dayes, as the n blinde gropeth in darkenes, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong and be polled euermore, and no man shall succour [thee.]

n In things most evident & cleare thou shalt lacke discretion and iudgement.

30 Thou shalt betrothe a wife, and another man shal lie with her: thou shalt build an house, and shalt not dwel therein: thou shalt plant a vineyarde, & shalt not ‡ eate the fruite.

‡ Ebr. make it common.

31 Thine ore shalbe slaine before thine eyes, and thou shalt not eate thereof: thine asse shalbe violently taken away before thy face, and shall not be restored to thee: thy sheepe shall be giuen vnto thine enemies, and no man shall rescue [them] for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes o shal stil looke for them, euen till they fall out, & there shalbe no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy land & all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, & in the thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shal bring thee and thy p King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, & there thou shalt serue other gods: [euen] wood and stone,

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou shalt *be a wonder, a prouerbe and a common talke among all people, whither ꝑ Lorde shal carie thee.

Iere.24.9. and 25.9.1.king. 9.7.

38 *Thou shalt carie out much seede into the fielde, & shalt gather but litle in: for the grashoppers shall destroy it.

Mich.6.15. hag.1.6.

S.i. 39 Thou

39 Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wine, nor gather [the grapes:] for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine olives shall ‖ fall.

‖ Or, be shaken before they be ripe.

41 Thou shalt beget sonnes, & daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and fruit of thy land q shall the grashopper consume.

q Under one kinde he conteineth all the vermin, which destroy the fruites of the land: and this is an eudent token of Gods curse.

43 The stranger that is among you, shall clime aboue thee vp on hie, & thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lorde thy God, to keepe his commandements, & his ordinances, which he commanded thee:

46 And they shall be vpon r thee for signes and wonders, and vpon thy seede for euer,

r Gods plagues shalbe eudent signes that he is offended with thee.

47 Because thou seruedst not ℘ Lord thy God with ioyfulnes & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger & in thirst, and in nakednes, and in neede of all things: and he shal put a yoke of yron vpon thy neck vntill he haue destroyed thee.

49 The Lord shal bring a nation vpon thee from farre, [euen] from the end of the world, flying [swift] as an Eagle: a nation whose tongue thou shalt not vnderstand:

‖ Or, barbarous, cruel, or impudent.

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattel, and the fruit of thy land vntill thou be destroyed, and he shal leaue thee neither wheat, wine, nor oyle, [neither] the ‖ increase of thy kine, nor the flockes of thy sheepe, vntil he haue brought thee to nought.

‖ Or, first borne of thy bullocks.

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and he shall besiege thee in all thy ‖ cities throughout al thy land, which the Lord thy God hath giuen thee.

‖ Or, gates.

53 *And thou shalt eate the fruite of thy body: [euen] the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemie shal inclose thee:

* Leuit. 26. 29. 2. king. 6. 29. lamen. 4. 10. baruc. 2. 3.

54 [So that] the man (that is tender and erteeding deintie among you)* shall be grieued at his brother, & at his wife, [that lyeth] in his bosome, and at the remnant of his children, which he hath yet left,

* Chap. 15. 9.

55 For feare of giuing vnto any of them of the flesh of his children, whome he shal eate, because he hath nothing left him in that siege, and straitnes, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie t woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnes and tendernes) shalbe grieued at her husband, [that lyeth] in her bosome, and at her sonne, and at her daughter,

t As came to passe in the dayes of Ioram, King of Israel, 2. king. 6. 29. and when the Romanes besieged Ierusalem.

57 And at her u afterbirth (that shall come out from betweene her feete) and at her children, which she shal beare: for when all things lacke, she shall eat them secretly, during the siege and straitnes, wherewith thine enemie shall besiege thee in thy cities.

u Hunger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe x all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull Name THE LORD THY GOD,

x For he that offendeth in one, is guiltie of all, Iam. 2. 10.

59 Then the Lorde will make thy plagues wonderfull, and the plagues of thy seede, [euen] great plagues & of long continuance, & sore diseases, and of long durance.

60 Moreouer, he wil bring vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickness, & euery plague, which is not y written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be destroyed.

y Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written. Chap. 10. 22.

62 And ye shalbe left fewe in nomber, where ye were as the z starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

z Gen. 15. 5. Chap. 1. 10. Nehem. 9. 23.

63 And as ℘ Lord hath reioyced ouer you, to doe you good, & to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, & ye shall be rooted out of the land, whither thou goest

goest to possesse it.

64 And the Lord shall y scatter thee among all people, from þ one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, [euē] wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and [looking to returne] till thine eyes fail out, and a sorowfull minde.

66 And thy life shal [hang before thee, and thou shalt feare both night and day, & shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shal bring thee into Egypt agam with z shippes by the way, whereof I sayd vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there [shalbe] no byer.

y Signifying that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith and religion.

‖Or, thou shalt be in dout of thy life.

z Because they were vnmindfull of that miracle, when the sea gaue place for them to passe through.

CHAP. XXIX.

2 The people are exhorted to obserue the commaundements. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

a That is, the articles, or conditions.

THese are the a wordes of the couenant which the Lorde commanded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made w̄ them in b Horeb.

b At the first giuing of the Lawe, which was fourtie yeeres before.

2 ¶ And Moses called all Israel, and sayde vnto them, Ye haue seene all that the Lorde did before your eyes in þ land of Egypt vnto Pharaoh and vnto al his seruants, and vnto all his land,

3 The c great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed old vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no e bread, neither dronke wine, nor strong drinke, that ye might know how that I am the Lord your God.

e Made by mans arte, but manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon king of Heshbon, & Og king of Bashan came out against vs vnto battel, and we slewe them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasseh.

9 *Keepe therefore the wordes of this couenant and do them, that ye may prosper in all that ye shall doe. * Chap.4.6. 1.king.2.3.

10 Ye stand this day euery one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, [euen] all the men of Israel:

f Who knoweth your hearts, & therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest g passe into the couenant of the Lord thy God, and into his othe which the Lorde thy God maketh with thee this day,

g Alluding to them, that when they made a sure couenant, bounded a beast in twaine, and past betweene the parts deuided, Gen. 15.10.

13 For to establish thee this day a people vnto himselfe, & that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But [also with] him that standeth here with vs this day before the Lord our God, as with him h that is not here with vs this day.

h Meaning their posteritie.

16 For ye know, how we haue dwelt in the land of Egypt, & how we passed through the mids of the nations, which ye passed by.

17 And ye haue seene their abominations & their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lorde our God, to goe & serue the gods of these nations, [and] that there should not be among you [any] roote that bringeth forth gall and wormewood,

19 So that when he heareth þ wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding i drunkennes to thirst.

i Such sinne, as the bitter fruite thereof might choke & destroy you. Act.8.23.

‖Or, flatter.

20 The Lord will not be merciful vnto him, but then the wrath of the Lorde and his iealousie shall smoke against that man, and euery curse that is written in

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, feruently by all meanes, and yet can not be satisfied.

this booke, shall light vpon him, and the Lorde shall put out his name from vnder heauen,

21 And ỹ Lord shal separate him vnto euill out of all the tribes of Israel, accoꝛding vnto all the curses of the couenant, that is written in ỹ booke of this Lawe.

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.

22 So that the [l] generation to come, [euen] your children, that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lorde shall smite it:

23 [For] all that lād [shal] burne with brimstone and salt: it shall not be sowen, noꝛ bring fooꝛth, noꝛ any grasse shall growe therein, like as in the ouerthrowing of *Sodom, and Gomoꝛah, Admah, and Zeboim, which the Lorde ouerthꝛewe in his wꝛath and in his anger)

Gen. 19. 24, 25.

1. King. 9. 8. iere. 22. 8.

24 Then shal al nations say, *wherefoꝛe hath the Lord done thus vnto this land: howe fierce is this great wꝛath?

25 And they shall answere, Because they haue foꝛsaken the couenant of the Lorde God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods & woꝛshipped them: [euen] gods which they knewe not, and ‖ which had giuen them nothing,

‖ Or, which had not giuen them a land to possesse.

27 Therefoꝛe the wꝛath of the Lord ware hot against this land, to bring vpon it euery curse that is written in this booke.

m Moses hereby reproueth their curiositie, which seeke those things that are onely knowne to God: & their negligence that regard not ỹ, which God hath reuealed vnto them, as the Lawe,

28 And the Lord hath rooted them out of their land in anger, and in wꝛath, and in great indignation, and hath cast them into another land, as [appeareth] this day.

29 The [m] secret things [belong] to the Lord our God, but the things reuealed [belong] vnto vs, and to our children foꝛ euer, that we may doe all the woꝛdes of this Lawe.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lorde doeth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

a By calling to remembrance, both his mercies & his plagues,

NOwe when all these thinges shal come vpon thee, [either] the blessing oꝛ ỹ curse which I haue set before thee, & thou shalt [a] turne into thine heart, among all the nations whither ỹ Lorde thy God hath driuen thee,

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath scattered thee.

4 Though thou were̊t cast into the vtmost part of [c] heauen, from thence will the Lorde thy God gather thee, & from thence will he [d] take thee,

c Euen to the worldes end.

d And bring thee into thy countrey.

5 And the Lorde thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lorde thy God will [e] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God with all thine heart, and with all thy soule, that thou mayest liue.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

7 And ỹ Lord thy God will lay al these curses vpon thine enemies, & on them, that hate thee, and that persecute thee.

8 [f] Returne thou therefoꝛe, and obey the voyce of the Lorde, and doe all his commandements, which I commaund thee this day.

f If we will haue God to worke in vs with his holy Spirit, we must turne again to him by repentance.

9 And the Lord thy God will make thee plenteous in euery woꝛke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruit of the land foꝛ thy wealth: foꝛ the Lorde will turne againe and [g] reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is subiect to these passions, to reioyce oꝛ to be sad: but he vseth this maner of speach to declare the loue that he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lorde thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ¶ Foꝛ this commandement which I commande thee this day, is [h] not hid from thee, neither is it farre off.

h The lawe is so euident that none can pretend ignorance. Rom. 10. 6.

12 It is not in heauen, that thou shouldest say, *who shall go vp foꝛ vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the [i] sea, that thou shouldest say, Who shall goe ouer the sea foꝛ vs, and bring it vs, and cause vs to heare it, that we may doe it?

i By heauen & the sea he meaneth places most farre distant.

14 But the [k] woꝛde is very neere vnto thee: [euen] in thy mouth and in thine heart, foꝛ to [l] doe it.

k Euen the lawe and the Gospel.

l By faith in Christ.

15 Beholde

15 Beholde, I haue ſet before thee this day life and good, death and euill,

16 In that I command thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, & his lawes, that thou mayeſt [n] liue and be multiplied, and that the Lorde thy God may bleſſe thee in the lande, whither thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but chalt be ſeduced and worſhip other gods, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, ye ſhall not prolong your dayes in the land, whither thou paſſeſt ouer Iorden to poſſeſſe it.

19 *I call heauen and earth to record this day againſt you, [that] I haue ſet before you life and death, bleſſing and curſing, therefore [o] chuſe life, that [both] thou and thy ſeede may liue,

20 By louing the Lorde thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayeſt dwell in the land which the Lord ſware vnto thy fathers, Abraham, Izhak and Iaakob, to giue them.

m So that to loue and obey God, is onely life and felicitie.

n He addeth theſe promiſes to ſignifie that it is for our profite that we loue him, and not for his.

Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

CHAP. XXXI.

2,7 Moſes preparing himſelfe to die, appointeth Iohua to rule the people. 9 He giueth the Lawe to the Leuites, that they ſhoulde reade it to the people. 19 God giueth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Iohua. 29 Moſes ſheweth them that they will rebell after his death.

AND when Moſes went and ſpake theſe wordes vnto all Iſrael,

2 And ſaide vnto them, I am an hundreth and twentie yere olde this day: I [a] can no more go out and in: alſo the Lord hath ſaid vnto me, *Thou ſhalt not go ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he wil deſtroy theſe nations before thee, & thou ſhalt poſſeſſe them. *Iohua, he ſhall goe before thee, as the Lord hath ſaid.

4 And the Lord ſhall doe vnto them, as he did to *Sihon and to Og kings of the Amorites, & vnto their land whome he deſtroyed.

5 And the Lord ſhall giue them [b] before you that ye may do vnto them according vnto euery *cõmandement, which I haue commanded you.

6 Plucke ‖ vp your hearts therefore, and be ſtrong: dread not, nor be afraide of them: for the Lord thy God himſelfe doth go with thee: he will not faile thee, nor forſake thee.

7 And Moſes called Iohua, and ſaide vnto him in the ſight of all Iſrael, Be [c] of a good courage and ſtrong: for thou ſhalt goe with this people vnto the land which the Lord hath ſworne vnto their fathers, to giue them, & thou ſhalt giue it them to inherite.

8 And the Lord him ſelfe doeth [d] goe before thee: he will be with thee: he will not faile thee, neither forſake thee: feare not [therefore,] nor be diſcomforted.

9 And Moſes wrote this Lawe, and deliuered it vnto the Prieſtes the ſonnes of Leui (which bare the Arke of the couenant of the Lorde) and vnto all the Elders of Iſrael,

10 And Moſes commaunded them, ſaying, *Euery ſeuenth yere *when the yeere of freedome [ſhalbe] in the feaſt of the Tabernacles:

11 When all Iſrael ſhall come to appeare [e] before the Lorde thy God, in the place which hee ſhall chuſe, thou ſhalt reade this Lawe before all Iſrael that they may heare it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, & that they may learne, and feare the Lorde your God, and keepe, and obſerue all the words of this Lawe,

13 And that their children [f] which haue not knowne it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iorden to poſſeſſe it.

14 Then the Lord ſayd vnto Moſes, Beholde, thy dayes are come, that thou muſt die: Call Iohua, and ſtande ye in the Tabernacle of the Congregation that I may giue him a ‖charge. So Moſes and Iohua went, and ſtoode in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloude: and the pillar of the cloude ſtoode ouer the dooze of the Tabernacle.

16 And the Lord ſaid vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers, and this people will riſe vp, and go a whoring after the gods of a ſtrange land (whither they goe [to dwell] therein) and will forſake me, & breake my couenant which I haue made with them.

17 Whereforе my wrath will ware hote againſt them at that day, and I will forſake them, and will [h] hide my face

a I can no longer execute mine office, Nom.20.12. chap.3.26.

Nomb.27.18.

Nomb.21.24.

b Into your handes.

Chap.7.2.

‖Or, be of good courage.

c For he that muſt goueme the people, hath neede to be baliant to repreſſe vice, and conſtant to maintcine vertue.

d Signifying that man can neuer be of good courage, except he be perſuaded of Gods fauour and aſſiſtance.

Nehem.8.1. Chap.15.1.

e Before the Arke of the couenant, which was the ſigne of Gods preſence, and the figure of Chriſt.

f Which were not borne whē the Lawe was giuen.

‖Or, commandement.

g In a cloude that was faſcioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to ſhewe vs his fauour.

from them: then they shalbe consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

i To preserue you and your children from idolatrie, by remembring Gods benefites,

19 Now therefore write ye this i song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witnes against the children of Israel.

20 For I will bring them into the land (which I ware vnto their fathers) that floweth with milke and honie, and they shall eate, and fill themselues, and ware fatte: k then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall l answere them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they goe about euen nowe, before I haue brought them into the lande which I ware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therfore wrote this song the same day and taught it the children of Israel.

23 And [God] gaue Iosh ua the sonne of Nun a charge, and saide, *Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I ware vnto them, and I will be with thee.

Iosh.1.6.

24 ¶ And when Moses had made an ende of writing the words of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lorde your God, that it may be there for a m witnes against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your n officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

n As gouerners, iudges, and magistrates.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lorde, by prouoking him to anger through the o worke of your handes.

o By idolatrie, and worshipping Images, which are the worke of your handes.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill hee had ended them.

CHAP. XXXII.

7 The song of Moses concerning Gods benefites towarde the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teache the Lawe to the children. 49 God forewarneth Moses of his death.

HEarken, ye a heauens, and I will speake: and let the earth heare p the words of my mouth.

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine, [and] my speache shall still as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

b Hee desireth that he may speake to Gods glorie, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the c mightie God: for all his wayes [are] iudgement. God is true, and without wickednes: iust, and righteous is he.

c The Hebrew word is rocker noting that God onely is mightie, faithfull, and constant in his promes.

5 They haue corrupted them selues towarde him by their vice, not being his children, [but] a frowarde and crooked generation.

6 Do ye so reward the Lord, O foolish people and vnwise? is not he thy father, that hath bought thee? hee hath d made thee, and proportioned thee.

d Not according to the common creation, but hee hath made thee a newe creature by his Spirit.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most hie [God] deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the e people, according to the nomber of the children of Israel.

e When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lords portion [is] his people: Iaakob [is] the lot of his inheritance.

10 He found him in the land of the wildernes, in a waste, and roaring wildernes: hee led him about, hee taught him, [and] kept him as the apple of his eye.

11 As an eagle stereth vp her nest, f flocktereth ouer her birds, stretcheth out her wings, taketh them, [and] beareth them on her wings,

f To teache them to flie.

12 [So] the Lorde alone led him and there was no ‖ strange god with him.

13 Hee caryed him vp to the hie places of the g earth, that hee might eate the fruites of the fieldes, and hee caused him to sucke h honie out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheat, and the red ‡ licour of the grape hast thou dronke.

15 ¶ But [he that should haue bene] i vpright, when he waxed fatte, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnes: therefore hee forsooke God [that] made him, and regarded not the strong God of his saluation.

16 They prouoked him with k strange [gods:] they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, [but] to gods whome they knewe not: l newe [gods] that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, [that] begate thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, and was angrie, for the prouocation of his m sonnes and of his daughters.

20 And he saide, I will hide my face from them: I will see what their ende shalbe: for they are a frowarde generation, children in whom is no faith.

21 They haue mooued me to ielousie with [that which is] not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie with [those which are] no n people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shal burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 [They shalbe] burnt with hunger, and consumed with heate, and with bitter destruction: I will also sende the teeth of beastes vpon them, with the venime of serpents [creeping] in the dust.

25 The sword shall o kill them without, and in the chambers feare: both the yong man and the yong woman, the sucking with the man of gray heare.

26 I haue said, I would scatter them abroade: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest their aduersaries should p ware proude, [and] lest they should say, Our hie hande and not the Lorde hath done all this.

28 For they are a nation voyd of counsell, neither is there [any] vnderstanding in them.

29 Oh that they were wise, [then] they would vnderstād this: they would q consider their latter ende.

30 How should one chase a thousand, and two put ten thousande to flight, except their strong God had solde them, and the Lord had ‖ shut them vp?

31 For their god [is] not as our God, euen our enemies being iudges.

32 For their vine [is] of the vine of Sodom, and of the vines of Gomorah: their grapes [are] grapes of gall, their clusters [be] bitter.

33 Their r wine [is] the poyson of dragons, and the cruell gall of aspes.

34 Is not this layd in store with me, [and] sealed vp among my treasures?

35 * Vengeance and recompense are mine: their foote shall slide in due time: for s day of their destruction is at hande, and the things that shall come vpon them, make haste.

36 For the Lord shal iudge his people, and ‖ repent toward his seruants, when he seeth that their power is gone, ‡ none shut vp [in holde] nor left [abroade.]

37 When men shall say, where are their gods, their mightie God in whom they trusted,

38 Which did eate the fatte of their sacrifices, [and] did drinke the wine of their drinke offring: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: * I kill, ‡ giue life: I wound, and I make whole: * neither is there [any] that can deliuer out of mine hande.

40 For I t lift vp mine hande to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, ‡ will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I beginne to take

‖ Or, god of strange nation.

g Speaking, of the land of Canaan, which was hie, in respect of Egypt.

h That is, abundance of all things euen in the very rocks.

‡ Ebr. blood.

i He sheweth what is the principall ende of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth newe, whatsoeuer man inuenteth, be the errour neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

Rom.10.19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues which is wrought by Gods hand.

q They would consider the felicitie, that was prepared for them if they had obeyed God. Iosh.23.10.

‖ Or, deliuered them to their enemie.

r The fruites of the wicked are as poyson, detestable to God and dangerous for man. Eccles.28.1. rom.12.19. hebr.10.30.

s Or, the time of their destruction is at hande.

‖ Or, change his minde.

t When neither strong nor weake in a maner remaine.

* Deut.32.

t That is, I sweare, reade Gen.14.22.

vengeance of the enemie.

Rom.15.10. 43 *Ye nations, praise his people: for he will auenge the [u] blood of his seruãts, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, [and] to his people.

u Whether the blood of Gods people be shed for their sinnes, or in hatt of their faith, he prophesieth to reuenge it.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, hee and ‖ Hoshea the sonne of Nun.

‖ Or, Ioshua.

45 When Moses had made an ende of speaking all these wordes to all Israel,

Chap.6.6. and 11.18. 46 Then he saide vnto them, *Set your hearts vnto all the wordes which I testifie against you this day, that ye may commaunde them vnto your children, that they may obserue and doe all the wordes of this Lawe.

x For I will performe my promes vnto you, Isa.55.10. 47 For it is no [x] vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the lande, whither ye goe ouer Iordan to possesse it.

Nomb.27.12. 48 *And the Lorde spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gen.25.8. Nomb.20.25, 28, and 33.38. Nomb.20.12, 23, and 27.14.

51 Because ye *trespassed against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernes of Zin: for ye [y] sanctified me not among the children of Israel.

‖ Or, of strife.

y Ye were not earnest & constant to maintaine mine honour,

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, [I meane,] into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.

a This blessing conteineth not only a simple prayer, but an assurance of the effect thereof.

NOwe this is the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayde,

2 The Lorde came from Sinai, and rose vp from Seir vnto them, [and] appeared clearely from mount Paran, and he came with tenne [b] thousandes of Saintes, [and] at his right hande a fierie Lawe for them.

b Meaning, infinit Angels.

3 Though hee loue the people, [yet] [c] all thy Saints are in thine handes: and they are humbled at [d] thy feete, to receiue thy wordes.

c Eby. his saints, that is, the children of Israel.

d As thy disciples.

4 Moses commanded vs a Lawe for an [e] inheritance of the Congregation of Iaakob.

e To vse our successours.

5 Then ‖ he was among the ‖ righteous [people, as] King, when the heades of the people, and the tribes of Israel were assembled.

‖ Or, Moses. ‖ Or, Israel.

6 ¶ Let [f] Reuben liue, and not die, though his men be a small nomber.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.

7 ¶ And thus [hee blessed] Iudah, and saide, Heare, O Lorde, the voyce of Iudah, and bring him vnto his people: his handes shalbe [g] sufficient for him, if thou helpe him against his enemies.

g Signifying that he shoulde hardly obteine Iaakobs promes, Genesis 49.8. Exod.28.30.

8 ¶ And of Leui hee saide, Let thy *Thummim and thine Urim be with thine holy one, whome thou didst proue in Massah, [and] didst cause him to striue at the waters of Meribah.

9 Who said vnto his father and to his mother, [h] I haue not seene him, neither knewe hee his brethren, nor knewe his owne children: for they obserued thy word, and kept thy couenant.

h He preferred Gods glorie to all naturall affection, Exod. 32.29.

10 They shal teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offring vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his handes: [i] smite through the loynes of them that rise against him, and of them that hate him, that they rise not againe.

i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

12 ¶ Of Beniamin he saide, The beloued of the Lord shall [k] dwell in safetie by him: [the Lorde] shall couer him all the day long, and dwell betweene his shoulders.

k Because the temple should be built in Sion, which was in the tribe of Beniamin, hee sheweth that God shoulde dwell with him there.

13 ¶ And of Ioseph he saide, Blessed of the Lord is [his] lande for the sweetenesse of heauen, for the dewe, and for the ‖ depth lying beneath,

‖ Or, foũtaines.

14 And for the sweete increase of the sunne, and for the sweete increase of the moone,

15 And for [the sweetnesse] of the top of the ancient mountaines, and for the sweetenesse of the olde hilles,

16 And for the sweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the [l] bush, shall come vpon the head of Ioseph, and vpon the top of the head of him that was *separated [from] his brethren.

l Which was, God appearing vnto Moses, Exod.3.2. Gen.49.26.

17 His

17 His beautie [shalbe like] his first borne bullocke, and ‖his hornes [as] the hornes of an vnicorne: With them hee shall smite the people together, [euen] the endes of the worlde: these are also the tenne thousandes of Ephraim, and these are the thousandes of Manasseh.

‖Or, strength.

18 ¶ And of Zebulun hee saide, Reioyce, Zebulun, in thy [m] going out, and thou, Issachar, in thy tentes.

m In thy prosperous iiages vpon the Sea, Gen.49.13.

19 They shall call the people vnto the ‖mountaine: there they shall offer the sacrifices of righteousnes: for [n] they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

‖Or, mount Zion.

n The tribe of Zebulun.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the [o] Lawgiuer hid: yet he shall come with the heades of the people, to execute the iustice of the Lorde, and his iudgements with Israel.

o So that the portion of the Gadites, and others on this side Jorden was Gods, though it was not so knowen.

22 ¶ And of Dan he saide, Dan [is] a lions whelpe: hee shall leape from Bashan.

23 ¶ Also of Naphtali hee saide, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, possesse [p] the west and the South.

p Meaning, nere the sea.

24 ¶ And of Asher hee saide, Asher [shalbe] blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shooes [shalbe] [q] yron and brasse, and thy strength [shall continue] as long as thou liuest.

q Thou shalt be strong, or thy countrey full of metall. Or, seemeth that Simeon is left out, because he was vnder Judah, and his portion of his inheritance, Josh.19.9.

26 ¶ There is none like God, O righteous [people,] which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God [is thy] refuge, and vnder [his] armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy [them.]

28 Then Israel [r] the fountaine of Iaakob shall dwell alone in safety in a land of wheate, and wine: also his heauens shall drop the dewe.

r Who was plentifull in issue as a fountaine.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the [s] worde of thy glory? therefore [t] thine enemies shalbe in subiection to thee, and thou shalt treade vpon their hie places.

f Thine enemies for feare shall lye and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the lande of Canaan. 5 He dieth. 8 Israel weepeth. 9 Joshua succeedeth in Moses roume. 10 The prayse of Moses.

THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him *all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Num. 27.12. Chap.3.27. 2.mac.2.4.

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the land of Judah, vnto the vtmost [b] sea:

b Called, Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, *This is the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

Gen.12.7.& 13.15.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the worde of the Lord.

6 And [c] hee buried him in a valley in the land of Moab ouer against Bethpeor, but no man knoweth of his sepulchre vnto [d] this day.

c To wit, the Angel of the Lord, Jude 9.

d That the Jewes might not haue occasion thereby to commit Idolatrie.

7 Moses was nowe an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie daies: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Joshua the sonne of Nun was full of the spirit of wisdome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lorde had commanded Moses.

e Hereby appeareth the fauour of God that leaueth not his church destitute of a gouernour.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knewe [f] face to face)

f Vnto whom the Lorde did reuecile him selfe so plainely, Exo.33.11.

11 In all the miracles and wonders which the Lorde sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie [g] hand and all the great feare, which Moses wrought in the sight of all Israel.

g Meaning, the power of God working by Moses in the wilderness.

The booke of Iosh.

The Argvment.

In this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosh ua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh ua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defende them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So hee ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he deuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Iosh ua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteyned 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Iosh ua 27. So the whole maketh 2576. yeeres.

CHAP. I.

a The Lorde incourageth Iosh ua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosh ua, if he obey his worde. 11 Iosh ua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Rubenites to execute their charge.

a The beginning of this booke dependeth on the last Chapter of Deut. which was written by Iosh ua as a preparation to his historie.

NOwe after the a death of Moses the seruaunt of the Lorde, the Lorde spake vnto Iosh ua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: nowe therefore arise, goe ouer this Iorden, thou, and all this people, vnto the lande which I giue them, [that is,] to the children of Israel.

3 *Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

Chap. 14. 9.

4 *From the b Wildernes and this Lebanon euen vnto the great Riuer, the Riuer ‖ Perath: all the land of the c Hittites, euen vnto the great d sea toward the going downe of the sunne, shalbe your coast.

Deut. 11. 24. b Of Zin, called Kadesh and Paran. ‖ Or, Euphrates. c Meaning the whole land of Canaan. d Called, Mediterraneum. Hebr. 13. 5.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, [so] will I be with thee: *I will not leaue thee, nor forsake thee.

Deut. 31. 23.

6 *Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, ‖ and of a most valiant courage, that thou maiest obserue and do according to all the Law which Moses my seruant hath commanded thee: *thou shalt not turne away from it to the right hand, nor to the left, that thou mayest c prosper whithersoeuer thou goest.

‖ Or, growe stronger and stronger. Deut. 5. 32. and 28. 14.

c He sheweth wherein consisteth true prosperitie, euento obey the worde of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and f night, that thou maiest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

f Meaning that it was not possible to gouerne well without continuall studie of Gods worde. ‖ Or, gouerne wisely.

9 Haue not I commanded thee, saying, Be strong & of a good courage, feare not nor be discouraged: for I the Lorde thy God [will be] with thee, whithersoeuer thou goest.

10 ¶ Then Iosh ua commanded the officers of the people, saying,

11 Passe through the hoste, & commaund the people, saying, Prepare you vitailes: for g after three dayes ye shall passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning from the day that this was proclaimed, Chap. 3. 2.

12 ¶ And vnto the Reubenites, and to the Gadites, & to halfe the tribe of Manasseh spake Iosh ua, saying,

13 *Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lorde your God hath giuen you rest, & hath giuen you this h land.

Nom. 32. 20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

14 ¶ Your wiues, your children, & your cattel shall remaine in the land which Moses gaue you on ‖ this side Iorden: but ye shall go ouer before your brethren armed, all the men of warre, & shal helpe them,

‖ Or, beyonde Iorden, from Iericho.

15 Until the Lorde haue giuen your brethren rest, as well as to you, and vntil they also shall possesse the lande, which the Lorde your God giueth them: then shall ye returne vnto the lande of your possession & shall possesse it, which [land] Moses the Lordes seruant i gaue you on this

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

this side Iordẽ toward ꝑ sunne rising.

16 Then they answered Iosh̃ua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will go.

17 As we obeyed Moses in all things, k so will we obey thee: onely ꝑ Lord thy God be w̃ thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him be put to death: onely be strong and of good courage.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

CHAP. II.

1 Iosh̃ua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosh̃ua with comfortable tidings.

THen Iosh̃ua ꝑ sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe, view ꝑ land, & [also] Iericho: and they went, & * came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iordẽ. Hebr. 11.31. Iam. 2.25.

‖ Or, tauerners house, or hostes.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, [and] which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repẽt not, but seeke how they may by their power and policie resist his working.

4 (But the woman had taken the two men, and hidde them) Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shal ouertake them.

6 (But she had brought them vp to the c roofe of the house, & hid them with the stalkes of flaxe, which she had spread abroade vpon the roofe)

c Meaning, vpon ꝑ house: for then their houses were flat aboue, so that they might do their businesse thereupon.

7 And certaine men pursued after thẽ, the way to Iordẽ, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were a sleepe, she came vp vnto them vpon the roofe,

9 And said vnto ꝑ men, I know ꝑ the Lord hath giuẽ you ꝑ land, & that ꝑ d feare of you is fallen vpon vs, & that all ꝑ inhabitants of the lande faint because of you.

d For so God promised, deu. 28,7. chap. 5.1

10 For we haue heard, how ꝑ Lord * dryed vp ꝑ Water of the red Sea * before you, whẽ you came out of Egypt, & what you did vnto the two Kings of ꝑ Amorites, ꝑ Were on the other side Iordẽ, vnto * Sihon & to Og, whõ ye vtterly destroyed:

Exod. 14.21, 22. Chap. 4.23.

Nom. 21.24.

11 And when we heard it, our heartes ‖ did faint, and there remained no more ‖ courage in any because of you: for c the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖ Or, melted.

‖ Or, spirit.

c Herein appeareth the great mercie of God, that in this common destruction he would haue a most miserable sinner to repent and confesse his Name.

12 Now therefore, I pray you, sweare vnto me by ꝑ Lord, ꝑ as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, & giue me a true token.

13 And that ye will saue aliue my father and my mother, & my brethren, & my sisters, and all that they haue: and that ye will deliuer our ‖ soules from death.

‖ Or, liues.

14 And the men answered her, f Our life for you to dye, if ye vtter not this our businesse: & when the Lord hath giuen vs the land, we will deale mercifully and truely with thee.

f The warrãt you on paine of our liues.

15 Then she let them downe by a cord through ꝑ window: for her house [was] vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the g mountaine, least the pursuers meete with you, & hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

g Which was neere vnto the citie.

17 And the men said vnto her, h We will be blameles of this thine othe, which thou hast made vs sweare.

h We shalbe vnpurged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

18 Behold, when we come into ꝑ land, thou shalt binde this cord of redde threde in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth go out at the doores of thine house into ꝑ streete, i his blood shalbe vpon his head, and we will be guiltesse: but whosoeuer shalbe with thee in the house, his blood shalbe on our head, if any hand touch him:

i Be shalbe guiltie of his owne death.

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou hast made vs sweare.

k So that others should thinke to escape by the same meanes.

21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bound ‖ red cord in the window.

‖ Or, scarlet coloured.

22 ¶ And they departed, & came into the mountaine, and there abode three dayes, vntill the pursuers were returned: & the pursuers sought thẽ throughout all the way, but found them not.

23 So the two men returned, and descended frõ the mountaine, & passed ouer, l and came to Iosh̃ua the sonne of Nun, & told him al things that came vnto them.

l To wit, the riuer Iordẽ.

24 Also

24 Also they said vnto Iosh. Surely the Lorde hath deliuered vnto our handes all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Iosh. commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh. before the people. 9 Iosh. his exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Iosh. rose very early, and they remoued frō Shittim, and came to [a] Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

a Which according to the Chetwes was in March, and about 40. daies after Moses death.

2 And after [b] three dayes the officers went throughout the hoste,

b Which time was giuen for to prepare them vitailes. Chap. 1. 11.

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lorde your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet there shalbe a space betweene you and it, about ‖ two thousand cubites by measure: ye shall not come neere vnto it, that ye may knowe the way, by the which ye shall go: for ye haue not gone this way in times past.

‖ Or, a myle.

5 (Nowe Iosh. had saide vnto the people, * Sanctifie your selues: for to morowe the Lorde will do wonders among you)

Leuit. 20. 7. nom. 11. 18. chap. 7. 13. 1. sam. 16. 5.

6 Also Iosh. spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde saide vnto Iosh. This day will I begin to magnifie thee in the sight of all Israel, which shal know, that * as I was with Moses, so will I be with thee.

Chap. 1. 5.

8 Thou shalt therefore command the Priestes that beare the Arke of the Couenant, saying, when ye are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

c Euen in the chanell, where the streame had runne, as verse. 17.

9 ¶ Then Iosh. said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh. said, [d] Hereby ye shall knowe that the liuing God is among you, and that he will certenely cast out before you the Canaanites, the Hittites, and the Hiuites, and the Perizzites, and the Gergashites, and the Amorites, and the Iebusites.

d Wyth his miracle in deuiding water.

11 Beholde, the Arke of the Couenant of the Lord of all the worlde passeth before you into Iorden.

12 Nowe therefore take from among you [e] twelue men out of the tribes of Israel, out of euery tribe a man.

e Which shuld set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, * shall stand still vpon an heape.

Psal. 114. 3.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priestes bearing the * Arke of the Couenant, [went] before the people.

Acts 7. 45.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his [f] bankes all the time of haruest)

Eccles. 24. 30. 1. chro. 12. 15.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, staied [and] rose vp on an heape and departed farre from the citie of Adam, that was beside Zaretan: but the [waters] that came downe toward the Sea of the wildernes, [euen] the salt Sea, failed, [and] were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lorde, stoode dry within Iorden [g] ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

g Either tarying till the people were past, or, as some reade, sure, as though they had bene vpon the dry land.

CHAP. IIII.

2 God commanded Iosh. to set vp twelue stones in Iorden. 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posterite.

AND when al the people were wholly gone * ouer Iorden, (after the Lorde had spoken vnto Iosh. saying,

Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a [a] readines, twelue stones, which ye shall take away with you, and leaue them in the [b] lodging where you shall lodge this night)

a As Chap. 3. 17.

b Meaning, the place where they should campe.

4 Then Iosh. called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Iosh. saide vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the nomber

nomber of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [c] children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of [y] couenant of the Lord: [for] when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so, as Ioshua had commaunded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had said vnto Ioshua, according to the nomber of the tribes of [y] children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Ioshua set vp [d] twelue stones in the mids of Iorden, in [y] place where the feete of the Priests, which bare the Arke of the couenant, stoode, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stoode in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousande prepared for warre, went before the [f] Lorde vnto battel, into the plaine of Iericho.

14 That day the Lorde magnified Ioshua in the sight of all Israel, & they ‖feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the [g] Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua therefore commaunded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lorde were come vp out of the middes of Iorden, & assoone as the soles of the Priests feete were set on the drie land, the waters of Iordē returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth [day] of the [h] first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, when your children shal aske their fathers in time to come, & say, What meane these stones?

22 Then ye shal shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lorde your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lorde your God did the red Sea, *which he dryed vp before vs, till we were gone ouer,

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOwe when all the kings of the [a] Amorites, which were beyond Iorden westward and all the kings of the Canaanites, which were by the sea, heard that the Lord had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, *Make thee sharpe knives, [b] [and] returne, & circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in [c] the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, [euen] the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that

T.i. were

c God commaundeth, that not onely we our selues yoke by his wōderfull works, but that our posteritie may knowe þ cause thereof & glorify his Name.

d Besides the twelue stones which were caried by þ tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. Nom.32.27, 29.

f That is, before the Arke.

‖Or, reuerenced him.

g Because the Arke testified Gods presence, & the tables of the Lawe conteined therein, signified Gods will towarde his people.

h Called Abib or Nisan, conteining part of March, and part of April.

i Gods benefites serue for a further condemnation to the wicked, & stirre vp his to reuerence him, and obey him.

a The Amorites were on both sides Iorden, wherof two Kings were slaine alreat þ on the side toward Spoab.

b Exod.4.25.

c For now they had left it off, about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

were borne in the Wildernes by the way after they came out of Egypt, were [d] not circumcised.

6 For the children of Israel walked fourtie yeres in the wildernes, till all the people of ỹ men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he would not shewe them the land, *which the Lorde had sworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their stead, Iosh. circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord sayd vnto Iosh. This day I haue take away the [f] shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Iosh. was by Iericho, he lift vp his eyes and looked: and behold, there stood a *man against him, hauing a sworde drawen in his hand: and Iosh. went vnto him, and sayde vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but [as] a captaine of the hoste of the Lord am I now come: then Iosh. fell on his face to the earth, and [g] did worship, & said vnto him, What saith my Lord vnto his seruant?

15 And ỹ captaine of the Lords hoste sayd vnto Iosh. *Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Iosh. did so.

CHAP. VI.

3 The Lord instructeth Iosh. what he should doe as touching Iericho. 6 Iosh. commandeth the Priests & warriers what to doe. 20 The walles fal. 22 Rahab is saued. 24 All is burnt saue gold & metal. 26 The curse of him that buildeth ỹ citie.

NOw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel: none might goe out nor enter in.

2 And the Lorde sayd vnto Iosh. Beholde, I haue giuen into thine hand Iericho and the king thereof, [and] the strong men of warre.

3 All ye therefore [that be] men of warre, shall compasse the citie, in going round about the citie [d] once: thus shall you doe sixe dayes:

4 And seuen Priests shal beare seuen trumpets of [e] rams hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, & the Priests shall blowe with the trumpets.

5 And when they make a long blast with the rams horne, and ye heare the sound of the trumpet, all the people shal shoute with a great shoute: then shall the wall of the citie fall downe flat, and the people shall ascende vp, euery man streight before him.

6 ¶ Then Iosh. the sonne of Nun called the Priests and sayde vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trumpets of rams hornes before the Arke of ỹ Lord.

7 But he sayd vnto the people, [f] Goe and compasse the citie: and let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Iosh. had spoken vnto ỹ people, the seuen Priests bare the seuen trumpets of rams hornes, & went foorth before the Arke of the Lord, and blewe with the trumpets, & the Arke of the couenant of ỹ Lord followed them.

9 ¶ And the men of armes went before the Priests, that blewe the trumpets: then the [g] gathering [hoste] came after the Arke, as they went and blewe the trumpets.

10 (Nowe Iosh. had commanded the people, saying, Ye shall not shoute, neither make any noyse vp your voyce, neither shal a word proceede out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, & went about it [h] once: then they returned into the hoste, and lodged in the campe.

12 And Iosh. rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, & went before the Arke

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger. Nom.14,23.

e For their loue was so grieuous that they were not able to remoue.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or, the reproch whereby you were like to the Egyptians.

Exod.23,23.

g In that that Iosh. worshipped him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. Exod.3,5. ruth 4.7. act.7.33.

a That none could go out.

b That none could come in.

c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which vp most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by ỹ Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning the rereward, wherein was the standerd of ỹ tribe of Dan. Nom.10,25.

h For ỹ day.

Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i] gathering [hoste] came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed ỹ citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua sayd vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be [l] an execrable thing, [both] it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for [*] she hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, least ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel [*] execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasse, & yron shall be [m] consecrate vnto the Lord, [and] shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and the [*] wall fell down flat: so the people went vp into ỹ citie, euery man streight before him: [*] and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse, with the edge of the sworde.

22 But Ioshua had sayde vnto the two men that had spyed out the countrey, Go into the harlots house, & bring out thence the woman, and all that she hath, [*] as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, & her father, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them [n] without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer & the golde, and the vessels of brasse and yron, they put vnto the treasure of the [o] house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers houshold, and all that she had, and she [p] dwelt in Israel euen vnto this day, because she had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, & buildeth this citie Iericho: [q] he shall lay the foundation thereof in his eldest sonne, & in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, & he was famous through all the world.

CHAP. VII.

1 The Lorde is angrie with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him and all his.

BVt ỹ children of Israel committed a trespasse in the [a] excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, & viewed Ai.

3 And returned to Ioshua, & said vnto him, Let not all ỹ people go vp, [but] let as it were two or three thousand men go vp, & smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before ỹ gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lorde, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua sayd, Alas, O Lorde God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, & to destroy vs: would God we had bene content to dwell on the [d] other side Iorden.

8 Oh Lorde, what shal I say, when Israel turne their backes before their enemies:

i The tribe of Dan was so called, because it marched last and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholy to be destroied.

Chap.2.4.

Leuit.27.21. nomb.21.2. deu.13.15,17.

m And therefore can not be put to any priuate vse, but must be first molten, & then serue for the Tabernacle.

Heb.11.30.

2.Mac.12.15, 16.

Chap.2.14. heb.11.31.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning the Tabernacle.

p For she was married to Salmō, prince of the tribe of Iudah, Mat. 1.5.

q He shal build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Bethel, 1.king. 16.34.

a In taking that which was commanded to be destroyed. Chap.22.20. 1.chro.2.7.

b This was a citie of the Amorites: for there was another so called among ỹ Ammonites. Iere. 49.3. The first Ai is called Aiath, Isa.10. 28.

c God wonderfully by this ouerthrowe make them more carefull to search out and punish the sinne committed.

d This infirmitie of his faith sheweth howe we are inclined of nature to distrust.

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

10 ¶ And the Lord sayde vnto Iosh ua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, & haue also stollen, & dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, [but] haue turned their backes before their enemies, because they be execrable: neither wil I be with you any more, except ye [f] destroy the excommunicate from among you.

f Then to suffer wickednes vnpunished, is to refuse God willingly.

13 Vp [therefore,] sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, [There is] an execrable thing among you, O Israel, [therefore] ye can not stand against your enemies, vntil ye haue put the [g] execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shal take, shall come by the houlholds: & the houlhold which the Lord shal take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

h That is, found guiltie, either by lots, or by the iudgment of Urim, Nom. 27, 21.

16 ¶ So Iosh ua rose vp early in the morning and brought Israel by their tribes: & the tribe of Iudah was taken.

17 And he brought the families of Iudah, & tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, & Zabdi was taken.

18 And he brought his houlhold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh ua sayde vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and [i] make confession vnto him, & shewe me now what thou hast done: hide it not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Iosh ua, and sayde, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I sawe among the spoyle a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fifte shekels weight, and I coueted them, & tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the siluer vnder it.

k Such a rich garment, as the states of Babylon did weare.

22 ¶ Then Iosh ua sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, & the siluer vnder it.

23 Therefore they tooke them out of the tent, & brought them vnto Iosh ua, and vnto all the children of Israel, and layd them before the Lord.

24 Then Iosh ua tooke Achan the ‖ sonne of Zerah, & the siluer, & the garment & the [l] wedge of gold & his [m] sonnes, and his daughters, and his oxen, & his asses, & his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

[l] Or, nephewe.
[l] Some read, a plate: others a rod, & some a tongue.
[m] This iudgement onely appertaineth to God, and to whom he will reuelle it: to man he hath commaunded not to punish the childe for the fathers faule, Deut. 24. 16.

25 And Iosh ua sayd, [n] In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threwe stones at him, and burned them with fire, and stoned them with stones.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

26 And they cast vpon him a great heape of stones vnto this day: and [so] the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Iosh ua setteth vp an altar. 32 He writeth the Lawe vpon stones, 35 And readeth it to all the people.

AFter, the Lord sayde vnto Iosh ua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Deu. 1. 21, 29. and 7. 18.

2 And thou shalt doe to Ai and to the king thereof, as thou didst vnto * Ierich o and to the king thereof: neuertheless the spoyle thereof and * the cattel thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the [a] backeside thereof.

Chap. 6. 21.

Deut. 20. 14.

a Meaning on the West-side, as verse 9.
b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

3 ¶ Then Iosh ua arose, and all the men of warre to go vp against Ai: and Iosh ua chose out thirtie thousand strong men, [and] valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye [b] shall lie in waite against the

the citie on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

5 And I and all the people that are with me, will approach vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of ꝑ citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in Waite and ‖ deſtroye the citie: for the Lord your God will deliuer it into your hande.

‖ Or, driue out (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye ſhal ſet it on fire: according to the commandement of the Lord ſhall ye do: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the weſtſide of Ai: but Ioſhua lodged that night [c] among the people.

c With the reſt of the armie.

10 And Ioſhua roſe vp early in the morning, and [d] nombred the people: and he and the Elders of Iſrael went vp before the people [againſt] Ai.

d That is, belued or muſtered them, and ſet them in aray.

11 Alſo all the men of warre that were with him went vp and drewe neere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, [e] & ſet them to lie in waite betweene Beth-el and Ai, on the weſtſide of ꝑ citie.

e He ſent theſe fewe, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoſte that was on the Northſide againſt the citie, and the liers in wait on the weſt, againſt the citie: [and] Ioſhua went the ſame night into the [f] middes of the valley.

f To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſaw it, then the men of the citie haſted and roſe vp early, and went out againſt Iſrael to battell, he and all his people at the time appointed, before the plaine: for he knew not that [any] lay in waite againſt him on the backſide of the citie.

15 Then Ioſhua and all Iſrael [g] [as] beaten before them, fled by the way of the wildernes.

g As they which fained to flee for feare.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, & were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the citie open, and purſued after Iſrael.

18 Then the Lord ſaid vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will giue it into thine hande: and Ioſhua ſtretched out the ſpeare that hee had in his hande, toward the citie.

h Or, lift vp the banner, ſo ſignifie when they ſhall inuade the citie.

19 And they that lay in waite, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, & tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſaw it: for lo, the ſmoke of the citie aſcended vp ‖ to heauen, & they had no ‖ power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the purſuers.

‖ Or, towarde the heauen. ‖ Or, place.

21 When Ioſhua and all Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in ꝑ mids of Iſrael, theſe [being] on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them *remaine nor eſcape.

i Which came out of the ambuſh.

Deut. 7.2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the fielde, [that is,] in the wildernes, where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſword.

k For the fire, which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men & women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hande backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 *Onely the cattell and the ſpoile of this citie, Iſrael tooke for a praye vnto themſelues, according vnto the word of the Lord, which he cõmanded Ioſhua.

Nomb. 31.22, 26, verſe 2.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, [and] a wildernes vnto this day.

l That it could neuer be built againe.

29 And the king of Ai he hanged on a tree, vnto the euening. And as ſoone as the ſunne was downe, Ioſhua cõmanded [m] that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the citie, and *laye

m According as it was commanded, Deut. 21.23. Chap. 7.25, 26.

thereon a great heape of stones, [that remaineth] vnto this day.

30 ¶ Thē Iosh. built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, Exod.20.25. deut.27.5. as it is written in the *booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offred thereon burnt offrings vnto the Lorde, and sacrificed peace offrings.

32 Also he wrote there vpon ꝑ stones, n a rehearsal of ꝑ Lawe of Moses, which hee wrote in the presence of the children of Israel.

n Meaning the ten commandements, which are the summe of the whole Lawe.

33 And all Israel (and their Elders, and officers and their Iudges stoode on this side of the Arke, and on that side, before the Priestes of the Leuites, which bare the Arke of the couenant of the Lorde) as well the stranger, as hee that is borne in the countrey: halfe of them [were] ouer against mount Gerizim, and halfe of them ouer against mount Ebal, Deut.11.29. and 27.12,13. *as Moses the seruant of the Lord had commaunded before, that they should blesse the people of Israel.

34 Then afterwarde hee read all the Wordes of the Lawe, the blessings and curlings, according to all that is written in the booke of the Lawe.

Deut.31.12, ‡3. 35 There was not a word of all that Moses had commanded, which Iosh. o So neither yong nor olde, man nor woman were exempten from hearing the word of the Lord. read not before all the Congregation of Israel, *as well [before] o the women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers kings assemble themselues against Iosh. 3 The craft of ꝑ Gibeonites. 15 Iosh. maketh a league with them. 23 For their craft they are condemned to perpetual slauerie.

AND when all the kings that a were beyond Iordē, in the mountaines & in the valleis, and by all the coastes of the b great sea ouer against Lebanon ([as] the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

a In respect of the plaine of Moab.

b The maigne sea called Mediterraneum.

2 They gathered them selues together, to fight against Iosh. and against Israel with one ‡ accord.

‡ Ebr. one mouth. 2.Sam.21.1.

3 ¶ *But the inhabitants of Gibeon heard what Iosh. had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fayned themselues embassadours, & tooke olde sackes vpon their asses, and olde bottels for wine, both rent and c bound vp,

c Because they were all woyne.

5 And olde shoes and clouted vpon their feete: also the rayment vpon them [was] olde, & all their prouision of bread was dryed, and mouled.

6 So they came vnto Iosh. vnto the hoste to Gilgal, and sayde vnto him, and vnto the men of Israel, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Israel saide vnto the d Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

d For the Gibeonites and the Diuites were all one people.

8 And they said vnto Iosh. We are thy seruants. Then Iosh. saide vnto them, who are ye? and whence come ye?

9 And they answered him, From a very far countrey thy seruants are come for e the Name of the Lord thy God: for We haue heard his fame and all that he hath done in Egypt,

e Euen the idolaters for feare of death will pretend to honour the true God and receiue his religion.

10 And all that hee hath done to the two kings of the Amorites that were beyonde Iordē, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our elders, & all the inhabitants of our countrey spake to vs, saying, Take vitailes ‡ with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

‡ Ebr. in your hand.

12 This our f bread We tooke it hote with vs for vitails out of our houses, the day We departed to come vnto you: but now behold, it is dried, and it is mouled.

f The wicked lacke no arte nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

13 Also these bottels of wine which We filled, [were] newe, and loe, they be rent, and these our garmentes and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the g men accepted [their tale] concerning their vitailes, and counseled not with the mouth of the Lord.

g Some think that the Israelites ate of their vitailes, and so made a league with them.

15 So Iosh. made peace w them, and made a league with them, that hee would suffer them to liue: also ꝑ Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came vnto their cities the third day, and their cities [were] Gibeon, and Chephirah, and Beeroth and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slewe them

them not, because the Princes of the Cōgregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

i Fearing lest for their fault the plague of God should haue light vpon them all.

19 Then all the Princes saide vnto all the Congregation, We haue sworne vnto them by the Lorde God of Israel: now therefore we may not touch them.

20 [But] this We will doe to them, and let them liue, least ẏ wrath be vpon vs because of the k othe which we sware vnto them.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosh ua then called them, and talked with them, & said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Nowe therefore ye are cursed, and there shall none of you be freed frō being bondmen, & hewers of wood, and drawers of water for l the house of my God.

l For the vses of the Tabernacle, and of the temple when it shalbe built. Deut.7.1.

24 And they answered Iosh ua and said, Because it was tolde thy seruants, that the Lord thy God had * commaunded his seruant Moses to giue you all the lande, and to destroye all the inhabitants of the land out of your sight, therefore We were exceeding sore afraide of our liues at the ẏ presence of you, and haue done this thing:

25 And beholde now, We are in thine hande: doe as it seemeth good and right in thine eyes to do vnto vs.

26 Euen so did he vnto them, and deliuered them out of the m hand of the children of Israel, that they slew them not.

m Who were minded to put them to death for feare of Gods wrath.

27 And Iosh ua appointed them that same day [to be] hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lorde vnto this day, in the place which he should chuse.

n That is, for the sacrifices of the temple, as verse 23.

CHAP. X.

1 Fiue kings make warre against Gibeon whome Iosh ua discomfiteth. 11 The Lord rained hailestones and slewe many. 12 The sunne standeth at Iosh uas prayer. 26 The fiue kings are hanged. 29 Many mo cities and kings are destroyed.

NOw When Adoni-zedek king of Ierusalē had heard howe Iosh ua had taken Ai & had destroyed it, (* [for] as he had done to Iericho and to the king thereof, so hee had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

Chap.6.21.

Chap.8.3.28, 29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof [were] mightie.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachith, and vnto Debir king of Eglon, saying,

a That is, Lord of iustice: so tyrants take to themselues glorious names, when in deede they be very enemies against God and all iustice.

4 Come vp vnto me, & helpe me, that we may smite Gibeon: for they haue made peace with Iosh ua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebrō, the king of Iarmuth, the king of Lachith, [and] the king of Eglon gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, & made b warre against it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon sent vnto Iosh ua, [euē] to the hoste to Gilgal, saying, Withdraw not thine hand from thy seruāts: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwel in ẏ mountaines, are gathered together against vs.

7 So Iosh ua ascended from Gilgal, hee, & all the people of warre with him, and all the men of might.

8 (And the Lord said vnto Iosh ua, c Feare them not: for I haue giuē them into thine hand: none of them shall stand against thee.

c Lest Iosh ua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, ẏ Lorde here strengtheneth him.

9 Iosh ua therefore came vnto them sodenly: [for] hee went vp from Gilgal all the night.

10 And the Lorde discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, [&] were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: [they were] more ẏ died with ẏ d hailestones, then they whom the children of Israel slew with the sword.

d So we see that all things serue to execute Gods reuengeance against the wicked. Isa.28.21. eccles.46.4.5.

12 (Then spake Iosh ua to ẏ Lord, in the day when the Lorde gaue the Amorites before the children of Israel, and he saide in the sight of Israel, * Sunne, stay thou in Gibeon, and thou moone, in the valley of Aialon.

e Some read, in the booke of the righteous, meaning Moses, the Chalde text readeth in the booke of the Lawe: but it is like that it was a booke thus named which is now lost.

13 And the sunne abode, & the moone stoode still, vntill the people auenged themselues vpō their enemies: (Is not this written in the booke of e Iasher)

so the sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lorde heard the voyce of a man: for the Lord † fought for Israel.

† By taking away the enemies hearts, and destroying them with haile stones.

15 ¶ After, Ioshua returned, & all Israel with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The fiue Kings are founde hid in a caue at Makkedah.

18 Then Ioshua saide, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and ‡ smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

‡ Ebr. cut off all their traine, or taile.

20 And when Ioshua & the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in § peace: no man mooued his tongue against the children of Israel.

§ Or, in safetie, so that none gaue them as much as an euill word.

22 After, Ioshua sayde, Open the mouth of the caue, and bring out these fiue Kings vnto me forth of the caue.

23 And they did so, and brought out those fiue Kings vnto him forth of the caue, [euen] the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, [and] the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, set your feet vpon the ‖ neckes of these kings: and they came neere and set their feete vpon their neckes.

‖ Signifying what should become of the rest of Gods enemies, seeing that kings them selues were not spared.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, [but] be strong and of a good courage: for thus will the Lorde doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, & hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they shoulde take * them downe of the trees, and cast them into the caue (wherein they had bene hid) and they laide great stones vpon the caues mouth, [which remaine] vntill this day. * Deut. 21. 23. chap. 8. 29.

28 ¶ And † same day Ioshua tooke † Makkedah and smote it with the edge of the sword, & the king therof destroyed hee with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Ierico. † Ioshua taketh Makkedah. ‖ Or, euery person. * Chap. 6. 21.

29 Then Ioshua went from Makkedah, & all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hande of Israel: and he smote it with † edge of the sword, and all the ‖ soules that were therein: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Ierico. † Libnah is taken. ‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lorde gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as hee had done to Libnah. † Lachish is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained. † The king of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, & assaulted it, † Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sworde, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remayning, according to all as he had done to Eglon: for hee destroyed it vtterly, and all the soules that were therein. † Hebron is taken.

38 ¶ So Ioshua returned, & all Israel with him to Debir, & fought against it.

39 And when hee had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, † Debir is taken.

swoꝛd, & vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebꝛon, so he did to Debir, and to the King thereof, as he had also done to Libnah, & to the King thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the [i] hill sides, and al their Kings, and let none remaine, but vtterly destroyed euery soule, as þ Lord God of Israel had commanded.

41 And Ioshua smote them frō Kadesh-barnea euen vnto Azzah, & all the countrey of Goshen, euen vnto Gibeon.

42 And al these Kings, and their land did Ioshua take at [k] one time, because þ Lord God of Israel fought foꝛ Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in [l] Gilgal.

i Some reade, Alhedoth, which signifieth the descents of the hilles.

k In one battell.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

a Diuers Kings and Cities, and Countreis ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND whē Iabin King of Haꝛoꝛ had heard this, then hee [a] sent to Iobab King of Madon, & to the King of Shimron, and to the King of Achshaph,

a The moꝛe that Gods power appeareth, the moꝛe the wicked rage against it.

2 And vnto the Kings that were by the Noꝛth in the mountaines, & plaines toward the Southside of [b] Cinneroth, and in the valleys, and in the boꝛders of Doꝛ Westward,

b Which the Euangelistes call the lake of Gennezereth, oꝛ Tiberias,

3 [And] vnto the Canaanites, [both] by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deu. 4. 48.

4 And they came out & all their hostes with them, many people as þ sande that is on the sea shoꝛe foꝛ multitude, with hoꝛses and charets exceeding many.

5 So all these Kings met together, & came and pitched together at the waters of Merom, foꝛ to fight against Israel.

6 ¶ Then the Lord saide vnto Ioshua, Be not afraid foꝛ them: foꝛ to moꝛowe about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their hoꝛses, and burne their charets with fire.

d That neither they should serue to the vse of warre, noꝛ the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [c] Misrephothmaim, & vnto þ valley of Mizpeh Eastwarde, and smote them vntill they had none remaining of them.

c Which signifieth, hot waters, oꝛ according to some, hyne pits.

9 And Ioshua did vnto them as the Lord bade him: he houghed their hoꝛses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Haꝛoꝛ, and smote the King thereof with the swoꝛd: foꝛ Haꝛoꝛ beforetime was the head of all those kingdomes.

11 Moꝛeouer, they smote all the [f] persons that were therein with þ edge of the swoꝛde, vtterly destroying [all,] leauing none aliue, and he burnt Haꝛoꝛ with fire.

f Both men, women and children.

12 So al the cities of those Kings, and all the Kings of them did Ioshua take, and smote them with the edge of the swoꝛd, [and] vtterly destroyed them, as Moses the seruant of the Lord had commanded. Nom. 33. 52. deut. 7. 2.

13 But Israel burnt none of the cities that stood stil in their [g] strength, saue Haꝛoꝛ only, that Ioshua burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoyle of these cities and the cattel the children of Israel tooke foꝛ their pꝛay, but they smote euery [h] man with þ edge of the swoꝛde vntill they had destroyed them, not leauing one aliue.

h Al mankind.

15 ¶ As the Lord had cōmanded Moses his seruant, so did Moses [*] command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses. Exod. 34. 11. Deut. 7. 2.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the [i] mountaine of Israel, and the lowe countrey of the same,

i That is, Samaria.

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees. ‖ Or, the valley of Gad.

18 Ioshua made warre long time with all those Kings.

19 Neither was there any citie that made peace with the children of Israel, [*] saue those Hiuites that inhabited Gibeon: all [other] they tooke by battell. Chap. 9. 3.

20 Foꝛ it came of the Lord, to [l] harden their hearts that they should come against Israel in battell to the intent that they should destroy them vtterly, [and] shew them no merey, but that they should bring them to nought: as þ Lord had commanded Moses.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

21 ¶ And

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: [as] out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, [m] in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17.4.

23 So Ioshua tooke the whole land, according to all that the Lorde had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

Nom. 26.53, 55.

CHAP. XII.

1, 7 What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in nomber thirtie and one.

NOw these are the Kings of the lande, which the children of Israel smote and possessed their land, on the [a] other side Iorden towarde the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Ioshua camped.

Nom. 21.24. deut. 3.6.

2 *Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion frō Aroer, which is beside ẏ riuer of Arnon, and from the middle of the riuer, & from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the [‖] plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the ‖ springs of *Pisgah.

‖ Or, wildernes.

‖ Or, hill sides. Deut. 3.17. and 4.49.

4 ¶ They [conquered] also the coast of Og King of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

Deut. 3.11. chap. 13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, & halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of ẏ Lord gaue [their land] for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Nom. 32.29. deut. 3.12. chap. 13.8.

7 ¶ These also are the kinges of the countrey, which Ioshua and the children of Israel smote on this side Iorden, westward, from Baal-gad in the valley of Lebanon, euen vnto ẏ mount [b] Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade chap. 11. verse 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wildernes, and in the South, [where were] the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

‖ Or, in Ashdoth.

9 ¶ * The King of Iericho [was] one: * the King of Ai, which is beside Beth-el, one:

Chap. 6.2. Chap. 8.29,

10 The * King of Ierusalem, one: the King of Hebron, one:

Chap. 10.23.

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the * King of Gezer, one:

Chap. 10.33.

13 The * King of Debir, one: the King of Geder, one:

Chap. 10.39.

14 The King of Hormah, one: the King of Arad, one:

15 The * King of Libnah, one: the King of Adullam, one:

Chap. 10.29, 30.

16 The * King of Makkedah, one: the King of Beth-el, one:

Chap. 10.28.

17 The King of Tappuah, one: the King of Hepher, one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: ẏ * King of Hazor, one:

Chap. 11.10.

20 The King of Shimron-meron, one: the King of Achshaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: ẏ King of Iokneam ‖ of Carmel, one:

‖ Or, neere vnto Carmel.

23 The King of Dor, in the countrey of Dor, one: the * King of the nations of Gilgal, one:

Gene. 14.1.

24 The King of Tirzah, one. all the Kings [were] thirtie and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOw when Ioshua was old, and [a] striken in yeeres, the Lord saide vnto him, Thou art olde and † growen in age, and there remaineth exceeding much land to be [b] possessed:

a Being almost an hundreth and ten yeere olde. † Ebr. commen into yeeres. b After that the enemies are ouercome.

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri,

‖ Or, borders.

3 From † Nilus which is * in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites,

† Ebr. Shihor. † Ebr. vpon the face of Egypt.

euen

euen fiue lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Canaanites, and the ‡caue that is beside the Sidonians, vnto Aphek, [and] to the borders of the Amorites:

‡Ebr. Mearah.

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from ‖Baal-gad vnder mount Hermon, vntill one come to Hamath.

‖Or, the plaine of Gad.

6 All the inhabitants of the mountaines frō Lebanon vnto cMisrephothmaim, [and] all the Sidonians, I will cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

c Reade chap. 11,8.

7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 [For with [halfe] thereof ye Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses ye seruant of ye Lord had giuen them,

Nom.32.33. deut.3.13. chap.22.4.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the ‖riuer, and all the plaine of Medeba vnto Dibon,

‖Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All ye kingdome of Og in Bashan, which reigned in Ashtaroth & in Edrei: (who remained of the * rest of ye gyants) for these did Moses smite, and cast them out.

Deut.3.11. chap.12.4.

13 But the children of Israel dexpelled not the Geshurites nor ye Maachathites: but the Geshurites & the Maachathites dwell among the Israelites euen vnto this day.

d Because they destroyed not all as God had commanded, they that remained, were snares & prickes to hurt them, Nomb. 33.55. chap. 23.13. iudg. 2.3.

14 Onely vnto the tribe of Leui he gaue none inheritance, [but] the sacrifices of the Lord God of Israel are e his inheritance, as he said vnto him.

e Leui shall liue by the sacrifices, Nom. 18,21.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben [inheritance,] according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖Bamoth-baal, and Beth-baal-meon:

‖O, hie places of Baal.

18 And Iahazah, and Kedemoth and Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖Emek:

‖Or, the valley. Deut.3.17.

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, ye dukes of Sihon, dwelling in the countrey.

Nom.31.8.

22 And f Balaam the sonne of Beor the southsayer did the children of Israel slay with the sworde, among them that were slaine.

f So that both they which obeyed wicked counsell and the wicked counseller perished by the iust iudgement of God.

23 And the border of the children of Reuben was Iorden with the coastes. This was ye inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue [inheritance] vnto the tribe of Gad, [euen] vnto ye children of Gad according to their families.

25 And their coastes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, g beyond Iorden Eastward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue [inheritāce] vnto the halfe tribe of Manasseh: and it belonged to the halfe tribe of ye children of Manasseh according to their families.

30 And their border was from Mahanaim, [euen] all Bashan, [to wit,] all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * [were giuen] vnto the h children of Machir the sonne of Manasseh,

Nom.32.39. h Meaning, his nephewes and posteritie.

to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in ỹ plaine of Moab beyonde Iorden, [towarde] Iericho Eastward.

Chap.18.7. 33 *But vnto the tribe of Leui Moses gaue none inheritance: [for] the Lorde God of Israel is their inheritance, *as he said vnto them.

Nom.18.20.

CHAP. XIIII.

a The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are ỹ [places] which the children of Israel inherited in the lande of Canaan, Nom.34.17. * which Eleazar the Priest, and Iosh ua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

Nom.26.55. and 33.54. 2 *By ỹ lot of their inheritance, as the Lorde had cõmanded by ỹ hand of Moses, to giue to ỹ nine tribes, & ỹ halfe tribe.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

a As Reuben and Gad and halfe the tribe of Manasseh, Nom.33.15.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto ỹ Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

b So though Leui lacked, yet were there still twelue tribes by this meanes.

Nom.35.2. chap.21.2,3. 5 *As the Lorde had commanded Moses, so the children of Israel did when they deuided the land.

6 ¶ Then the children of Iudah came vnto Iosh ua in Gilgal: and Caleb the sonne of Iephunneh ỹ Kenezite said vnto him, Thou knowest what the Lorde said vnto Moses the man of God, concerning c me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land, Nom. 14.24.

7 Fourtie yere old was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to elyie the lande, and I brought him worde againe, as [I thought] in mine heart.

8 But my d brethren ỹ went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

d Which were the ten other spies.

9 Wherefore Moses ware the same day, saying, Certainely the land whereon thy feete haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lorde hath kept me alme, as he promised: this is the fourtie and fifth yeere since ỹ Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernesse: and nowe loe, I am this day fourescore and fiue yeere old:

11 And yet am as *strong at this time, Ecclus.46.9. as I was whē Moses sent me: as strõg as I was then, so strong am I now, [either] for warre, or ǂ for gouernement.

ǂ Ebr. to go out and come in.

12 Now therefore giue me this mountaine whereof ỹ Lord spake in ỹ day (for thou heardest in ỹ day, how ỹ ‖Anakims [were] there, & the cities great & walled) e if so be the Lord will be with me, that I may driue them out, as the Lord said.

‖ Or, gyants.

e This he spake of modestie, and not of doubting.

13 Then Iosh ua blessed him, & gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became ỹ inheritance of Caleb ỹ sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel. Chap.21.12. 1.mac.2.56.

15 And the name of *Hebron [was] beforetime, Kiriath-arba: which [Arba] was a great man among the Anakims: thus the land ceased from warre. Chap.15.13.

f Either for his power or person.

CHAP.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: [euen] *to the border of Edom and ꝑ Wildernes of *Zin, Southward on the Southcoast.

Nomb.34.3.

Nom.33.36.

2 And their Southborder was the salt Sea coast, from [a] the point that looketh Southward.

a The Ebrew worde signifieth tongue, whereby is ment either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the South side toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, ⁊ reached vnto the riuer of Egypt, ⁊ the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shall be the salt Sea, vnto the [b] end of Iorden: and the border on the Northquarter from the point of the Sea, [and] from the ende of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

6 And this border goeth vp to Bethhogla, and goeth alog by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

c Which was a marke to part their countreys.

7 Againe this border goeth vp to Debir from the valley of Achor, ⁊ Northward, turning toward Gilgal, that lieth before ꝑ going vp to Adummim, which is on the Southside of ꝑ riuer: also this border goeth vp to the waters of ‖ Enthemeth, and endeth at *En-rogel.

‖ Or, the fountaine of the sunne.

1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westwarde, which is by the ende of the valley of the ‡ gyants Northward.

‡ Eb. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ‖ Kiriath iearim.

‖ Or, the citie of woods.

10 Then this border compasseth frō Baalah Westwarde vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on ꝑ North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the ends of this coast are to the [d] Sea.

d Meaning toward Syria.

12 And the Westborder [is] to the great Sea: so this border shalbe the boundes of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh ua giue a part amōg the children of Iudah, as the Lord commanded him, [euen] *Kiriath arba of the father of Anak, which is Hebron.

Chap.14.15.

14 And Caleb [e] droue thence three sonnes of Anak, Shechai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Iosh ua, Iudg. 1.10,20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time [was] Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, ⁊ taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it: ⁊ he gaue him Achsah his daughter to wife.

‖ Or, cousin.

18 And as shee went in [to him,] shee moued him to aske of her father a field: [f] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then shee answered, ‖ Giue mee a blessing: for thou hast giuen [g] mee the South countrey: giue me also springs of water. And hee gaue her the springs aboue and the springs beneath.

‖ Or, grant me this petition.

g Because her countrey was barren, she desired of her father a fielde that had springs, Iudg. 1.14,15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, towarde ꝑ coasts of Edom Southward [were] Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, ⁊ Hazor, ⁊ Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, ⁊ Kerioth, Hesron (which is Hazor)

26 Amam, and Shema, ⁊ Moladah,

27 And Hazar, Gaddah, ⁊ Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, and Bizjothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, [h] and Hormah,

h Which before was called Zephath, Iudg. 1.17.

31 And Ziklag, and Madmanna, and Sansannah,

U.i. 32 And

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the low countrey were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, & Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Libna, and Ether, and Ashan,

43 And Iiphtah, & Ashnah, & Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

† Ebr. daughters.

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes & her villages, vnto the ‖ riuer of Egypt, and the great Sea was their coast.

‖ Meaning Nilus, as chap. 13.3.

48 ¶ And in the mountaines were Shamir, and Jattir, and Socoh,

49 And Dannah, & k Kiriath-sannah (which is Debir)

k Which is also called Kiriath-sepher, ver. 15.

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, & Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

Chap. 14.15.

55 Maon, Carmel, & Ziph, & Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Kain, Gibea, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, & Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes were Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the ‖ citie of Salt, & En-gedi: six cities with their villages.

‖ Of this citie the salt Sea hath his name.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalē, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slewe the most part, and burnt their citie, Iudg. 1.8

CHAP. XVI.

1 The lot of the part of Ephraim. 10 The Canaanite dwelleth among them.

AND the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho eastward, and to the wildernes that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasseh's portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,

* Iudg. 1.26.

3 And goeth downe westward to the coast of Japhleti, vnto the coast of Beth-horon the nether, and to Gezer: and the endes [b] thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh & Ephraim [c] tooke their inheritance.

c Generally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euē the borders of their inheritance on the Eastside, were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, & this border returneth Eastwarde vnto Taanath-shiloh, and passeth it on the Eastside vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

d For to farre the coastes teach.

8 And this border goeth from Tappuah westward vnto the riuer Kanah, and the ends therof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

e Because Ephraims tribe was farre greater then Manasseh, therefore hee had mo cities.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh & Ephraim require a greater portis of heritage.

THis was also the lot of the tribe of Manasseh: for hee was the * first borne of Ioseph, [to wit,]

Gen. 41.51. and 46.20. and 50.23. Nom. 32.39

of

of Machir the first borne of Manasseh, [and] the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Nom. 26.29. a For the other halfe tribe had their portion beyond Iorden.

2 And also *of the rest of the sonnes of Manasseh by their families, [euen] of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Sychem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Nomb. 26.33. and 27.1. and 36.2,11.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah & Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lorde commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commaundement of the Lorde he gaue them an inheritance among the brethren of their father.

b Among the of our tribe.

c In the lande of Canaan: fine to the males, & other fine to the daughters of Zelophehad.

5 And there fell ten portions to [c] Manasseh, beside [y] land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseths other sonnes had the lande of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside [y] border of Manasseh [belongeth] to [y] sonnes of Ephraim.

d Meaning, the city it selfe.

9 Also this border goeth downe vnto ‖ the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the [e] Sea,

‖ Or, the brook of reedes.

e That is, toward the maine sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, [euen] three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

g For at the first they lacked courage, and after agreed with the on condition, contrarie to Gods commaundement,

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lorde hath [h] blessed me hitherto?

h According to my father Iaakobs prophesie Gen. 48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the Wood, & cut trees for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim be to narow for thee.

i If this mosle be not large enough, why doest not thou get more by destroying Gods enemies, as hee hath commanded?

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwel in the lolde countrey haue charets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Iezreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, & hast great power, [& thou] shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, [and] though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal and set it vp in Shiloh.

2 Howbeit there remained among the children of Israel seuen tribes, to whom [b] they had not deuided their inheritance.

b As Eleazar, Ioshua & the heades of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua laide vnto the children of Israel, Howlong are ye so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for [euerie]

tribe three men, that I may send them, and that they may rise, & walke through the land, and distribute it according to
c That is, into seuē portions, to euery tribe one.
c their inheritance, and returne to me.

5 And that they may deuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stande in their coasts at the North)

d For these had their inheritance alreadie appointed.

6 Ye shall describe the land therefore into seuen parts, and shal bring them hither to me, and I will cast lots for you here before the e Lord our God.

e Before the arke of the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthoode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasseh haue receiued their inheritance beyonde Iordan Eastwarde, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offrings, chap. 13, 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the lande, saying, Depart, and go through the lande, and
g By writing the names of euery countrey and citie.
g describe it, and returne to mee, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, & described it by cities into seuen parts in a booke, & returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua h cast lots for thē in Shiloh before the Lord, & there Ioshua deuided the land vnto the children of Israel, according to their portions:
h That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their
i Their inheritance bordered vpon Iudah and Ioseph.
i lot lay betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the Northpart, and went vp through the mountaines Westward, and the ends thereof are in the Wildernes of Beth-auen:

13 And this border goeth along from thence to Luz, [euen] to the Southside
k Which was in the tribe of Ephraim: an other Beth-el was in ꝑ tribe of Beniamin.
of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lyeth on the Southside of Beth-horon the nether.

14 So the border turneth, and cōpasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter [is] frō the end of Kiriath-iearim, and this border goeth out ||Westwarde, and commeth to the fountaine of Waters of Nephtoah.
||Or, to the Sea,

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ||gyants Northwarde, & descendeth into the valley of Hinnom by the side of ||Iebusi Southwarde, and goeth downe to En-rogel.
||Or, Rephaim.
||Or, Ierusalem.

17 And compasseth from the North, and goeth forth to l En-shemesh, and
l Which is in the tribe of Ephraim.
stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the *stone of Bohan the sonne of Reuben.
Chap. 15. 6.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the ends thereof, [that is,] of the border, reach to the point of the salt Sea North ward, [&] to the m end of Iordan South ward: this is the Southcoast.
m To the very straite, where the riuer runneth into the salt Sea.

20 Also Iordan is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, & Parah, and Ophrah,

24 And Chephar-Ammonai, & Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, & Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, & Irpeel, & Taralah,

28 And Zela, Eleph, & Iebusi (which is n Ierusalem) Gibeath, [and] Kiriath:
n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.
fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

AND the second lot came out to Simeon, euē [for] the tribe of the children of Simeon according to their families: and their inheritance was in the a midst of the inheritance of the children of Iudah.
a According to Iaakobs prophesie, that he should be scattered among ꝑ other tribes, Gen. 49. 7.

2 Now

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,
3 And Hazar-shual, & Balah, & Azem,
4 And Eltolad, & Bethul, & Hormah,
5 And Ziklag, and Beth-marcaboth, and Hazar-susah,
6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.
7 Ain, Remmon, & Ether, & Ashan: foure cities with their villages.
8 And all the villages that were rounde about these cities, vnto Baalathbeer, [& ‖ Ramath Southwarde: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ Or, Ramath-negeb.

9 Out of the portion of the children of Judah [came] the inheritance of ỹ children of Simeon: for the part of the children of Judah was too [b] much for them: therefore ỹ children of Simeon had their inheritance within their inheritance.

b But this large portion was given the by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,
11 And their border goeth vp [c] Westward, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Jokneam,
12 And turneth fro Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia,
13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.
14 And this border compasseth it on ỹ North side to Hannathon, and the endes thereof are in the valley of Jiphtah-el,
15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Judah.

16 This is the inheritance of the children of Zebulun according to their families: [that is,] these cities and their villages.
17 ¶ The fourth lot came out to Issachar, [euen] for the children of Issachar according to their families.
18 And their coast was Jezreelah, and Chesulloth, and Shunem,
19 And Hapharaim, and Shion, and Anaharath,
20 And Rabbith, & Kishion, & Abez,
21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.

e There was another citie of this name in the tribe of Judah: for vnder diuers tribes certaine cities had all one name, and were distinct by the tribe onely.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the ends of their coast reach to Jorden: sixtene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar according to their families: [that is,] the cities, and their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, & came to Carmel westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Jiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

f Joyneth to ỹ tribe of Zebulun, which lay more Eastward.

28 And to Ebron, and Rehob, and Hammon, & Kanah, vnto great Zidon.
29 Then the coaste turneth to Ramah and to the strong citie of [g] Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

g Which was Tyrus a strong citie in ỹ Sea.

30 Ummah also & Aphek, & Rehob: two & twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Asher according to their families: [that is,] these cities and their villages.
32 ¶ The sixte lot came out to ỹ children of Naphtali, [euen] to the children of Naphtali according to their families.
33 And their coast was from [h] Heleph, [and] from Allon in Zaanannim, and Adamineked, and Jabneel, euen to Lakum, & the endes thereof are at Jorden.

h These cities were in the countrey of Zaanannim.

34 So this coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the westside, & to Judah ‖ by Jorden toward the sunne rising.

‖ Or, euen vnto Iorden.

35 And the strong cities [are] Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,
36 And Adamah, & Ramah, & Hazor,
37 And Kedesh, & Edrei, & En-hazor,
38 And Iron, & Migdal-el, Horem, and Beth-anah, & Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: [that is,] the cities & their villages.

i Of the which the lake of Gennezareth hath his name.

40 ¶ The seuenth lot came out for

the tribe of the childrē of Dan according to their families.

41 And the coast of their inheritance was Zorah, & Eshtaol, & Ir-themesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Themnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, & Rakkon, with the border that lieth before [k] Iapho.

47 But the coastes of the children of Dan fel out [too little] for them: therfore the children of Dan went vp to [l] fight against Lethem, and tooke it, and smote it with the edge of the sword, & possessed it, and dwelt therein, & called Lesh em, *Dan, after ỹ name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: [that is,] these cities and their villages.

49 ¶ When they had made an ende of deuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosh ua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which he asked, [euen] *Timnath-serah in mount Ephraim: & he built ỹ citie & dwelt therein.

51 *These are the heritages which Eleazar the Priest, and Iosh ua the sonne of Nun, & the chiefe fathers of the tribes of the childrē of Israel deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deuiding ỹ coūtrey.

k Called Ioppe.

l According as Iaakob had propheried, Gen.49.17.

Iud.18.29.

Chap.24.30.

Nomb.34.17.

CHAP. XX.

2 The Lord commandeth Iosh ua to appoint cities of refuge. 3 The vse thereof. 7 and their names.

THe Lorde also spake vnto Iosh ua, saying,

2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slaier that killeth any person [a] by ignorance, [and] vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause [‡] to the Elders of the citie: and they shal receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hande because hee smote his neighbour ignorantly, neither hated he him before time:

6 But he shall dwell in that citie vntill he stande before the Congregation in [c] iudgement, *[or] vntill the death of the hye Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, [euen] vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in [§] Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden [toward Iericho Eastward, they appointed *Bezer in the wildernesse vpon the playne, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not dye by the hand of the auenger of blood, vntill hee stoode before the [e] Congregation.

a At vnwares, & bearing him no grudge.

‡ Ebr. in the eares of the Elders.

b That is, the nereſt kinſman of him that is slayne.

c Til his cause were proued. Nom.35.25.

Exod.21.13. nom.35.6, 11,14. deut.19.2.

d Out of the halfe tribe of Manasseh beyond Iorden.

Deut.4.43. 1.chro.6.78.

e Before the iudges.

CHAP. XXI.

3 The cities giuen to the Leuites, 41 in number: eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came ỹ ‖ principal fathers of ỹ Leuites vnto Eleazar ỹ priest, & vnto Iosh ua ỹ sonne of Nun, & vnto the chiefe fathers of ỹ tribes of ỹ children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, *The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattel.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandemēt of the Lord these cities with their suburbes.

4 And ỹ lot came out for ỹ families of the [b] Kohathites: & the children of Aarō the Priest, [which were] of the Leuites, had by lot, out of ỹ tribe of Iudah, & out of the tribe of Simeon, & out of the tribe of Beniamin, thirteene cities.

5 And ỹ rest of the childrē of Kohath [had] by lot out of the families of ỹ tribe of E-

‖ Or, the chiefe of the fathers.

Nom.35.2.

a By Moses, by whose ministerie God shewed his power.

b He meaneth them that were priestes: for some were but Leuites.

c Euery tribe gaue no or fewer cities, according as their inheritance was great or litle, Nom.35.8.

of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon [had] by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Basan, thirteene cities.

7 The children of Merari according to their families [had] out of the tribe of Reuben, and out of the tribe of Gad, and out of ỹ tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lorde had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron [being] of ỹ families of the Kohathites, [and] of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the lande of the citie, and the villages thereof, gaue they to [e] Caleb the sonne of Iephunneh to be his possessiõ)

13 ¶ Thus they gaue to the [c] children of Aaron the Priest, a citie of refuge for the slaier, [euen] Hebron with her suburbes, and Libnah with her suburbes,

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin [they gaue] Gibeon with her [f] suburbes, Geba with her suburbes,

18 Anathoth with her suburbes, and Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, [were] thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbes in mount Ephraim, and Gezer with her suburbes,

22 And Kibzaim with her suburbes, and Beth-horon with her suburbes: foure cities.

23 And out of the tribe of Dan, Elteke with her suburbes, Gibethon with her suburbes,

24 Aialon with her suburbes, Gath-rimmon with her suburbes: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.

26 All the cities for the other families of the children of Kohath [were] tenne with their suburbes.

27 ¶ Also vnto the children of Gershon of ỹ families of the Leuites, [they gaue] out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [k] Golan in Basban with her suburbes, & Beeshterah with her suburbes: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbes, Dabereh with her suburbes,

29 Iarmuth with her suburbes, Engannim with her suburbes: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbes,

31 Helkah with her suburbs, and Rehob with her suburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbes, and Hammoth-dor with her suburbes, & Kartan with her suburbes: three cities.

33 All the cities of the Gershonites according to their families, [were] thirteene cities with their suburbes.

34 ¶ Also vnto the families of the children of Merari the [l] rest of the Leuites, [they gaue] out of the tribe of Zebulun, Iokneam with her suburbes, [and] Kartah with her suburbes,

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbes, and Iahazah with her suburbes,

37 Kedemoth with her suburbes, & Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad [they gaue] for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Heshbon with her suburbes, [and] Iazer with her suburbes: foure cities in all.

[d] For Aaron came of Kohath, & therefore the priests office remayned in that familie.

Chap.14.14. 1.chron.6.56.

[e] That is, the Priest of the familie of the Kohathites, of whom Aaron was chiefe.

[f] The suburbs were a thousand cubites from the wall of ỹ citie round about, Numb. 35.4.

[g] That were not Priests.

[h] Hebron and Shechem were the two cities of refuge vnder the Kohathies.

[i] Which dwelt in Canaan.

[k] Golan & Kedesh were the cities of refuge vnder the Gershonites.

‖ Or, Galile.

[l] They are here called the rest, because they are last nõbred and Merari was the yongest brother, Gen.46.11.

[m] Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.

40 So all ỹ cities of the childrẽ of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 [And] all the cities of the Leuites n within the possession of the children of Israel, [were] eyght and fourtie with their suburbes.

42 These cities lay euery one [seuerally] with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel al the land, which he had swoorne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lorde gaue them rest round about according to all that he had swoorne vnto their fathers: and there stoode not a man of all their enemies before them: [for] the Lorde deliuered all their enemies into their hande.

Chap. 23. 14, 15.

45 * There fayled nothyng of all the good things, which the Lord had saide vnto the house of Israel, [but] all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memorial. 15 The Israelites reproue them. 21 Their answere for defence of the same.

a After that ỹ Israelites enioyed the land of Canaan.

THen a Iosh ua called ỹ Reubenites, & the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept al that Moses the seruant of the Lorde b commanded you, and haue obeyed my voyce in all that I commanded you:

b Which was to go armed before their brethren. Nomb. 32. 29.

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethrẽ as he promised them: therefore now returne ye and go to your tentes, to the lande of your possession, which Moses the seruant of the Lorde *hath giuen you beyonde Iozden.

Nomb. 32. 33. chap. 13. 8.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: [that is,] * that ye c loue the Lorde your God, and walke in all his wayes, and keepe his commandementes, and cleaue vnto him, and serue him with all your heart and with all your soule.

Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the Lawe.

6 So Iosh ua d blessed them and sent them away, and they went vnto their tentes.

d He commended thẽ to God and prayed for them.

7 ¶ Now vnto [one] halfe of the tribe of Manasseh Moses had giuen [a possession] in Basshan: and vnto the [other] halfe thereof gaue Iosh ua among their brethrẽ on this side Iozden westward: therefore when Iosh ua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of rayment: deuide the spoile of your enemies with your e brethren.

e Which remayned at home & went not to ỹ warre, Nom. 31. 27. 1. sam. 30. 24.

9 ¶ So the childrẽ of Reuben, and the childrẽ of Gad, and halfe the tribe of Manasseh returned, and departed from the childrẽ of Israel from Shiloh (which is in the lande of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the worde of the Lorde by the hande of Moses.

10 ¶ And when they came vnto f the borders of Iozden (which are in ỹ lande of Canaan) then the childrẽ of Reuben, and the childrẽ of Gad, and the halfe tribe of Manasseh, built f there an altar by Iozden, a great altar to see to.

f Eb. Gelliloth, which countie also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iozden: for sometyme ỹ whole countrey on both sides of Iozd is meant by Canaan.

11 ¶ When the childrẽ of Israel heard say, Behold, the childrẽ of Reuben, and the childrẽ of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the lande of Canaan vpon the borders of Iozden at the passage of the childrẽ of Israel:

12 When ỹ childrẽ of Israel heard it, then ỹ whole Congregation of the childrẽ of Israel gathered thẽ together at Shiloh to go vp g to warre against thẽ.

g Such now was their zeale, that they would rather lose their liues then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the childrẽ of Reuben, and to the childrẽ of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one [was] chiefe of their fathers houshold among the ‖ thousandes of Israel.

‖ Or, multitude

15 ¶ So they went vnto the childrẽ of Reuben, and to the childrẽ of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day frõ the Lorde, in ỹ ye haue built you an

h Not one ly of the princes, but also of the common people.

an altar for to rebell this day against the Lord:

17 Haue we to little for the wickednesse * of Peor, whereof we are not [i] cleansed vnto this day, though a plague came vpon the Congregation of the Lord:

18 Ye also are turned away this day from the Lorde: and seeing ye rebell to day against the Lord, euen to morow he will be wroth with al the Congregation of Israel.

19 Notwithstanding if the lande of your possession be [k] vncleane, come yee ouer vnto the lande of the possession of the Lorde, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but [l] rebell not against the Lorde, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel: & this man alone [m] perished not in his wickednes.

21 ¶ Then the children of Reuben & the children of Gad, and halfe the tribe of Manasseh answered, and saide vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel him selfe shall knowe: if by rebellion, or by transgression against the Lord [wee haue done it,] saue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lorde, either to offer thereon burnt offring, or meate offering, or to offer peace offrings theron, let the Lorde [n] him selfe require it:

24 And if we haue not [rather] done it for feare of [this] thing, saying, In time to come your children might say vnto our children, what haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Jorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lorde: so shall your children make our children [o] ceale from fearing the Lord.

26 Therefore we said, We will nowe goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shalbe a [a] witnes betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offrings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore saide we, If so be that they should [so] say to vs or to our [p] generations in time to come, then will we answere, Beholde the fashion of the altar of the Lord, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnes betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offring, [or] for meat offring, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heades ouer the thousandes of Israel which were with him, heard [q] wordes, that the children of Reuben, and children of Gad, and the children of Manasseh spake, [‡] they were well content.

31 And Phinehas the sonne of Eleazar the Priest saide vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lorde is [r] among vs, because ye haue not done this trespasse against the Lorde: nowe ye [s] haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, & brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and [t] minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, & the children of Gad called [u] altar ‖ [Ed:] for it shal be a witnes betweene vs, that the Lord [is] God.

CHAP. XXIII.

2 Ioshua exhorteth the people, that they layne not their selues to the Gentiles, 7 that they name not their idoles. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuē rest vnto Israel from al their enemies round about, & Joshua was old, & [‡] stricken in age,

2 Then Iosshua called all Israel, [&] their Elders, and their heads, and their iudges, and their officers, and said vnto them,

Nom. 25.4. i Meaning, God is not fully pacified, for asmuch as no punishmēte can be sufficient for such wickednes and Idolatrie.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 1. Sam. 15.23.

Chap. 7.1, 5.

m Signifying, that it many suffred for one mans faulte, for the fault of many al should suffer.

n Let him punish vs.

o Or, to turne back from the true God.

Gen. 31.48. chap. 24.27. verl. 34.

* Meaning, the sinne of Peor.

p They signify a wonderfull care that they bare toward their posteritie

q they might liue in the true seruice of god.

‡ Ebr, it was good in their eyes.

r By preseruing vs & gouerning vs.

s Whom if ye had offended, he would haue punished with you.

t Or, prayed, ‡ Ebr. said.

u Or, witnes.

‡ Ebr. comen into yeeres.

them, I am olde, and ſtriken in age.

3 Alſo ye haue ſeene all that the Lord your God hath done vnto all theſe nations before you, how he the Lord your God him ſelfe hath fought for you.

a Your eyes bearing witnes.

4 Beholde, I haue ‖ deuided vnto you by lot theſe nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue deſtroyed, euen vnto the great Sea, ‡weſtward.

‖ Or, ouerthrowen theſe nations.

‡Ebr. at the ſunne ſet.

5 And the Lorde your God ſhall expell b them before you, and caſt them out of your ſight, and ye ſhall poſſeſſe their lande, as the Lord your God hath ſaide vnto you.

b Which yet remaine & are not ouercome, as chap. 13.2.

6 Be ye therefore of a valiant courage, to obſerue and doe all that is written in the booke of the lawe of Moſes, that ye turne not therefrom to the right hande nor to the left,

Deut. 5.32. and 28.14.

7 Neither company with theſe nations: [that is,] with them which are c left with you, neither d make mention of the name of their gods, nor cauſe to ſweare [by them,] neither ſerue them nor bowe vnto them:

c And not yet ſubdued.

d Let not the Iudges admit an othe, which any ſhal ſweare by their idoles.

8 But ſticke faſt vnto the Lord your God, as ye haue done vnto this day.

9 For the Lorde hath caſt out before you great nations and mightie, and no man hath ſtand before your face hitherto.

10 *One man of you ſhal chaſe a thouſand: for the Lord your God, he fighteth for you, as he hath promiſed you.

Leuit. 26.8. deut. 32.30.

11 Take good heede therefore vnto your ‡ſelues, that ye loue the Lord your God.

‡Ebr. ſoules.

12 Els, if ye goe backe, and cleaue vnto the reſt of theſe nations: [that is,] of them that remaine with you, and ſhall ‖ make marriages with them, and goe vnto them, and they to you,

‖ Or, be of their affinitie.

13 Knowe yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: but they ſhall be a ſnare and deſtruction vnto you, and a whippe on your ſides, and thornes in your e eyes, vntil ye periſh out of this good land, which the Lorde your God hath giuen you.

‖ Or haue conuerſation with them.

Exod. 23.33. nom. 33.55. deut. 7.16.

e Meaning, they ſhalbe a continual griefe vnto you, & ſo the cauſe of your deſtruction.

14 And beholde, this day do I f enter into the waye of all the worlde, and yee knowe in all your g heartes and in all your ſoules, that *nothing hath fayled of all the good things which the Lorde your God promiſed you, [but] all are come to paſſe vnto you: nothing hath fayled thereof.

f I goe accoyding to the courſe of nature.

g Moſt certainly. Chap. 21.45.

15 Therefore as all ‖ good things are come vpon you, which the Lorde your God promiſed you, ſo ſhall the Lorde bring vpon you euery ‖ euill thing, vntill he haue deſtroyed you out of this good lande, which the Lorde your God hath giuen you.

‖ Or, threatnings, as chap. 24.20.

16 When ye ſhall h tranſgreſſe the couenant of the Lord your God, which he commanded you, and ſhal goe and ſerue other gods, and bowe your ſelues to them, then ſhall the wrath of the Lorde ware hote againſt you, and ye ſhall periſh quickely out of the good land which he hath giuen you.

h He ſheweth that no euill ſhall come vnto man except he offend God by diſobedience.

CHAP. XXIIII.

2 Ioſhua rehearſeth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioſhua dyeth. 32 The bones of Ioſeph are buried. 33 Eleazar dyeth.

AND Ioſhua aſſembled [againe] all the a tribes of Iſrael to Shechem, & called the Elders of Iſrael, and their heads, & their Iudges, & their officers, & they preſented them ſelues before b God.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, whē they went to burie Ioſephs bones. Gen. 11, 31. iudith. 5. 6, 7.

2 Then Ioſhua ſaid vnto all the people, Thus ſaith the Lord God of Iſrael, *your fathers dwelt beyond the c flood in olde time, [euen] Terah the father of Abraham, and the father of Nachor, & ſerued other gods.

c Euphrates in Meſopotamia, Ge. 11, 26

3 And I tooke your father Abraham from beyonde the flood, and brought him through all the lande of Canaan, and multiplied his ſeede, and *gaue him Iſhak.

Gen. 25.26.

4 And I gaue vnto Iſhak, *Iaakob and Eſau: and I gaue vnto *Eſau mount Seir, to poſſeſſe it: but *Iaakob and his children went downe into Egypt.

Gen. 21.2.

Gen. 36.8.

Gen. 46.6.

5 *I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had [ſo] done among them, I brought you out.

Exod. 3.10.

6 So I *brought your fathers out of Egypt, and ye came vnto the Sea, & the Egyptians purſued after your fathers with charets and horſemen vnto *the red Sea.

Exod. 12.37.

Exod. 14.9.

7 Then they cryed vnto the Lorde, and he put ‖ a darkenes betweene you and the Egyptians, and brought the Sea vpon them, and couered them: ſo your eyes haue ſeene what I haue done in Egypt: alſo ye dwelt in the wildernes d a long ſeaſon.

‖ Or a cloude.

d Euen fourty yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyonde Iorden, *and they fought with you: but I gaue them into your hand, & ye poſſeſſed their countrey, and I deſtroyed them

Nom. 21.29.

them out of your sight.

Nom.22.5. deut.23.4. 9 *Also Balak the sonne of Zippor King of Moab arose & warred against Israel, & sent to call Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I delivered you out of his hand.

11 And yee went over Jorden, and came vnto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites and the Jebusites, and I delivered them into your hand.

c Because it was the chiefe citie, vnder it he conteineth all the cities: else they of the citie fought not.

12 And I sent *hornets before you, which cast them out before you, [euen] ᵖ two kings of the Amorites, [and] not with thy sworde, nor with thy bowe.

Exod.23.28, deut.7.20. chap.11.20.

13 And I haue given you a lande, wherein yee did not labour, and cities which ye built not, and ye dwel in them, and eate of the vineyardes & olive trees, which ye planted not.

14 Now therefore [c] feare the Lord, & serue him in vprightnes and in trueth, & put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lorde.

d This is the true vse of Gods benefits to learne thereby to feare and serue him with an vpright conscience.

15 And *if it seeme euill vnto you to serue the Lorde, chuse you this daye whome ye will serue, whether the gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose lande ye dwell: ‡ but I and mine house will serue the Lord.

‡Ebr. if it be euill in your sight.

e This teacheth vs that if all the world would go frō God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayde, God forbid, that wee should forsake the Lorde, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the lande of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that we went, and among al the people through whome we came.

18 And the Lorde did cast out before vs all the people, euen the Amorites which dwelt in the lande: [therefore] Will we also serue the Lorde, [h] for hee is our God.

h How much more are we bound to serue God in Christ, by whom we haue receiued the redemptiō of our soules?

19 And Joshua said vnto the people, Ye can not serue the Lorde: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lorde and serue strange gods, *then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

Chap.23.15.

21 And the people said vnto Joshua, Nay, but We will serue the Lord.

22 And Joshua said vnto the people, Ye are witnesses [i] against your selues, that yee haue chosen you the Lorde, to serue him: and they sayd, [We are] witnesses.

i If you do the contrary, your owne mouthes shal condemne you.

23 Then put away nowe, [sayd he,] the strange [k] gods which are among you, & bowe your hearts vnto the Lord God of Israel.

k Out of your hearts and otherwise.

24 And the people said vnto Joshua, The Lord our God will we serue, and his voyce will we obey.

25 So Joshua [l] made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

l By ioyning God and the people together also he repeated the promises & threatnings out of the lawe.

26 And Joshua wrote these wordes in the booke of the Lawe of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuarie of the Lord.

‖ Or, elme.

27 And Joshua sayde vnto all the people, Behold, this stone shalbe a witnes vnto vs: for it [m] hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye denie your God.

m Rather then means diminution should not be punished, ᵖ summe creatures shall erie for vengeance.

28 Then Joshua let the people depart, euery man vnto his inheritance.

29 And after these thinges Joshua the sonne of Nun, the seruant of the Lorde dyed, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in *Timnath-serah, which is in moūt Ephraim, on ᵖ North-side of mount Gaash.

Chap.19.50. iudg.2.9.

31 And Israel [n] serued the Lorde all the dayes of Joshua, and all the dayes of the Elders that ouerliued Joshua, and which had knowen all the workes of the Lorde that hee had done for Israel.

n Such are the people cōmōly as their rulers are.

32 And the *bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Jaakob bought of *the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Joseph had thē in their inheritance.

Gen.50.25. exod.13.19. Gen.33.19.

33 Also Eleazar the sonne of Aaron dyed, whom they buried in ‡ the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

‡Ebr. Gibeath Phinehas.

The

The booke of Iudges.

The Argvment.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and heynous that can turne backe Gods loue from his Church. For nowe when the Iſraelites were entred into the land of Canaan, and ſawe the trueth of Gods promes performed, inſtead of acknowledging his great benefites and giuing thankes for the ſame, they fell to moſt horrible obliuion of Gods graces, contrarie to their ſolemne promes made vnto Ioſhua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate: (for he ſuffred them to be moſt cruelly vexed and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their owne miſeries and ſo call vnto him and be deliuered) So to ſhewe that his mercies endure for euer, hee rayſed vp from time to time ſuch as ſhould deliuer them and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp, as it ſeemed beſt to God, for the gouernance of his people. They were fourteene in nomber beſides Ioſhua, and gouerned from Ioſhua vnto Saul the firſt King of Iſrael. Ioſhua and theſe vnto the time of Saul ruled 377 yeeres. In this booke are many notable points declared, but two eſpecially: firſt, the battell that the Church of God hath for the maintenance of true religion againſt idolatrie and ſuperſtition: next, what great danger that cõmon welth is in, whẽ as God giueth not a magiſtrate to reteine his people in the purenes of religion & his true ſeruice.

CHAP. I.

1 After Ioſhua was dead, Iudah was conſtitute captaine. 6 Adoni-bezek is taken. 14 The requeſt of Achſah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not deſtroyed.

AFter that Ioſhua was dead, the children of Iſrael [a] aſked the Lorde, ſaying, [b] who ſhall goe vp for vs againſt ỹ Canaanites, to fight firſt againſt them?

a By the iudgment of Urim: read, Exo. 28. 30. nom. 27. 21. 1. ſam. 28. 6.

b Who ſhalbe our Captaine?

2 And the Lorde ſayd, Iudah ſhall goe vp: beholde, I haue giuen the land into his hande.

3 And Iudah ſaid vnto Simeon his [c] brother, Come vp with me into my lot, that wee may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

c For the tribe of Simeon had their inheritãce within ỹ tribe of Iudah, Ioſh. 19. 1.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their handes, and they ſlewe of them in Bezek ten thouſand men.

5 And they founde ‖ Adoni-bezek in Bezek: & they fought againſt him, and ſlew the Canaanites, & the Perizzites.

‖ Or, the lord of Bezek.

6 But Adoni-bezek fled, & they purſued after him, & caught him, & [d] cut off the thumbes of his hands & of his feete.

d This was gods iuſt iudgment, as the tyrant him ſelfe confeſſed, that as he had done, ſo did he receiue, Leuit. 24. 19, 20.

7 And Adoni-bezek ſaide, Seuentie Kings hauing the thũbes of their hãds & of their feete cut off, gathered [bread] vnder my table: as I haue done, ſo God hath rewarded me. So they brought him to Ieruſalem, and there he dyed.

8 (Nowe the children of Iudah had fought againſt Ieruſalem, and had taken it and ſmitten it with the edge of the ſworde, and had ſet the [e] citie on fire.)

e Which was afterwarde built againe, & poſſeſſed by the Iebuſites, 2. Sam. 5. 6.

9 Afterwarde alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went againſt the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlew [f] Shechai, and Ahiman and Talmai.

Ioſh. 15. 14.

f Theſe three were gyants, & the children of Anak.

11 And from thence he went to the inhabitants of Debir, & the name of Debir in olde time [was] Kiriath-ſepher.

12 And Caleb ſaide, Hee that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs yõger brother tooke it, to whom he gaue Achſah his daughter to wife.

14 And when the came [to him,] ſhe moued him to aſke of her father a field, & ſhe lighted off her aſſe, and Caleb ſaid vnto her, what wilt thou?

g Read, Ioſh. 15. 18.

15 And ſhe anſwered him, Giue me a bleſſing: for thou haſt giuen me a South countrey, giue me alſo ſprings of water: and Caleb gaue her the ſprings aboue & the ſprings beneath.

16 And the children of [h] Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the Wildernes of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

h This was one of ỹ names of Moſes father in lawe, read Numb. 10. 29.

17 But Iudah went with Simeon his

his brother, & they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormiah.

Nom.21.3.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities & others were afterward possessed of the Philistims, 1. Sam.6,17.

19 And the Lord was with Iudah, & he possessed þ mountaines: for he could not driue out the inhabitants of the valleis, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayde, and hee expelled thence the three sonnes of Anak.

Nomb.14.24. Iosh.14.13. & 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after þ the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord [was] with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time [was] * Luz)

Gene.28.19.

24 And the spies sawe a man come out of the citie, and they sayde vnto him, Shewe vs, We pray thee, the way into the citie, * and we will shew thee mercie.

Iosh.2,14.

25 And when he had shewed thē the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

Iosh.17.11.

27 ¶ * Neither dyd Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitantes of Dor with her townes, nor the inhabitantes of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

l Wherefore God permitted the Canaanites to dwel still in the land, read, Chap. 3.4. Iosh.16.10.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither dyd m Zebulun expell the inhabitants of Kitron, nor the inhabitantes of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstād of the rest.

31 ¶ Neither did Asher cast out the inhabitantes of Accho, nor the inhabitantes of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitantes of the land: for they did not driue them n out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitantes of Beth-shemesh, nor the inhabitāts of Beth anath, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

‖ Or, afflicted them.

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, and in Shaalbim, and when the o hand of Iosephs family preuailed, they became tributaries:

‖ Or, would dwell.

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, [euen] from p Selah and vpward.

p Which was a citie in Arabia, or, as some read, from the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND an a Angel of the Lorde came vp from Gilgal to Bochim, and sayde, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayde, I will neuer breake my couenant with you.

a That is, messenger, or prophet, as some thinke, Phinehas.

2 * Yee also shall make no couenant with the inhabitants of this land, [* but] shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

Deut.7.2. Deut.12.3.

3 Wherefore, I sayde also, I will not cast them out before you, but they shalbe [* as thornes] vnto your sides, and their gods shalbe your ‖ destruction.

Iosh.23.13. ‖ Or, snare.

4 And when the Angel of the Lorde spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, weeping,

6 ¶ Nowe when Ioshua had b sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

b After that he had deuided to euery man his portion by lot, Iosh.24.28.

7 And the people had serued þ Lord

all the dayes of Ioshua, & all the dayes of the Elders that outliued Ioshua, which had seene all the great c Woorkes of the LORD that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the LORD dyed, when he was an hundreth and tenne yeeres olde:

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and an other generation arose after them, which neyther knewe the LORD, nor yet the Woorkes, which he had done for Israel.

11 ¶ Then the children of Israel did Wickedly in the sight of the LORDE, and serued e Baalim,

12 And forsooke the LORDE God of their fathers, which brought them out of the land of Egypt, and followed other gods, [euen] the gods of the people that were round about them, and bowed vnto them, and prouoked the LORD to anger.

13 So they forsooke the LORDE, and serued * Baal, and f Ashtaroth.

14 And the Wrath of the LORDE was hote against Israel, & he deliuered them into the hands of spoylers, that spoyled them, and he * solde them into the hands of their enemies rounde about them, so that they coulde no longer stande before their enemies.

15 § Whithersoeuer they went out, the h hande of the LORDE was sore against them, as the LORD had saide, and as the LORD had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the LORD raised vp ‖ Iudges, which ‡ deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & Worshipped them, [and] turned quickly out of the i Way, wherein their fathers walked, obeying the commandements of the LORD: they did not so.

18 And when the LORD had raised them vp Iudges, the LORDE was With the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the LORDE ‡ had compassion of their groanings, k because of them that oppressed them and tormented them)

19 But * When the Iudge was dead, they returned, and ‡ did Worse then their fathers, in following other gods to serue them and Worshippe them: they ceased not from their owne inuentions, nor from their rebellious Way.

20 Wherefore the Wrath of the LORD was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commaded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the l nations, which Ioshua left When he dyed,

22 That through the I may m proue Israel, Whether they Will keepe the Way of the LORDE, to Walke therein, as their fathers kept it, or not.

23 So the LORD left those nations, and drawe them not out immediatly, neither deliuered the into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistimes.

NOw these are the nations which the LORDE left, that he might proue Israel by the ([euen] as many [of Israel] as had not knowen all the a warres of Canaan.

2 Onely to make the generations of the children of Israel to knowe, and to teach the warre, which doubtlesse their predecessors knewe b not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to Wit, Whether they Woulde obey the commandements of the LORD, Which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their Wiues, & gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did Wickedly in the sight of the LORDE, and forgat the LORD their God, and serued Baalim, and d Asheroth.

8 Therefore the Wrath of the LORDE was kindled against Israel, and he sold them into the hande of Chushan rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan rishathaim eyght yeeres.

9 ¶ And When the children of Israel cryed vnto the LORDE, the LORDE stirred vp a sauiour to the children of Israel, and he

c Meaning, the wonders and miracles.

d Heres by turning the letters backward is Sereh, as Iosh. 24.30.

e That is, all maner of Idoles.

Chap.10.6.

f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians. Psalm.44.12. Isa.50.1.

g In all their enterprises.

h The vengeance.

‖ Or, Magistrates.

‡ Ebr. saued.

i Meaning, from the true religion.

‡ Ebr. repented.

k Seeing their cruelties.

Chap.3.12.

‡ Ebr. corrupt themselues.

l As the Hittites, Iebusites, Ammorites, &c.

m So the both outward enemies and false prophets are but a tryall to proue our faith, Deut.13.3.

a Which were atchieued by the hande of God, & not by the power of man.

b For they trusted in God, and he fought for them.

c Contrarie to Gods commandement, Deut.7.3.

d Trees or woods erected for Idolatrie.

‖ Or, Mesopotamia.

he saued them, [euen] Othniel the sonne of Kenaz, Calebs yonger brother.

e He was stirred vp by the Spirit of the Lord.

10 And the e Spirit of the Lord came vpon him, and he iudged Israel, & went out to warre: and the Lorde deliuered Chushan rishathaim King of ‖ Aram into his hand, and his hand preuailed against Chushan rishathaim.

‖ Or, Syria.

f That is, 32. vnder Ioshua and eyght vnder Othniel.

11 So the land had rest f fourtie yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednesse in ỹ sight of the Lorde: and the Lords strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

g So that the enemies of Gods people haue no power ouer them, but by Gods appoynement.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of Palme trees.

14 So the children of Israel serued Eglon King of Moab eightreene yeeres.

15 But when ỹ children of Israel cried vnto the Lord, the Lord stirred thē vp a sauiour, Ehud ỹ sonne of Gera the sonne of ‖ Iemini, a man ‖ lame of his right hand: & the children of Israel sent a present by him vnto Eglon King of Moab.

‖ Or, Beniamin.

‖ Or, left handed.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did girde it vnder his rayment vpon his right thigh,

‖ Or, caused a dagger to be made.

17 And he presented the gift vnto Eglon King of Moab (and Eglon [was] a very fat man)

18 And when he had nowe presented the present, he sent away the people that bare the present,

19 But he turned again from ỹ h quarris, that were by Gilgal, & saide, I haue a secret errand vnto thee, O King. Who saide, Keepe i silence: and all that stoode about him, went out from him.

h Or, as some read, from the places of idoles.

i Til all be departed.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud saide, I haue a message vnto thee from God. Thē he arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his bellie,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

‖ Or, hall.

24 And when hee was gone out, his seruants came: Who seeing that ỹ doores of the parler were locked, they sayde, ‡ Surely hee doeth his easement in his sommer chamber.

‡ Ebr. he couereth his feete.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarris, and escaped vnto Seirath.

27 And when he came [home,] ‖ he blew a trumpet in mount Ephraim, and the childrē of Israel went downe with him from the mountaine, and hee went before them.

‖ Or, caused the trumpet to be blowne, Num. 10.2,3.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, [euen] Moab vnto your hande. So they went downe after him, & tooke the passages of Iorden toward Moab, and suffred not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, and all [were] warriours, and there escaped not a man.

‖ Or, strong, and big bodied.

30 So Moab was ‡ subdued that day, vnder the hand of Israel: and the k land had rest fourescore yeeres.

‡ Ebr. humbled

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistines fiue hundreth men with an oxe l goade, and he also deliuered Israel.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel & exhorteth Barak to deliuer the people. 15 Sisera fleeth. 17 and is killed by Iael.

AND the childrē of Israel ‡ began againe to do wickedly in the sight of the Lorde when Ehud was dead.

‡ Ebr. added, or continued to do euill.

2 And the Lord sold them into ỹ hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine [was called] Sisera, which dwelt in b Harosheth of the Gentiles.

a There was an other Iabin, whom Iosh. killed and burnt his citie Hazor, Iosh. 11.13.

b That is, in a wood, or fen or bog place.

3 Then the childrē of Israel cried vnto the Lorde: (for he had nine hundreth charets of yron, & twentie yeres he had vexed the children of Israel verie sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth c iudged Israel.

c By the spirit of prophesie, resoluing of controuersies, and declaring the will of God.

5 And this Deborah dwelt vnder a Palme tree, betweene Ramah & Bethel in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of

Naphtali, and saide vnto him, Hath not the Lorde God of Israel [d] commanded, [saying,] Go, and draw toward mount Tabor, & take with thee ten thousande men of the children of Naphtali and of the children of Zebulun:

d And reuealed vnto me by the spirit of prophesie.

7 And I will draw vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hande.

Psal.83.9,10. ‖Or, valley.

8 And Barak said vnto her, [e] If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weakenes & his enemies power, he desireth the prophetesse to go with him to assure him of Gods will frō time to time.

9 Then she answered, I will surely go with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shal sel Sisera into ṕ hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

‖Or, he led after him. 10000 men.

11 (Nowe Heber the Kenite, which was of the ‖ children of * Hobab ṕ father in lawe of Moses, was departed frō the ‖ Kenites, & pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedesh)

‖Or, posteritie. Nomb.10.29. †Ebr. frō Kain. f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charetes, [euen] nine hundreth charets of yron, & al the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, [g] Vp: for this is the day that the Lorde hath deliuered Sisera into thine hande. Is not the Lorde gone out before thee? so Barak went down from mount Tabor, and ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

15 And the Lorde destroyed Sisera and al his charets, and al his hoste with the edge of the swoorde, before Barak, so that Sisera lighted down of his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the swoord: there was not a man left.

Psalm.83.10.

17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of [h] Heber ṕ Kenite: (for peace [was] betweene Jabin the king of Hazor, and betweene the house of Heber the Kenite)

h Whose ancetors were strāgers, but worshipped ṕ true God, & therfore were ioyned with Israel.

18 And Iael went out to meete Sisera, & saide vnto him, Turne in, my lorde, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a ‖ mantell.

‖Or, blanket.

19 And he saide vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And she opened * a bottell of milke, & gaue him drinke: & couered him.

Chap.5.25.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doth come & enquire of thee, saying, Is [i] any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a [k] nayle of the tent, and tooke an hammer in her hande, and went softly vnto him, and smote ṕ naile into his temples, and fastned it into ṕ ground, (for he was fast a sleepe, and weary) and [so] he dyed.

k That is, the pinne or stake, wherewith it was fastened to the ground.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and said vnto him, Come, & I wil shewe thee the man, whom thou seekest: & whē he came into her [tent,] beholde, Sisera lay [l] dead, and the naile in his temples.

l So he saide that a woman had the honour, as Deborah prophesied.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel [m] prospered, and preuailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

m Ebr. went and was strong.

CHAP. V.

1 The song and thankes giuing of Deborah and Barak, after the victorie.

Then sang Deborah, & Barak the sonne of Abinoam ṕ same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offred themselues willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye kings, hearken ye princes: I, [euen] I will sing vnto ṕ Lord: I wil sing praise vnto ṕ Lord God of Israel.

4 Lorde, * when thou wentest out of Seir, when thou departedst out of the fielde of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

Deut.33.2. Deut.2.1.

5 * The mountaines melted before the Lorde, [* as did] that Sinai before the Lorde God of Israel.

Psalm.97.5. Exod.19.18.

6 In the daies of * Shamgar ṕ sonne of Anath, in the dayes of * Iael the hye wayes were [b] vnoccupied, and the trauelers walked through by wayes.

Chap.3.31. Chap.4.18. b For feare of the enemies.

7 The townes were not inhabited: they decayed, [I say,] in Israel, vntil I Deborah came vp, which rose vp a [c] mother in Israel.

c Miraculously stirred vp of God to pitie them and deliuer them.

8 They

8 They chose newe gods: then [was] warre in the gates. Was there a [d] shield or speare seene among fourtie thousand of Israel?

d They have no heart to resist their enemies.

9 Mine heart [is set] on the gouerners of Israel, [e] on them that are willing among the people: prayse ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

e Ye gouernours.

f As in danger of your enemies.

11 For the noise of the archers [appeased] among the drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lord go downe to the gates.

g For nowe you may draw water without feare of your enemies.

12 Up Deborah, vp, arise, [and] sing a song: arise Barak, and lead [h] thy captiuitie captiue, thou sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their roote [arose] against Amalek: [and] after thee, Ben-iamin [shall fight] againste thy people, O Amalek: [of] Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

i Iosh. 10. Iosh. first fought against Amalek, and Saul destroyed him.

k Euen the learned did helpe to fight.

15 And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the valley: for the diuisions of Reuben [were] great [m] thoughts of heart.

l Euen the whole tribe.

16 Why abodest thou among [n] sheepfolds, to heare [o] bleatings of the flocks? for the diuisions of Reuben [were] great thoughts of heart.

m They marueiled, that they came not ouer Iorden to helpe them.

17 [p] Gilead abode beyond Iorden: and why doth Dan remaine in shippes? Asher sate on the seashore, and taryed in his [q] decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by hearing of the Sea, or by mining.

18 [But] the people of Zebulun and Naphtali haue leopard their liues vnto the death in the hie places of the field.

19 The Kings came [and] fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [r] money.

p They wan nothing, but lost all.

20 They fought from heauen, [euen] the starres in their courses fought against Sisera.

21 The riuer Kishon [s] swept them away, that ancient riuer, the riuer Kishon. O my soule, thou hast marched valiantly.

q As a besome doth the filth of the house.

22 Then were the horsehooфes broke with the oft beating together of their mightie [men.]

r It was a citie neere Taboz, where they fought.

23 Curse ye [t] Meroz: (said the Angel of the Lord) curse the inhabitants therof, because they came not to help the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall be blessed aboue [other] women: blessed shall she be aboue women [dwelling] in tentes.

25 He asked water, [and] shee gaue him milke: she brought forth [i] butter in a lordly dish.

i Some reade, thurned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after shee had wounded, and pearced his temples.

27 He bowed him down at her feete, he fell down, and lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there [‡] dead.

‡ Heb. destroied.

28 The mother of Sisera looked out at a window, & cryed through [u] lattesse, why is his charet so long a comming? why tary the [||] wheeles of his charets?

|| Or, feete.

29 Her wise ladies answered her, yea, [x] she answered her selfe with her owne words,

x That is, she comforted her selfe.

30 Haue they not gotten, [and] they deuide the spoyle? euery man hath a maide or two. Sisera hath a prayse of diuers coloured [garments,] a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [y] for the chiefe of the spoyle.

y Because he was chiefe of the armie.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [z] sunne when he riseth in his might. And the land had rest fourtie yeeres.

z Shall grow daily more and more in Gods fauour.

CHAP. VI.

1 Israel is oppressed out of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 37 He asked a signe.

AFterwarde the children of Israel committed wickednes in the sight of the Lord, and the Lord gaue them into the handes of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, [a] and because of the Midianites the children of Israel made the [b] dennes in the mountaines, and caues, and strong holdes.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the [||] East, and came vpon them,

|| Or, of Kedem.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto [c] Azzah, and left no food for Israel, neither sheepe, nor ore, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattel, & came with their tentes as grashoppers

in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the c children of Israel cried vnto ꝑ Lord.

c This is the end of Gods punishments, to call his to repentance that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lorde because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you ꝑ frō Egypt, & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I saide vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.

2. King. 17. 35, 38. ierc. 10. 2.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertened vnto Joash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, ‖to hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and saide vnto him, The Lord d is ‖with thee, thou valiant man.

d This came not of distrust, but of weakenes of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith wherby they be iustified.

13 To whom Gideon answered, e Ah my Lord, if the Lorde be with vs, why then is all this come vpon vs? & Where bee all his miracles which our fathers tolde vs of, and said, Did not the Lorde bring vs out of Egypt? but now ꝑ Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

e That is, Christ appearing in visible forme.

14 And the c Lord looked vpon him, and said, Go in this thy ‖ might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

f Which I haue giuen thee.

15 And he answered him, Ah my Lord, wherewith shall I saue Israel? beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

‖ Or, familie.

16 Then the Lorde said vnto him, I will therefore be with thee, & thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue founde fauour in thy sight, then shew me g a signe, that thou talkest with me.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offring, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, & made ready a kid, and vnleauened bread of an h Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

h Of Ephah, reade Exod. 16. 36.

20 And the Angel of God saide vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lorde put forth the ende of the staffe that hee held in his hande, and touched the flesh and the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lorde departed out of his sight.

i By the power of God only, as in the sacrifice of Helias, 1. King. 18. 38.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of ꝑ Lorde face to face, ‖ I shall die.

Exod. 33. 20. chap. 13. 22.

23 And ꝑ Lord said vnto him, Peace be vnto thee: feare not, ꝑ shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace,

25 ¶ And the same night the Lorde said vnto him, Take thy fathers yong bullocke, and an other bullocke k of seuen yeeres olde, & destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, as the Chalderee writeth, fro seuen yeeres.

26 And buyld an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offring with the wood of ꝑ l groue, which thou shalt cut downe.

l Which groued about Baals altar.

27 Then Gideon tooke ten men of his seruants, and did as the Lorde bade him: but because hee feared to doe it by day for his fathers household and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broke, and the groue cut downe that was by it, and the m second bullocke offred vpon the altar that was made.

m Meaning, the fatte bull, which was kept to be offred vnto Baal.

29 Therefore they sayde one to another, who hath done this thing? and when they inquired and asked, they sayde, Gideon the sonne of Joash hath done this thing.

30 Then ꝑ men of this citie said vnto Joash, Bring out thy sonne, ꝑ he may die:

die: for hee hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause? or Will ye saue him? [n] he that will contende for him, let him die or the morning. If he be God, let him plead for himself against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himself because he hath broke downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went [‡] pitched in the valley of Jzreel.

34 But the spirit of the Lorde [‡] came vpon Gideon, *and he blewe a trumpet, and [o] Abiezer was ioyned with him.

35 And hee sent messengers throughout all Manasseh, which also was ioyned with him, [‡] he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon said vnto God, [p] If thou wilt saue Jsrael by mine hande, as thou hast sayde,

37 Behold, I wil put a fleece of wool in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Jsrael by mine hande, as thou hast sayde.

38 And so it was: for he rose vp early on the morowe, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon sayde vnto God, Be not angrie with mee, that * I may speake once more: let mee proue once againe, I pray thee, with the fleece: let it nowe be drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same nyght: for it was [q] drie vpon the fleece only, and there was dewe on all the ground.

CHAP. VII.

1 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Then *Jerubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside ‡ the well of Harod, so that the host of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.

2 And [þ] Lord said vnto Gideon, The people [þ] are with thee, are to many for me to giue [þ] Midianites into their hãds, least Jsrael make their [a] daunt against me, and say, Mine hand hath saued me.

3 Nowe therefore proclaime in the audience of the people, and say, *Who so is timerous or fearfull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousande: so ten thousand remained.

4 And the Lorde said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil [b] trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap [þ] water with their tongues, as a dog lappeth, thē put by themselues, [‡] euery one [þ] shall bowe downe his knees to drinke, [put apart.]

6 And the nomber of them that lapped [by putting] their handes to their mouthes, [were] three hundreth men: but al the remnant of the people kneeled down vpon their knees to drink water.

7 ¶ Then the Lorde saide vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the [other] [d] people goe euery man vnto his place.

8 ¶ So the people tooke vitailes [‡] with them, and their trumpets: and he sent all the rest of Jsrael, euery man vnto his tent, ‖ and reteined the three hundreth men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lorde sayde vnto him, Arise, [e] get thee downe vnto the hoste: for I haue delinered it into thine hande.

10 But if thou feare to goe downe, [then] goe thou, and Phurah thy seruant downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine handes be strong to go downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, [‡] the Amalekites and all * they of the East, lay in [þ] valley like grashoppers in multitude, [‡] their camels [were] without nomber,

n Thus wee ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

‡Ebr. cladde Gideon. Nomb.10.3. chap.3.27.

o The familie of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that hee might be confirmed in his vocation.

Gene.18.32.

q Whereby he was assured that it was a miracle of God.

Chap.8.35.

‡Ebr.En-harod.

‡Ebr.Hammoreh.

a God wil not that any creature depriue him of his glorie. Deut.20.8. 1.mac.3.56.

b I will giue thee a proofe to know them, that shall goe with thee.

c Let them departe, as vnmeete for this enterprise.

d That is, the one & thirtie thousande and seuen hundreth. Looke berles 3. and 6.

‡Ebr. in their handes.

‖Or, encouraged.

e Thus the Lorde by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.

Chap.6.33.

as the sande Which is by the sea side for multitude.

13 And When Gideon Was come, beholde, a man tolde a dreame vnto his neighbour, and sayde, Beholde, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled frō aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell dolwne.

14 And his fellowe answered, and sayd, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: [for] into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he [g] worshipped, and returned vnto the hoste of Israel, and sayde, Up: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he deuided the three hundreth men into three bandes, and gaue euerie man a trumpet in his hande With emptie pitchers, and ‖ lampes [h] within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blow With a trumpet and al that are With me, blow ye With trumpets also on euery side of the hoste, & say, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were With him, came vnto the outside of the hoste, in the beginning of the middle watch, & they rayled vp the watchmen, and they blewe With their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe With trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blow Withall: & they cryed, The [k] sword of the Lord and of Gideon.

21 And they stoode, euery man in his place rounde about the hoste: and all the hoste ‖ ranne, and cryed, and fled.

22 And the three hundreth blew With trumpets, & [*] the Lorde set euery mans sword vpon his [l] neighbour, and vpon al the hoste: so the hoste fled to Beth-hashittah in Zererah, [and] to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, & out of Alher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come dolwn against the Midianites, and take before thē [m] the waters vnto Beth-barah, and Jordan. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Jordan.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at [n] the Wineprelle of Zeeb, and pursued the Midianites, & brought the heades of Oreb and Zeeb to Gideon beyonde Jordan.

f Some read, a trembling nopse of barly bread: meaning, that one of no reputation shoulde make their great armie to tremble.

g Or, gaue god thankes, as it is in the Chalde text.

h These weake meanes God vsed, to signifie that the whole victorie came of him.

i That is, the victorie shalbe the Lords and Gideons his seruant.

k Shal destroy the enemies.

‖ Or, broke their array.

* Iud. 7.24. l The Lorde caused the Midianites to kill one another.

m Meaning, the passages or the foordes, that they should not escape.

Psal. 83.11. Isa. 10.26.

n These places had their names of the acctes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Jordan. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, [a] why hast thou serued vs thus that thou calledst vs not, When thou wentest to fight With the Midianites? and they chode With him sharpely.

2 To Whome he sayde, what haue I nowe done in comparison of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hāds the princes of Midian, Oreb and Zeeb: and What was I able to doe in comparison of you? & When he had thus spokē, then their spirits abated toward him.

4 ¶ And Gideon came to Jordan to passe ouer, he, and the three hundreth men that were With him, Weary, yet pursuing [them.]

5 And he saide vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people [*] that followe me, [for they be weary] for I may folow after Zebah, & Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the hands of Zebah and Zalmunna nowe in thine hands, that We should giue bread vnto thine armie?

7 Gideon then saide, Therefore When the Lorde hath deliuered Zebah and Zalmunna into mine hād, I Will [‡] teare your flesh With thornes of the Wildernesse and With brers.

8 ¶ And he Went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe [e] in peace, I Will breake dolwne this towre.

a They began to cauill, because he had the glorie of the victorie.

b Which had slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous then the whole enterprise of one man of one tribe.

d Or, some small portion.

* Ebr. that are at my feete.

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?

‡ Ebr. beat in pieces.

e Hauing gotten the victorie.

10 ¶ Nowe

10 ¶ Nowe Zebah and Zalmunna [were] g in Karkor, and their hostes with them, about fifteene thousande, all that were left of all the hostes of the of the East: for there was slaine an hundreth and twentie thousande men, that drewe swordes.

g A citie Eastward beyond Jordē.

11 ¶ And Gideon went throughe them that dwelt in h Tabernacles on the Eastside of Nobah and Jogbehah, and smote the hoste: for the hoste was careleslie.

h He went by the wildernes where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fledde, he followed after them, and tooke the two Kinges of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Joash returned from battell, i the sunne being [yet] hie,

i Some read, before the sunne rose vp,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth and the Elders thereof, [euen] seuentie and seuen men.

‖ Or, described

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whome ye vpbrayded me, saying, Are the handes of Zebah and Zalmunna already in thine handes, that wee shoulde giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and breers, and ‡ did teare the men of Succoth with them.

‡ Ebr. brake in pieces, as one thresheth corne. 2. King. 12.25.

17 Also hee brake downe the towre of * Penuel, and slewe the men of the citie.

18 ¶ Then saide he vnto Zebah and Zalmunna, What maner of men were they, whome ye slewe at Tabor? and they answered, ‖ As thou art, so were they: [euery] one was like the children of a king.

‖ Or, they were like vnto thee.

19 And he saide, They were my brethren, euen my k mothers children: as the Lorde liueth, if ye had saued their liues, I would not slay you.

k We came all out of one belly: therefore I will be reuenged.

20 Then he saide vnto Jether his first borne sonne, Vp, and slay them: but the boy drewe not his sworde: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna sayde, Rise thou, and fall vpon vs: for as the man is, [so is] his strength. And Gideon arose and slewe Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels

l Meaning, þ they woulde be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ Or, collers.

neckes.

22 ¶ Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, ‡ thy m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posteritie.

23 And Gideon sayde vnto them, I will not reigne ouer you, neither shall my child reigne ouer you, [but] the Lord shall reigne ouer you.

24 Againe Gideon saide vnto them, n I woulde desire a request of you, that you woulde giue me euery man the earings of his pray (for they had golden earings because they were Ismaelites)

n His intent was to shewe himselfe thankful for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, We will gaue them. And they spred a garmēt, and did cast therein euery man the earings of his pray.

26 And the weight of the golden earings that he required, was a thousand and seuen hundreth [shekels] of golde, beside tollers, ‖ and iewels, and purple raiment that was on the Kings of Midian, and beside the cheines that were about their camels neckes.

‖ Or, sweete balles.

27 And Gideon made an ° Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

o That is, such things as pertained to the vse of the Tabernacle. Look more of Ephod, Exod. 28.4.6.1. sam. 2.18. & 2. sam. 6.14. & chap. 17.5.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes ‡ begotten of his body: for he had many wiues.

‡ Ebr. which came out of his thigh.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buryed in the sepulchre of Joash his father in Ophrah, of the p father of the Ezrites.

p Which citie belonged to the familie of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away ‡ went a whoring after Baalim, and made q Baal-berith their god.

q That is, Baal, to whome they had bound themselues by couenant.

34 And the children of Israel remembred not the Lorde their God, which had deliuered them out of the handes of all their enemies on euery side.

r They were vnmindfull of God, and vnkinde towarde him, by whome they had receiued so great a benefite.

35 Neither shewed they mercie on þ house of Jerubbaal, [or] Gideon, according

ding to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

1 THen Abimelech the ſonne of Ierubbaal went to Shechē vnto his [a] mothers brethren, & communed with them, and with all the familie, [and] house of his mothers father, ſaying,

a To practiſe with his kinſfolkes for the atteining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuentie perſons, reigne ouer you, either that one reigne ouer you: Remember alſo, that I am your [b] bone, and your fleſh.

b Of your kindred by my mothers ſide.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe wordes: and their hearts were moued to followe Abimelech: for ſaid they, he is our brother.

4 And they gaue him ſeuentie pieces of ſiluer out of the houſe of Baal-berith, wherewith Abimelech hired ‖vaine and light fellowes which followed him.

‖Or, idle fellowes and vagabonds.

5 And he went vnto his fathers houſe at Ophrah, and [c] ſlewe his brethren, the ſonnes of Ierubbaal, [about] ſeuentie perſons vpon one ſtone: yet Iotham the yongeſt ſonne of Ierubbaal was left: for he hid him ſelfe.

c Thus tyrants, to eſtabliſh their vnſhrpen power, ſpare not the innocēt blood. 2. King. 10. 7. 2. Chron. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

d Which was as the towne houſe, or common hall, which he calleth the towne of Shechem, verſe 49.

7 And when they told it to Iotham, he went and ſtoode in the toppe of mount Gerizim, and lift vp his voice, and cried, and ſaide vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went forth to anoint a King ouer them, and ſaide vnto the oliue tree, Reigne thou ouer vs.

e By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, and that the ambitious abuſe their honour both to their owne deſtruction and others.

9 But the oliue tree ſaide vnto them, Shoulde I leaue my fatneſſe, wherewith by me they honour God and man, and goe to aduance me aboue the trees?

10 Then the trees ſaid to the fig tree, Come thou, [and] be King ouer vs.

11 But the figge tree anſwered them, Shoulde I forſake my ſweetneſſe, and my good fruite, and goe to aduance me aboue the trees?

12 Then ſayde the trees vnto the Vine, Come thou, [and] be King ouer vs.

13 But the Vine ſaide vnto them, Shoulde I leaue my wine, whereby I cheare God and man, and go to aduance me aboue the trees?

14 Then ſaide all the trees vnto the ‖bramble, Come thou, [and] reigne ouer vs.

‖Or, thiſtle, or breere.

15 And the bramble ſayde vnto the trees, If ye wil in deede anoint me king ouer you, come, and put your truſt vnder my ſhadowe: and if not, the [f] fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

f Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his handes,

17 (For my father fought for you, and [‡] aduentured his life, and deliuered you out of the hands of Midian.

‡Ebr. he caſt his life farre from him.

18 And ye are riſen vp againſt my fathers houſe this day, and haue ſlaine his children, [about] ſeuentie perſons vpon one ſtone, and haue made Abimelech the ſonne of his mayde ſeruaunt, King ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his houſe this day, then [g] reioyce ye with Abimelech, and let him reioyce with you.

g That he is your King, and you his ſubiectes.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yere ouer Israel.

23 But God [h] ſent an euill ſpirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

h Becauſe the people conſented with the King in ſhedding innocent blood: therefore God deſtroyeth both the one and the other.

24 That the crueltie toward the ſeuentie ſonnes of Ierubbaal and their blood might come and be laid vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem ſet men in wait for him in the tops of the mountaines: who robbed all that paſſed that way by them: and it was told Abimelech.

26 Then

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not go out of the citie.

27 Therefore they [i] went out into the fielde, and gathered in their grapes and troade them, and made mery, and went into the house of their gods, and did eate and drinke, & cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to [k] Abimelech, Increase thine army, & come out.

k Braggingly, as though he had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech [‡] prively, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

‡ Ebr. craftily.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the fielde.

33 And rise earely in the morning, as soone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, do to him [‡] what thou canst.

‡ Ebr. what thine hande can finde.

34 ¶ So Abimelech rose vp, and all ỳ people that were with him by night: and they lay in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed wēt out and stoode in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the toppes of the mountaines: and Zebul sayde vnto him, The [l] shadowe of the mountaines seeme men vnto thee.

l Thou art afraid of a shadowe.

37 And Gaal spake againe, and said, See, there come folke downe [‡] by the middle of the lande, and another bande commeth by the way of the plaine of [‖] Meonenim.

‡ Ebr. by the nauill.

‖ Or, charmers.

38 Then sayde Zebul vnto him, where is nowe thy mouth, that sayde, who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the [n] people, and deuided them into three bandes, and layde waite in the fieldes, and looked, and beholde, the people were come out of the citie, and he rose vp against them, and smote them.

n Which were of his companie.

44 And Abimelech, and the bandes that were with him, rushed forwarde, and stoode in the entring of the gate of the citie: and the two other bandes ran vpon al the people that were in the field and slewe them.

45 And when Abimelech had fought against the city all that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed [o] salt in it.

o That it should be vnfruitfull and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of ỳ house of ỳ god [p] Berith.

p That is, of Baal-berith, as chap. 8. 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: & Abimelech tooke axes with him and cut downe boughes of trees and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What yee haue seene me do, make haste, & doe like me.

49 Then al the people also cut down euery man his bough, and followed Abimelech, and put them to the hold, and set the holde on fire with them: so all the men of the towre of Shechem [q] dyed also, about a thousand men and women.

q Meaning, that all were destroyed, as wel they in the towne as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towre within the citie, & thither fled al the men and women, and al the chiefe of the citie, and

and shut it to them, and went vp to the toppe of the towre.

52 And Abimelech came vnto the towre & fought against it, & went harde vnto ỹ doore of the towre to set it on fire.

2.Sam.11.21. 53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harneis, and sayd vnto him, Drawe thy swoorde and slay me, ỹ men say not of me, A womã slewe him. And his page thrust him through, and he dyed.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuẽtie brethrẽ.

57 Also all the wickednes of the men of Shechem did God bring vpon their

f For making a tyrant their king.

heades. So vpon them came the f curse of Iotham the sonne of Ierubbaal.

CHAP. X.

2 Tola dyeth. 5 Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16 And he hath pitie on them.

AFter Abimelech there arose to defẽd Israel, Tola, ỹ sõne of Puah, ỹ sonne of ‖Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

‖Or, his vncle.

‖Or, gouerned 2 And hee ‖ iudged Israel three and twentie yeere and dyed, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two & twentie yeere.

4 And hee had thirtie sonnes that a rode on thirtie asseroltes, and they had thirtie cities, which are called ‖ Hauoth-Iair vnto this day, and are in the lande of Gilead.

a Signifying, they were men of authozitie, ‖Or, the townes of Iair, as Deu.3.14.

5 And Iair dyed, and was buryed in Kamon.

Chap.2.11. and 3.7.&4.1 & 6.1.&13.1. Chap.2.13. ‖Or, Syria.

6 ¶ * And the children of Israel wrought wickednesse againe in ỹ sight of the Lorde, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, & ỹ gods of Zidon, and ỹ gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lorde and serued not him.

7 Therefore the wrath of the Lorde was kindled against Israel, and hee

‖Or, deliuered. ‖ solde them into the handes of the Philistims, and into the handes of the children of Ammon:

8 Who from that yere vexed and oppressed the children of Israel eighteene yeeres, b ‖ euen all the children of Israel that were beyond Iozden, in the land of the Amozites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iozden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cryed vnto ỹ Lorde, saying, We haue sinned against thee, cuẽ because we haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord & confessed their sinnes.

11 And the Lorde d sayd vnto the children of Israel, [Did not I deliuer you from the Egyptians and from the Amozites, from the children of Ammon and from the Philistims?

d By stirring them vp by some Prophet, as Chap.6.8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut.32.15. iere.2.13.

14 Goe, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lorde, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs e this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them and f serued the Lorde: and ‖ his soule was grieued for the miserie of Israel.

f This is true repentance, to put away the euill, and to serue God aright. ‖Or, the pitied.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And ỹ people [&] princes of Gilead saide one to another, Whosoeuer will beginne the battell against the children of Ammon, the same shalbe * head ouer all the inhabitants of Gilead.

Chap.11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vowe. 32 He vanquisheth the Ammonites. 39 And sacrificeth his daughter according to his vow.

NOw Gilead begate Iphtah, & Iphtah the Gileadite was *a valiant man, but the sonne of an ‖ harlot.

*Ebr. a man of mightie force. ‖Or, vitailer.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, & sayd vnto him, Thou shalt not inherite in our fathers house: for thou art ỹ sonne of

a That is, of an harlot, as verse 1.
b Where the gouernour of the countrey was called Tob.
c Ioyned with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whome before they haue refused.
f Oft times those things, which men reiect, God chooseth to doe great enterpriles by.

of a a strange woman.

3 Then Iphtah fledde from his brethren, and dwelt in the land of b Tob: & there gathered idle fellowes to Iphtah, and c went out with him.

4 ¶ And in processe of time the children of Ammon made warre w Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers houle: howe then come you vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee nowe, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead sayd to Iphtah, The Lorde ‡ be witnelle betwene vs, if we doe not according to thy wordes.

‡Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, *Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Jabbok, and vnto Jorden: nowe therefore restore those [lands] ‡ quietly.

Nom.21.13.

‡Ebr. in peace.

14 Yet Iphtah sent messengers again vnto the king of the children of Ammon,

15 And sayde vnto him, Thus sayth Iphtah, *Israel tooke not the land of Moab, nor the land of the children of Ammon.

Deut.2.9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

17 *And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, go through thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

Nom.20.14, 20.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, & came by the Eastside of the land of Moab, and pitched on the other side of Arnon, *and came not within the coast of Moab: for Arnon ‖ was the border of Moab.

Nom.21.13. and 22.24.

‖ Or, countrey.

19 Also Israel *sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel sayde vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

Deut.2.26.

20 But Sihon g consented not to Israel, that he shoulde goe through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

g He trusted them not to go through his countrey.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed *all ỹ coast of the Amorites, from Arnon vnto Jabbok, & from the wildernes euen vnto Jorden.

Deut.2.36.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the h Lorde our God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 *And art thou nowe farre better then Balak the sonne of Zippor king of Moab? did he not striue with Israel and fight against them,

Nom.22.2. deut.23.4. Iosh.24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer i them in that space?

i Meaning their townes.

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The Lorde the Judge k be iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children

of Ammon hearkened not vnto ꝑ wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lorde came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphtah m vowed a vowe vnto the Lord, & said, If thou shalt deliuer the children of Ammō into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offring.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lorde deliuered them into his hands.

33 And he smote them from Aroer euen till thou come to Minnith, twentie cities, and so foorth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with n timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, he o rent his clothes, & said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, & can not go back.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lorde, doe ẅ me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies ꝑ children of Ammon.

37 Also she said vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and ꝑ bewaile my virginitie, I and my fellowes.

38 And he sayd, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did ẅ her according to his vowe which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel wēt yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

l That is, the spirite of strength and zeale.

m As the Apostle commendeth Iphtah for his worthie enterprise in deliuering the people, Heb. 11 32 so by his rash vowe and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their fayth.

‖ Or, the plaine

n According to the maner after the victorie.

o Being ouercome with blind zeale, & not considering whether the vow was lawful or no.

p For it was counted as a shame in Israel, to dye without children, & therefore they reioyced to be married.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 And Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward and said vnto Iphtah, wherefore wentest thou to fight against the children of Ammon, and diddest not call b vs to go with thee? we wil therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered me not, c I put my life in mine hands, and went vpon the children of Ammon: so the Lorde deliuered them into mine hands. wherefore then are ye come vpon me nowe to fight against me?

4 Then Iphtah gathered all the men of Gilead, & fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among ꝑ Ephraimites, [and] among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayde, Let me passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite? If he sayd, Nay,

6 Then said they vnto him, Say nowe e Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: & there fel at that time of the Ephraimites two and fourtie thousand.

7 And Iphtah iudged Israel sixe yeere: then dyed Iphtah the Gileadite, and was buried in [one] of the cities of Gilead.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, [which] he sent out, & tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yere.

10 Then Ibzan dyed, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite dyed, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of

a After they had passed Iorden.

b Thus ambition enuieth Gods work in others, as they did also against Gideon, Chap. 8, 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

d Ye ran from vs, & chose Gilead, & now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an eare of corn.

f Some thinke that this was Boaz the husband of Ruth.

of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes & thirtie ‡nephewes that rode on seuentie ‖asse colts: and he iudged Israel eight yeres.

15 Then dyed Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

‡Ebr. sonnes sonnes.
‖Or, horsecolts.

CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit wickednes in the sight of the Lorde, and the Lord deliuered them into the hands of [b] Philistims fourtie yeere.

Chap. 2.11. & 3.7. and 4.1. & 6.1. and 10.6.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was [a] baren, and bare not.

a Signifying that their deliuerance came onely of God & not by mans power.

3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde nowe, thou art baren, and bearest not: but thou shalt conceiue, & beare a sonne.

4 And nowe therefore beware *that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

Nom. 6.2, 1.

5 For loe, thou shalt conceiue & beare a sonne, and no rasor shall *come on his head: for the childe shalbe a [b] Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

1. Sam. 1.11.

b Meaning, he should be separate from the world and dedicate to God.

6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither tolde he me his name,

7 But he said vnto me, Beholde, thou shalt conceiue, and beare a sonne, & now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

c If flesh be not able to abide the sight of an Angel, howe much lesse the presence of God?

8 Then Manoah [d] prayed to the Lord and sayd, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe now vnto vs, and teach vs what we shall doe vnto the childe when he is borne.

d He sheweth himselfe ready to obey Gods will, & therfore desireth to know farther.

9 And God heard the voyce of Manoah, and the Angel of God came again vnto the wife, as she sate in the fielde, but Manoah her husbande was not with her.

10 ¶ And the wife made haste and ran, and shewed her husband and sayd vnto him, Behold, the man hath appeared vnto me, that came vnto me [e] to day.

e It seemeth that the Angel appeared vnto her twise in one day.

11 And Manoah arose and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternal worde, which at his time appointed became man.

12 Then Manoah sayd, Now let thy saying come to passe: but ‖howe shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eat of nothing that commeth of the vinetree: she shal not drinke wine nor strong drinke: nor eat any [g] vncleane thing: let her obserue all that I haue commanded her.

g Any thing forbidden by the Lawe.

15 Manoah then sayd vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offring, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

h Shewing that he sought not his owne honour, but Gods, wt ose messinger he was.

17 Againe Manoah sayde vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lorde sayde vnto him, Why askest thou thus after my name, which is ‖ secret?

‖Or, marueilous.

19 Then Manoah tooke a kid with a meate offring, and offred it vpon a stone vnto the Lord: & [the Angel] did [i] wonderously, whiles Manoah and his wife looked on.

i God sent fire from heauen to consume their sacrifice, to confirme their fayth in his promise.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah & his wife) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah sayd vnto his wife, *we shall surely dye, because we haue seene God.

Exod. 33.20. chap. 6.22.

23 But his wife said vnto him, If the Lord would kill vs, he would not haue receiued a [k] burnt offring, and a meat offring of our handes, neither would he haue shewed vs all these thinges, nor would nowe haue tolde vs any such.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue towarde vs, so that nothing can hurt vs.

24 ¶ And the Wife bare a sonne, and
called his name Samson: and the childe
grewe, and the Lord blessed him.
25 And the Spirit of the Lord began
‖ Or, to come vpon him at diuers times. to ‖ strengthen him in the hoste of Dan,
betweene Zorah, and Eshtaol.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe
to Timnath, and saw a Wo-
man in Timnath of ᵖ daugh-
ters of the Philistims,
2 And he came vp and told his father
and his mother, and sayd, I haue seene
a woman in Timnath of the daughters
of the Philistims: nowe therefore ᵗ giue
‡ Ebr. take her for me to wife. me her to Wife.
3 Then his father and his mother
a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of ᵖ Lord, verse. 4. sayde vnto him, Is there ᵃ neuer a Wife
among the daughters of thy brethren,
and among all my people, that thou
must go to take a Wife of the vncircum-
cised Philistims? And Samson said vnto
his father, Giue me her, for she pleaseth
me well.
4 But his father & his mother knewe
not that it came of the Lorde, that he
b To fight against them for the deliuerance of Israel. should seeke an occasion against ᵖ ᵇ Phi-
listims: for at that time the Philistims
reigned ouer Israel.
5 ¶ Then went Samson & his father
and his mother downe to Timnath, and
came to the vineyards at Timnath: and
beholde, a yong Lion roared vpon him.
c Whereby he had strength & boldnesse. 6 And the Spirit of the Lord ᶜ came
vpon him, & he tare him, as one should
haue rent a kid, and had nothing in his
hand, neither tolde he his father nor his
mother what he had done.
7 And he went downe, and talked
with the woman which was beautifull
in the eyes of Samson.
‖ Or, to take her to his wife. 8 ¶ And within a ‖ few dayes, when
he returned ‖ to receiue her, he went a-
side to see the carkeis of the lion: and be-
holde, there was a swarme of bees, and
honie in the body of the Lion.
9 And he tooke thereof in his hands,
and went eating, and came to his father
and to his mother, and gaue vnto them,
and they did eate: but he tolde not them,
that he had taken the honie out of the
body of the Lion.
d Meaning, when he was married.
e That is, her parents or friends, 10 So his father went downe vnto the
woman, & Samson made there a ᵈ feast:
for so vsed the yong men ᵉ to doe.
11 And when ᵉ they sawe him, they
brought thirtie companions to be with him.
12 Then Samson sayd vnto them, I
will nowe put forth a riddle vnto you:
and if you can declare it me within seuen
dayes of the feast, and finde it out, I will
giue you thirtie sheetes, & thirtie ᶠ change f To weare at feastes or solemne dayes. of garments.
13 But if you can not declare it me,
then shall ye giue me thirtie sheetes and
thirtie change of garments. And they
answered him, Put forth thy riddle, that
we may heare it.
14 And he said vnto them, Out of the
eater came meate, and out of the strong
came sweetenes: and they could not in
three dayes expound the riddle.
15 And when the seuenth day was
g come, they sayd vnto Samsons Wife, h Or, by we nere: for it was ᵖ fourth day. Entise thine husband, that he may de-
clare vs the riddle, least we burne thee
and thy fathers house with fire. haue ye
called vs, ‖ to possesse vs: is it not so? ‖ Or, to impouerish vs.
16 And Samsons Wife wept before
him, and sayde, Surely thou hatest me
and louest me not: for thou hast put forth
a riddle vnto the ʰ children of my people, h Vnto them which are of my nation. and hast not told it me. And he said vnto
her, Beholde, I haue not tolde it my fa-
ther, nor my mother, & shal I tel it thee?
17 Then Samsons Wife wept before
him ⁱ seuen daies, while their feast lasted: i Or, to the seuenth day, beginning at the fourth. and when the seuenth day came, he told
her, because she was importunate vpon
him: so she tolde the riddle to the chil-
dren of her people.
18 And the men of the citie sayde vn-
to him the seuenth day before the sunne
went downe, What is sweeter then ho-
nie? and what is stronger then a Lion?
Then sayde he vnto them, ᵏ If ye had k If ye had not vsed the helpe of my wife. not plowed with my heifker, ye had not
found out my riddle.
19 And the Spirit of the Lord came
vpon him, and he went downe ˡ to Ash-
kelon, and slewe thirty men of them and l Which was one of the fiue chief cities of the Philistims. spoyled them, and gaue change of gar-
ments vnto them, which expounded the
riddle: and his wrath was kindled, and
he went vp to his fathers house.
20 Then Samsons wife was ‖ giuen ‖ to his companion, whom he had vsed as
his friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxe tailes. 6 The Philistims burne his father in lawe and his wife. 15 With the iawebone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

BVt within a while after, in
the time of wheate harueſt,
Samſō viſited his wife with
a kid, saying, I will ᵃ go into a That is, I will vse her as my wife. my

my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companiō. Is not her yonger sister fayrer then she? take her, I pray thee, in steade of the other.

3 Then Samson sayde vnto them, Nowe am I more [b] blameles then the Philistims: therefore will I doe them displeasure.

b For though his father in lawes occasiō, he was mooued againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, & tooke firebrands, & turned them taile to taile, and put a firebrande in the middes betweene two tailes.

5 And when he had set the brands on fire, hee sent them out into the standing corne of the Philistims, & burnt vp both the [c] rickes and the standing corne with the vineyards [and] oliues.

c Or, that which was reaped and gathered.

6 Then [d] Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

7 And Samson sayde vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them ‖ hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

‖ Or, horsemen and footemen.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spred abroad in Lehi.

‖ Or, camped.

10 And the men of Iudah saide, Why are ye come vp vnto vs? And they answered, To [f] binde Samson are wee come vp, [and] to doe to him as hee hath done to vs.

f And so being our prisoner, to punish him,

11 Then three thousande men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] wherefore thē hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they said vnto him, We are come to binde thee, & to deliuer thee into the hande of the Philistims. And Samson saide vnto them, Sweare vnto me, that ye wil not fall vpon me your selues.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

13 And they answered him, saying, No, but we will binde thee and [h] deliuer thee vnto their hand, but we wil not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his handes.

15 And he founde a [i] newe iawebone of an asse, and put foorth his hand, and caught it, and slewe a thousande men therewith.

i That is, of an asse lately slaine.

16 Then Samson said, With the iaw of an asse [are] heapes vpō heapes: With the iawe of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖ Or, the lifting vp of the iawe.

18 And he was sore a thirst, and [k] called on the Lorde, and saide, Thou hast giuen this great deliuerance into the hande of thy seruant: and nowe shall I die for thirst, and fall into the handes of the vncircumcised?

k Whereby appeareth, that hee did these things in faith and so with a true zeale to glorifie God and deliuer his country.

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had drunke, his spirite came againe, and hee was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

‖ Or, the fountaine of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 Samson carryeth away the gates of Azzah. 18 Hee was deceiued by Delilah. 20 He pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to [a] Azzah, and sawe there ‖ an harlot, and [b] went in vnto her.

a One of the fiue chiefe cities of the Philistims.

‖ Or, vitailer.

b That is, he lodged with her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the citie, and were quiet all the night, saying, Abide ‖ till the morning early, and we shall kill him.

‖ Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, & the two postes and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah.

‖ Or, plaine.

5 Vnto whome came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength

[lyeth,] and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hũdreth [c shekels] of siluer.

c Of the value of a shekel, reade Gen. 23. 15.

6 ¶ And Delilah saide to Samson, Tell me, I pray thee, wherein thy great strength [lyeth,] and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde mee with seuen ‖ greene cordes that were neuer dryed, then shall I be weake, and be as an other man.

‖ Or, newe withs.

8 And the princes of the Philistims brought her seuẽ greene cords that were not dry, and she bound him therewith.

9 (And she had [d] men lying in waite with her in the chamber) Then she said vnto him, The Philistims [be] vpon thee, Samson. And he brake the cordes, as a threede of towe is broken, when [e] it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth nere it,

10 ¶ After, Delilah saide vnto Samson, See, thou hast mocked me and tolde mee lyes. I pray thee nowe, [f] tell mee wherewith thou mightest be bound.

f Though her falshode tended to make him lose his life, yet his affection so blinded him, that he could not beware.

11 Then hee answered her, If they binde me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims [be] vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lyes: tell me howe thou mightest be bound. [g] And he said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woufe.

g It is impossible, if we giue place to our wicked affections, but at length we shall be destroyed.

14 And she fastened it with a pinne, and said vnto him, The Philistims [be] vpon thee, Samson. And he awoke out of his sleepe, and went away with the ‖ pinne of the web and the woufe.

‖ Or, beame.

15 Againe she saide vnto him, Howe canst thou say, [h] I loue thee, when thine heart is not with me? [i] thou hast mocked me these three times, and hast not tolde me wherein thy great strength [lyeth.]

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman, caused him to lose Gods excellent gifts, & become slaue vnto them, whome hee should haue ruled.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his [j] heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shall be weake, and be like all [other] men.

j Heart, that is, minde.

18 And whẽ Delilah saw that he had tolde her all his heart, she sent, and called for the princes of the Philistims, saying, Come vp once [againe:] for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and brought the money in their handes.

19 And she made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.

20 Then she saide, The Philistims [be] vpon thee, Samson. And he awoke out of his sleepe, and thought, I will go out nowe as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

k Not for the losse of his heare, but for the contempt of the ordinace of God, which was the cause that God departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bounde him with fetters: and hee did grinde in the prison house.

22 And the heare of his head began to [l] growe againe after that it was shauen.

l Yet had he not his strẽgth again, till he had called vpon God, and reconciled himselfe.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they saide, Our god hath deliuered Samson our enemie into our handes.

24 Also when the people sawe him, they praised their god: for they said, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And whẽ their hearts were mery, they saide, Call Samson, that hee may make vs pastime. So they called Samson out of the prison house, and he [m] was a laughing stocke vnto them, and they set him betweene the pillars.

m Thus by Gods iust iudgements they are made slaues to mẽ which neglect their vocation in defending the faithfull.

26 Then Samson saide vnto the seruant that led him by the hande, Leade me, that I may touche the pillars that the house standeth vpon, & that I may leane to them.

27 (Nowe the house was full of men and women, and there [were] all the Princes of the Philistims: also vpon the roofe [were] about three thousand men and women that beheld while Samson ‖ played)

‖ Or, was mocked.

28 Then Samson called vnto the Lord,

Lord, and saide, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be ‡at once n auenged of the Philistims for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon ṕ house stoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, o Let me lose my life with the Philistims: ŧ he bowed him with all his might, ŧ the house fell vpon the Princes, and vpon all the people that were therein. So ṕ dead which he slew at his death were moe then they which he had slaine in his life.

31 Then his brethrē and all the house of his father came downe ŧ tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 And after he hyred a Leuite.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Iohua.

THere a was a man of mount Ephraim, whose name was Michah,

2 And hee sayde vnto his mother, The eleuen hundreth [shekels] of siluer that were taken from thee, for the which thou cursedst, and spakedst it, euen in mine hearing, beholde, the siluer [is] with me, I tooke it. Then his mother saide, Blessed be my sonne of the Lord.

b Contrary to the commandement of God and true religion practised vnder Iohua, they forsooke the Lord and fell to idolatrie, Chap. 8.27.

c He would serue both God and idoles. Gen. 31.19. hose. 3.4.

3 And whē he had restored the eleuen hundreth [shekels] of siluer to his mother, his mother saide, I had dedicate the siluer to the Lorde of mine hande for my sonne, to make b a grauen and molten image. Nowe therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth [shekels] of siluer, ŧ gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

d By Teraphim some vnderstand certaine idoles, hauing ṕ likenes of a man, but others vnderstand thereby all maner of thinges and instruments belonging vnto those, who sought for any answere at Gods handes, as Chap. 18.5,6.

5 And this mā Michah had an house of gods, ŧ made an *c Ephod, and *d Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 *In those dayes there was no king in Israel, but euery mā did that which was good in his owne eyes.

‡ Ebr. rake one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

7 ¶ There was also a yong man out of Beth-lehem Judah, f of the familie of Judah: who was a Leuite, and sojourned there.

f Which Beth-lehem was in ṕ tribe of Judah.

8 And the man departed out of the citie, [euen] out of Beth-lehem Judah, to dwel where he could finde [a place:] and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, whēce commest thou? And the Leuite answered him, g I [come] from Beth-lehem Judah, and goe to dwell where I may finde [a place.]

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

10 Then Michah sayde vnto him, Dwell with me, and be vnto me a father and a Priest, and I wil giue thee ten [shekels] of siluer by yere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

h Not considering that hee forsooke the true worshipping of God for to maintaine his owne belly.

11 And the Leuite was b content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

i Thus the idolaters perswade themselues of Gods fauour, when in deede hee doeth detest them.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord wil be i good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan sende men to search the land. 11 Then come the fire hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They builde it againe, 30 And set vp idolatrie.

a Meaning, no ordinarie Magistrate, to punish vice according to Gods word.

IN those dayes there was no a King in Israel, and at the same time the tribe of Dan sought them an inheritāce to dwell in: for vnto that time [all] their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue men out of their coastes, [euen] men expert in warre, out of Zorah and Eshtaol, to view the land and search it out, ŧ said vnto them, b Go, [and] searche out the lande. Then they came to mount Ephraim to the house of Michah and lodged there.

b For the portion which Iohua gaue them, was not sufficient for all their tribe.

3 When they were in the house of Michah, they knewe the c voyce of the yong mā the Leuite: and being turned in thither, they saide vnto him, who brought thee hither? or what makest thou in this place? and what hast thou to do here?

c They knewe him by his speach that he was a stranger there.

4 And he answered them, Thus and thus dealeth Michah with me, and hath hyred me, and I am his Priest.

5 Againe they saide vnto him, Aske counsel now of God, that we may know

whether the way which we goe, shalbe prosperous.

6 And the Priest said vnto them, [d] Go in peace: for the Lord gudeth your way which ye go.

7 Then the fiue men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet and sure, because no man [*] made any trouble in the land, or spurped any dominion: also they were farre from the Zidonians, and had no businesse with [other] men.

8 ¶ So they came againe vnto their brethren to Zorah & Eshtaol: and their brethren saide vnto them, what haue ye [done?]

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and [e] do ye sit still? be not slouthfull to go and enter to possesse the land:

10 (If ye will go, ye shall come vnto a careles people, and the countrey [is] large) for God hath giuen it into your hande. [It is] a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, fiue hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, & came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and saide vnto their brethren, [f] Knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore consider what ye haue to do.

15 And they turned thitherward and came to the house of the yong man the Leuite, [euen] vnto the house of Michah, and saluted him peaceably.

16 And the fiue hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spye out the land, went in thither, [and] tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the fiue hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and fette the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, what do ye.

19 And they answered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs to be our father and Priest. whether is it better [h] thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children, and the cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and saide vnto Michah, what ayleth thee, that thou makest an outcrie?

24 And he said, Ye haue taken away my [k] gods, which I made, & the Priest, and go your wayes: and what haue I more? how then say ye vnto me, what ayleth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest [*] angry fellowes run vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah sawe that they were to strong for him, hee turned, and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sworde, and burnt the citie with fire:

28 And there was none to ‖ helpe, because [m] Laish was farre from Zidon, and they had no busines with [other] men: also it was in the valley that lyeth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israel: howbeit the

[d] Thus God graunteth the idolaters some time their requests to their destruction that delite in errors.

[*] Ebr. made them ashamed.

[e] Lose ye this good occasion through your slouthfulnes?

‖ Or, the tents of Dan.

[f] Because they before had had good successe, they would that their brethren should be encouraged by hearing the same wonders.

[g] So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by thē, though by violence and robberie they did take them away.

[h] With the fire hundreth men.

[i] Suspecting them that did pursue them.

[k] This declareth what opinion the idolaters haue of their idoles.

[*] Ebr. who haue their heart bitter.

[l] Meaning, the woles, as verse 18.

‖ Or, deliuer them.

[m] Which after was called Cesarea Philippi.

Ioshu. 19.47.

the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [n] grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites vntill the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, al the while the house of God was in Shiloh.

n This in stead of giuing glory to God, they attributed the victorye to their Idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5.1.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.

Chap.17.6.& 18.1.

AND in those dayes, *when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a *concubine out of Beth-lehem Judah,

Gen.25.6.

2 And his concubine played [p] whore [‡] there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

‡Ebr. besides him: to wit, with others.

3 And her husband arose and went after her, to speake [‡] friendly vnto her, and to bring her againe: [he had] also his seruant with him, and a couple of asses: [‡] she brought him vnto her fathers house, and when the yong womans father saw him, he reioyced [‖] of his comming.

‡Ebr. to her heart.

‖Or, at his meeting.

4 And his father in law, the yong womans father retayned him: and he abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and [‡] he prepared to depart: then the yong womans father said vnto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then go your way.

‡Ebr. rose vp.

‖Or, strengthen.

6 So they sate downe, and did eate and drinke both of them together. And the [a] yong womans father said vnto the man, Be content, I pray thee, and tarie all night, and let thine heart be merie.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

‖Or, compelled him.

8 And he arose vp early the fifth day to depart, and the yong womans father said, [b] Comfort thine heart, I pray thee: and they tarryed vntil after midday, and they both did eate.

b Meaning, that he should refresh him selfe with meate, as verse 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the yong womans father saide vnto him, Beholde now, the day [‡] draweth toward euen: I pray you, tarie all night: beholde ‖ the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy [c] tent.

‡Ebr. is weake.

‖Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarie, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, and his concubine [were] with him.

11 When they were neere to Jebus, the day ‖ was sore spent, and the seruant saide vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

‖Or, went downe.

12 And his master answered him, [d] We will not turne into the citie of strangers that are not of the children of Israel, but we will go forth to Gibeah.

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compell them to haue to do with the that professed not the true God.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when hee came, hee sate him downe in a streete of the citie: for there was no man [e] ‖ tooke them into his house to lodging.

‖Or, gathered them.

16 And behold, there came an old man from his worke out of the fielde at euen, and [e] man was of mount Ephraim, but dwelt in Gibeah: [‡] the men of the place were the children of [c] Jemini.

e That is, of the tribe of Beniamin.

‡Or, a man walking.

17 And when he had lift vp his eyes, he saw a ‖ wayfaring man in the streetes of [e] citie: then this old man saide, Whither goest thou, [‡] whence camest thou?

18 And hee answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and go [now] to the [f] house of the Lord: and no man receiueth me to house,

f To Shiloh or Shippel, where the Arke was.

19 Although we haue straw and prouander for our asses, and also bread and wine for me [‡] thine handmaide, and for the boy that is with thy seruant: wee lacke nothing.

20 And [e] old man said, ‖ Peace be with thee: as for all [e] thou lackest, [shalt thou finde] with me: only abide not in [e] streete all night.

‖Or, be of good comfort.

21 ¶ So

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eat and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, ‡ wicked men beset the house rounde about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that wee may know him.

‡Ebr. men of Belial: that is, giuen to all wickednes.

g To þ intent they might breake it.

Gene.19.6.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Beholde, [here is] my daughter, a virgine, and his concubine: them will I bring out now, h ‡ humble them, and do with them what seemeth you good: but to this man do not this villenie.

h That is, abuse them, Gen. 19.8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house, where her lord was, till the light day.

i Shee fell downe dead, as verse 27.

27 And her ‖ lorde arose in the morning, ‡ opened the doores of the house, and went out to go his way, and behold, the woman his concubine [was] ‖ dead at the doore of the house and her handes [lay] vpon the threshold.

‖Or, husband.

‖Or, fallen.

28 And he saide vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his k place.

k Meaning, home vnto mount Ephraim.

29 And when hee was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, saide, There was no l such thing done or seene since the time that þ children of Israel came vp from þ land of Egypt vnto this day: consider the matter, consult and giue sentence.

l For this was like the sinne of Sodom, for the which God ranied downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them þ did the villenie. 25 The Israelites are twise ouercome. 46 And at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beersheba, with the land of Gilead, vnto the b Lord in Mizpeh.

Hose.10.9.

a That is, all with one consent.

b To aske counsell.

2 And the ‡ chiefe of all the people, [and] all the tribes of Israel assembled in the Congregation of þ people of God foure hundreth thousand footmen that c drewe sword.

‡Ebr. corners.

c Meaning, men able to handle their weapon.

3 (Now þ children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel d saide, Howe is this wickednes committed?

d To the Leuite.

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah þ is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house rounde about vpō me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

‖Or, chiefe, or lords.

6 Then I tooke my concubine, and cut her in peeces, and sent e her through out all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

e That is, her peeces to euery tribe a piece, chap.19.29.

7 Beholde, ye are all children of Israel: giue your aduise, ‡ counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his f house.

f Before we haue reuenged this wickednes.

9 But nowe this is that thing which we will do to Gibeah: [we will go vp] by lot against it,

10 And we will take ten men of þ hundreth through out all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring g vitaile for þ people that they may do (whē they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g These onely shoulde haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the h tribe of Beniamin, saying, What wickednes is this that is committed among you?

h That is, euery familie of the tribe.

13 Now therfore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin i would not obey the voyce of

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time out of the cities six and twentie thousand men that drewe sworde, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people [were] seuen hundreth chosen men, being *left handed: all these could sling stones at an heare breadth, and not faile.

Chap.3.15.

17 ¶ Also the men of Israel, beside Beniamin, were nombred foure hundreth thousand men that drewe sworde, euen all men of warre.

18 And the children of Israel arose, and went vp k to the house of God, and asked of God, saying, Which of vs shall go vp first to fight against the children of Beniamin: And the Lord saide, Iudah [shalbe] first.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put them selues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slewe downe to the ground of the Israelites that day l two and twentie thousand men.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sins.

22 And the people, the men of Israel plucked vp their hearts, & set their battaile againe in aray in the place where they put them in aray the first day.

23 (For ᵖ children of Israel had gone vp and wept before the Lorde vnto the euening, and had asked of the Lord, saying, Shal I go againe to battell against the children of Beniamin my brethren: and the Lord said, Go vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also ᵖ second day Beniamin came forth to meete them out of Gibeah, and slewe downe to the grounde of the children of Israel againe eightene thousand men: ‡ all they couldе handle the sword.

‡ Ebr. all they drawing the sworde.

26 Then all the children of Israel went vp and al the people came also vnto the house of God, and wept and sate there before the Lorde and fasted that day vnto the euening, & offred burnt offrings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for m there [was] the Arke of the couenant of God in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the sonne of Aaron n stood before it at that time) saying, Shall I yet go any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Go vp: for to morow I will deliuer them into your hand.

n Or, serued in the priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

29 And Israel set men to lie in waite rounde about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were o drawen from the citie: and they began to smite of the people and kill as at other times, [euen] by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel saide, Let vs flee and pluck them away from the citie vnto the hie p wayes)

p Meaning crosse wayes or parhes to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, [euen] out of ᵖ medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the euil was neere them.

q They knew not, that Gods iudgement was at hand to destroy them.

35 ¶ And the Lorde smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites ᵖ same day fiue and twentie thousand and an hundreth men: al they could handle ᵖ sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel r gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laide beside Gibeah.

r Retired, to watche them after.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the embushment drewe themselues along, and smote all the citie with the edge of the sword.

Or, made a long sound with a trumper.

38 Also the men of Israel had appointed a certaine time with ᵖ embushments, that they should make a great flame,

[and]

[and] smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [f] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when ỹ flame began to arise out of the citie, [as] a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [g] againe, and the men of Beniamin were astonied: for they sawe that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto ỹ way of the wildernes, but the battel ouertooke them: also they which [came out] of the cities, slew them [u] among them.

43 [Thus] they compassed the Beniamites about, [and] ‖ chased them at ease, and ouerranne them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the [Israelites] [x] slained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twentie thousand men that dewe sworde, which were all men of warre:

47 *But six hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, [z] abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, [z] smote them with the edge of the sworde from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all ỹ [z] cities that they could come by.

f For they were waxen hardie by the two former victories.

g And withstoode their enemies.

u For they were compassed in on euery side. ‖ Or, drowe them from their rest.

x They slewe them by one and one, as they were scattered abroade.

y Besides eleuen hundreth that had bene slaine in the former battels. Chap. 21. 13.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they wil not marrie their daughters to the Beniamites. 10 They slay them of Jabesh Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

a This othe came of rashnes, and not of iudgement: for after they shake it, in shewing secretly the meanes to marrie with certaine of their daughters.

MOreouer, the men of Israel [a] ware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And said, O Lorde God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an [b] altar, and offred burnt offrings & peace offrings.

5 Then the children of Israel saide, who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sorie for Beniamin their brother, & said, There is one tribe cut off from Israel this day.

7 How shall we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they saide, Is there any of the tribes of Israel that [d] came not out to Mizpeh to the Lord? and behold, there came none of Jabesh Gilead vnto the hoste [and] to the Congregation.

9 For when the people were newed, beholde, none of the inhabitants of Jabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of ỹ [†] most valiant, and commanded them, saying, Go, and smite the inhabitants of Jabesh Gilead with the edge of the sword, both women, and children.

11 *And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitats of Jabesh Gilead foure hundreth maides, virgines that had knowne no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with ỹ children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not [f] so enough for them.

15 And the people were sorie for Beniamin, because the Lorde had made a breach

b According to their custome, when they would consult with the Lorde.

c Or, repented that they had destroyed their brethren, as appeareth, verse. 15.

d Condemning them to be fauourers of vice, which would not put their hand to punish it.

† Ebr. children of strength.

Nom. 31. 17.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47. ‖ Or, friendly.

f For there lacked two hundreth.

breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayde, Howe shall we doe for wiues to the remnant: for the women of Beniamin are destroyed.

17 And they sayd, [There must be] ans inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

g Beniamin must be referued to haue the twelft portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they sayde, Beholde, there is a feast of the Lorde euery yeere in Shiloh [in a place,] which is on the h Northside of Beth-el, and on the Eastside of ỹ way that goeth vp from Bethel to Shechem, and on the South of Lebonah.

h He describeth the place where the maides vsed yeerely to dance, as the manner then was, & to sing Psalmes and songs of Gods workes among them.

20 Therefore they commanded the children of Beniamin, saying, Go, and lie in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, We will say vnto them, Haue pitie on them for our sakes, because we reserued not to euche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to perswade men that they kept their oth, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k nomber: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, [but] euery man did that which was good in his eyes.

* Chap. 17. 6. & 18. 1. & 19. 1.

The booke of Ruth.

The Argvment.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefolde, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi & Ruth come to Beth-lehem.

‡Ebr. iudged.

IN the time that the iudges ‡ ruled, there was a dearth in the a land, & a mã of Beth-lehem b Iudah went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husbande of Naomi dyed, and she remained with her two sonnes.

4 Which tooke them wiues of the c Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whome Christ came.

5 And Mahlon and Chilion dyed also both twaine: so the woman was left [destitute] of her two sonnes, and of her husband.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where she was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi sayde vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the

breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayde, Howe shall we doe for wiues to the remnant: for the women of Beniamin are destroyed.

17 And they sayd, [There must be] ans inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

g Beniamin must be referued to haue the twelft portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.

19 Therefore they sayde, Beholde, there is a feast of the Lorde euery yeere in Shiloh [in a place,] which is on the h Northside of Beth-el, and on the Eastside of ỹ way that goeth vp from Bethel to Shechem, and on the South of Lebonah.

h He describeth the place where the maides vsed yeerely to dance, as the manner then was, & to sing Psalmes and songs of Gods workes among them.

20 Therefore they commanded the children of Beniamin, saying, Go, and lie in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, We will say vnto them, Haue pitie on them for our sakes, because we reserued not to euche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to perswade men that they kept their oth, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k nomber: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, [but] euery man did that which was good in his eyes.

* Chap. 17. 6. & 18. 1. & 19. 1.

The booke of Ruth.

The Argvment.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefolde, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi & Ruth come to Beth-lehem.

‡Ebr. iudged.

IN the time that the iudges ‡ ruled, there was a dearth in the a land, & a mã of Beth-lehem b Iudah went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husbande of Naomi dyed, and she remained with her two sonnes.

4 Which tooke them wiues of the c Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whome Christ came.

5 And Mahlon and Chilion dyed also both twaine: so the woman was left [destitute] of her two sonnes, and of her husband.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where she was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi sayde vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the

Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde [c] rest, either of you in the house of her husbande. And when she kissed them, they lift vp their voyce and wept.

c Hereby it appeareth that Naomi by dwelling among idolaters was wanten colde in the true zeale of God, which rather hath respect to the ease of the body then to the comforts of the soule.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you go with me? are there any moe sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, [and] if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me ‖ much for your sakes that the hand of the Lord is gone out against me.

‖ Or, more then you.

14 Then they lift vp their voyce and wept againe, and Orpah [f] kissed her mother in lawe, but Ruth abode still with her.

f When she tooke leaue & departed,

15 And [Naomi] said, Beholde, thy sister in lawe is gone backe vnto her people and vnto her gods: [g] returne thou after thy sister in lawe.

g No persuasions can preuaile to turne them backe from God, whom he hath chosen to be his.

16 And Ruth answered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people [shall be] my people, and thy God my God.

17 Where thou dyest, will I dye, and there will I be buried. the Lorde doe so to me and more also, if [ought] but death depart thee and me.

18 ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noysed of them through all the citie, and they said, Is not this Naomi?

h Whereby appeareth that she was of a great familie and of good reputation.

20 And she answered them, Call me not ‖ Naomi, [but] call me ‖ Mara: for [i] the Almightie hath giuen me much bitternes.

‖ Or, beautiful.
‖ Or, bitter.

21 I went out full, and the Lord hath caused me to returne emptie: why call ye me Naomi, seeing the Lord hath humbled me, & the Almightie hath brought me vnto aduersitie?

22 So Naomi returned & Ruth the Moabitesse her daughter in lawe with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [k] barly haruest.

i Which was in the moneth Nisan, that conteineth part of March and part of April.

CHAP. II.

1 Ruth gathereth eare in the fielde of Boaz. 8 The gentlenes of Boaz toward her.

THen Naomies husband had a kinsman, one of great [a] power of the familie of Elimelech, and his name [was] Boaz.

a Both for vertue, autoritie & riches.

2 And Ruth the Moabitesse sayde vnto Naomi, I pray thee, let me go to the fielde, and [b] gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Go my daughter.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no paineful diligence to get both their liuings.

3 ¶ And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and sayd vnto the reapers, The Lord [be] with you: and they answered him, The Lord blesse thee.

5 Then sayd Boaz vnto his seruant that was appointed ouer the reapers, whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and sayd, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she sayd vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the sheaues: so she came, and hath continued from that time in the morning vnto nowe, saue that she taried a litle in the house.

‖ Or, certaine handfuls.

8 ¶ Then sayde Boaz vnto Ruth, Hearest thou, my daughter? go to none other fielde to gather, neither go from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the fielde that they doe reape, and goe thou after the [maidens.] Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawen.

c That is, take heede in what fielde they doe reape.

10 Then she fell on her face, and bowed her selfe to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am [d] a stranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz answered, and said vnto her, All is told and shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and howe thou

thou haſt left thy father and thy mother, & the land where thou waſt borne, and art come vnto a people which thou knewest not in time paſt.

12 The Lord recompence thy worke and a full rewarde be giuen thee of the Lorde God of Iſrael, vnder whoſe [c] wings thou art come to truſt.

13 Then ſhe ſayd, Let me find fauour in thy ſight, my lorde: for thou haſt comforted me, and ſpoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz ſayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſel in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſufficed, and [f] left thereof.

15 ¶ And when ſhe arose to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall [ſome] of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.

17 So ſhe gleaned in the fielde vntill euening, and ſhe threſhed that ſhe had gathered, and it was about an *Ephah of barly.

18 ¶ And ſhe tooke it vp, & went into the citie, and her mother in lawe ſawe what ſhe had gathered: Alſo ſhe [g] tooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

19 Then her mother in law ſaid vnto her, where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhe ſhewed her mother in lawe, with whome ſhe had wrought, and ſayde, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in lawe, Bleſſed be he of the Lorde: for he ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all my haruеſt.

22 And Naomi anſwered vnto Ruth her daughter in lawe, It is beſt my daughter, that thou goe out with his maides, that they ‖ meete thee not in an other fielde.

23 Then ſhe kept her by the maides of Boaz, to gather vnto the end of barly haruеſt, and of wheat haruеſt, & ‖ dwelt with her mother in lawe.

‖ Or, returned to her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counſel. 8 She ſleepeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſman.

AFterwarde Naomi her mother in lawe ſayde vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou mayeſt proſper?

2 Nowe alſo is not Boaz our kinſman, with whoſe maides thou waſt: beholde, he winoweth barly to night in the ‖ flooze.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the flooze: let not the [b] man know of thee, vntill he haue left eating and drinking.

4 And when he ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feet, and lay thee downe, and he ſhall tel thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the flooze, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and dronken, and [c] chered his heart, he went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, & vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraide and ‖ caught holde: and lo, a woman lay at his feete.

9 Then he ſayd, Who art thou? And ſhe anſwered, I am Ruth thine handmaide: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then ſayd he, Bleſſed be thou of the Lorde, my daughter: thou haſt [d] ſhewed more goodneſſe in the latter end, then at the beginning, in as much as thou followedſt not yong men, were they poore or riche.

11 And now, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he [e] will do the duetie of a kinſman vnto thee, wel, let him doe the kinſ-

[c] Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God and liue vnder his protection.

[f] Which ſhe brought home to her mother in lawe.

Exod. 16. 36.

[g] To wit, of her bag, as is in the Chalde text.

[h] To my huſband and children, when they were aliue, and nowe to vs.

‖ Or, fall vpon thee.

[a] Meaning, that ſhe would prouide her of an huſband, with whome ſhe might liue quietly.

‖ Or, in the barne.

[b] Boaz, nor yet any other.

[c] That is, had refreſhed him ſelfe among his ſeruants.

‖ Or, turned himſelfe from one ſide to an other.

[d] Thou ſhewedſt thy ſelfe from time to time more vertuous.

[e] If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

mans duetie: but if he will not doe the kinſmans part, then will I doe the duetie of a kinſman, as the Lorde liueth: ſleepe vntill the morning.

14 ¶ And ſhe lay at his feete vntill the morning: and ſhe aroſe before one could knowe another: for he ſayd, Let no man knowe, that a woman came into the floore.

‖ Or, mantel. 15 Alſo he ſaid, Bring the ‖ sheete that thou haſt vpon thee, and holde it. And when ſhe held it, he meaſured ſix [meaſures] of barly, and layed them on her, and ſhe went into the citie.

f Perceiuing by her coming home, that he had not taken her to his wife, ſhe was aſtonied. 16 And when ſhe came to her mother in lawe, ſhe ſayde, f who art thou, my daughter? And ſhe tolde her all that the man had done to her,

17 And ſayd, Theſe ſixe [meaſures] of barly gaue he me: for he ſayde to me, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayd ſhe, My daughter, ſit ſtill, vntill thou knowe howe the thing will fall: for the man will not be in reſt, vntill he haue finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſman couching her marryage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whome he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the a gate, and ſate there, and behold, the kinſman, of whom Boaz had ſpoken, came by: and he laid, b Ho, ſuch one, come, ſit downe here. And he turned, and ſate downe.

a Which was the place of iudgement.

b The Ebrewes here vſe two words which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, ho, hyray, or ho, ſuch one.

2 Then he tooke ten men of the Elders of the citie, and ſayd, Sit ye downe here. And they ſate downe.

3 And he ſayde vnto the kinſman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcel of land, which was our brother Elimelechs.

‖ Or, inhabitants. 4 And I thought to aduertiſe thee, ſaying, Bye it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know

c For thou art the next of the kinne. that there is none c beſides thee to redeeme it, and I am after thee. Then he anſwered, I will redeeme it.

5 Then ſayd Boaz, What day thou byeſt the field of the hand of Naomi, thou muſt alſo bye it of Ruth the Moabiteſſe the wife of the dead, to ſterre vp the name of the dead, vpon his d inheritance.

d That his inheritance might beare his name that is dead. 6 And the kinſman anſwered, I can not redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing, for to eſtabliſh all things: a man did plucke off his ſhooe, and gaue it his neighbour, and this was a ſure e Witnes in Iſrael.

e That he had reſigned his right. Deut. 25.9. 8 Therefore the kinſman ſayde to Boaz, Bye it for thee: and he dreWe off his ſhooe.

9 And Boaz ſayde vnto the Elders and vnto all the people, Ye are witneſſes this day, that I haue bought all that was Elimelechs, & all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſterre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ye are witneſſes this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders ſayd, [We are] witneſſes: the Lorde make the wife that commeth into thine houſe, like Rahel and like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in g Ephratah, and be famous in Beth-lehem,

g Ephrathah and Beth-lehem are both one.

12 And that thine houſe be like the houſe of Pharez (whom Thamar bare vnto Iudah) of the ſeede which the Lorde ſhall giue thee of this yong woman.

Gen. 38.29.

13 ¶ So Boaz tooke Ruth, and ſhe was his wife: and when he went in vnto her, the Lorde gaue, that ſhe conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed [be] the Lorde, which hath not left thee this day without a kinſman, and h his name ſhalbe continued in Iſrael.

h He ſhal leaue a continuall poſteritie.

15 And this ſhal bring thy life againe, and cherith thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhe is better to thee then i ſeuen ſonnes.

i Meaning, many ſonnes.

16 And Naomi tooke the childe, and layed it in her lappe, and became nource vnto it.

17 And [the women] her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of Dauid.

1. Chro. 2.4. mat. 1.3.

18 ¶ Theſe now are the generations of * k Pharez: Pharez begate Hezron,

k The genealogie is brought in, to proue that Dauid by ſucceſſion came of the houſe of Iudah.

19 And

19 And Hezron begate Ram, & Ram begate Amminadab,
20 And Amminadab begate Nahshon, and Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz begate Obed,
22 And Obed begate Jshai, & Jshai begate Dauid.

The first booke of Samuel.

The Argvment.

According as God had ordeined, Deut.17.14, that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent thy might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroade. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose patience, modestie, constancie, persecution by open enemies, fained friendes, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She voweth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name [was] Elkanah ỹ sonne of Jeroham, the sonne of Elihu, ỹ sonne of Tohu, the sonne of Zuph, an Ephrathite:
2 And he had two wiues: the name of one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.
3 *And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where were ỹ two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.
4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,
5 But vnto Hannah he gaue a worthie [c] portion: for he loued Hannah, and the Lord had made her baren.
6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her baren.
7 (And so did he yere by yere) [and] as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.
8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?
9 So Hannah rose vp after that they had eaten & dronke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e] Temple of the Lord)
10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore:
11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.
12 And as she continued praying before the Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.
14 And Eli saide vnto her, How long wilt thou be dronken? Put away ‡ thy dronkennes from thee.
15 Then Hannah answered and said, Nay my lorde, [but] I am a woman ‡ troubled in spirit: I haue dronke neither wine nor strong drinke, but haue * powred out my soule before the Lord.
16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.
17 Then Eli answered, and saide, Go in peace, and the God of Israel graunt thy petition that thou hast asked of him.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.
Deut.16.16.
b For ỹ Arke was there at that time.
c Some reade, a portion with an heauie cheere,
d Let this suffice thee, that I loue thee no lesse, then if thou haddest many children,
e That is, of the house, where the Arke was,
Nomb.6.5. iudg.13.5.
‡ Ebr. thy wine.
‡ Ebr. of an hard spirit.
Psal.42.5.
‡ Ebr. for a daughter of Belial.

19 And Hezron begate Ram, & Ram begate Amminadab,
20 And Amminadab begate Nahshon, and Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz begate Obed,
22 And Obed begate Jshai, & Jshai begate Dauid.

The first booke of Samuel.

The Argvment.

According as God had ordeined, Deut.17.14, that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent thy might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroade. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose patience, modestie, constancie, persecution by open enemies, fained friendes, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She voweth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name [was] Elkanah ỹ sonne of Jeroham, the sonne of Elihu, ỹ sonne of Tohu, the sonne of Zuph, an Ephrathite:
2 And he had two wiues: the name of one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.
3 *And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where were ỹ two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.
4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,
5 But vnto Hannah he gaue a worthie [c] portion: for he loued Hannah, and the Lord had made her baren.
6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her baren.
7 (And so did he yere by yere) [and] as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.
8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?
9 So Hannah rose vp after that they had eaten & dronke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e] Temple of the Lord)
10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore:
11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.
12 And as she continued praying before the Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.
14 And Eli saide vnto her, How long wilt thou be dronken? Put away ‡ thy dronkennes from thee.
15 Then Hannah answered and said, Nay my lorde, [but] I am a woman ‡ troubled in spirit: I haue dronke neither wine nor strong drinke, but haue * powred out my soule before the Lord.
16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.
17 Then Eli answered, and saide, Go in peace, and the God of Israel graunt thy petition that thou hast asked of him.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.
Deut.16.16.
b For ỹ Arke was there at that time.
c Some reade, a portion with an heauie cheere,
d Let this suffice thee, that I loue thee no lesse, then if thou haddest many children,
e That is, of the house, where the Arke was,
Nomb.6.5. iudg.13.5.
‡ Ebr. thy wine.
‡ Ebr. of an hard spirit.
Psal.42.5.
‡ Ebr. for a daughter of Belial.

18 She laide againe, Let thine handmaide finde [f] grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the LORD, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the LORD [g] remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, [saide she] I haue asked him of the LORD.

21 ¶ So the man [h] Elkanah and all his house went vp to offer vnto the LORD the yerely sacrifice, and his vowe:

22 But Hannah went not vp: for she saide vnto her husbande, [I will tarie] vntill the childe be weined, then I will bring him that hee may appeare before the LORD, and there abide for euer.

23 And Elkanah her husband saide vnto her, Do what seemeth thee best: tarie vntill thou hast weined him: onely the LORD accomplish his [i] word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an *Ephah of floure and a bottell of wine, and brought him vnto the house of the LORD in Shiloh, and the childe was [‡] yong.

25 And they slewe a bullocke, and brought the childe to Eli.

26 And she saide, Oh my lord, as thy [k] soule liueth, my lord, I am the woman that stoode with thee here praying vnto the LORD.

27 I prayed for this childe, and the LORD hath giuen me my desire which I asked of him.

28 Therefore also I haue [‡] giuen him vnto the LORD: as long as he liueth he shalbe giuē vnto the LORD: and he [l] worshipped the LORD there.

CHAP. II.

1 The song of Hannah, 12 The sonnes of Eli, wicked. 13 The newe custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah [a] prayed, [c] saide, Mine heart reioyceth in the LORD, mine [b] horne is exalted in the LORD: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the LORDE: yea, there is none besides thee, and there is no God like our God.

3 Speake no more [c] presumptuously: let not arrogancie come out of your mouth: for the LORDE [is] a God of knowledge, and by him enterprises are established.

4 The bowe [and] the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired for bread, and the hungrie are no more [hired,] so that the baren hath borne [seuen: and she that had many children, is feeble.

6 *The LORDE killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The LORDE maketh poore and maketh rich: bringeth low, and exalteth.

8 *Hee raiseth vp the poore out of the dust, & lifteth vp the begger frō the dounghill, to set [them] among [e] princes, and to make them inherit the seate of glorie: for the pillars of the earth are the [f] LORDS, and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silēce in darknes: for in [his owne] might shall no man be strong.

10 The LORDS aduersaries shalbe destroyed, and out of heauen shal he thunder vpon them: the LORD shall iudge the endes of the world, and shall giue power vnto his [h] King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did ministre vnto the LORD [i] before Eli the Priest.

12 ¶ Nowe the sonnes of Eli [were] wicked men [and] [k] knew not the LORD.

13 For the Priestes custome towarde the people [was this:] when any man offred sacrifice, the Priestes ‖ boy came, while the flesh was seething and a fleshhooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: [l] all that the flesh hooke brought vp, the Priest tooke for him selfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the [m] fat, the Priestes boy came and saide to the man that offred, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.

16 And if any man said vnto him, Let them burne the fat according to the ‖ custome, then take as much as thine heart [n] desireth: then he would answere, No, but

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1.chro.6.27. and as some write, once a yeere they accustomed to appeare before the Lorde with their families.

i Because her prayer tooke effect, therefore it was called the Lords promise.

Exod.16.36.

‡ Ebr.a childe.

k That is, most certainly.

‡ Ebr.lent.

l Meaning, Eli gaue thākes to God for her.

a After that she had obteined a sonne by prayer, she gaue thankes.

b I haue recouered strength and glorie by the benefite of the Lord.

c I am answere them, that reproue my baremes.

d In that ye condemne my barennes, ye shewe your pride against God.

e They sell their labours for necessarie foode.

‖ Or, many.

Deut.32.39. wisd.16.13. tobit.13.2.

Psal.113.7.

f He preferreth to honour and putteth downe according to his owne will, though many iudgement be contrarie.

g Therefore he may dispose all things according to his will.

Chap.7.10.

h She grounded her prayer on Iesus Christ which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

‖ Or, sonne.

l Transgressing the order appointed in the Lawe, Leuit.7.31. for their bellies sake.

m Which was commaunded first to haue bene offred to God.

‖ Or, Lawe.

n Not passing for their owne profite, so that God might be serued aright.

but thou shalt giue it nowe: and if thou wilt not, I will take it by force.

17 Therefore þ sinne of the yong men was very great before the Lorde: for men o abhorred the offring of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Nowe Samuel being a yong childe ministred before the Lord, girded with a linen *Ephod.

Exod.28.4.

19 And his mother made him a litle coate, and brought it to him from yere to yeere, when she came by with her husband, to offer the yerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, the Lord giue thee seede of this woman, for the petition that she asked of the Lorde: and they departed vnto their place.

§ Or, for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israel, and how they lay with the women that

p Which was (as þ Ebrewes write) after their trauerse, when they came to be purified, reade Exod.38.8. Leuit.12.6.

p assembled at the doore of the Tabernacle of the Congregation.

23 And he saide vnto them, Why doe ye such things? for of all this people I heare euill reportes of you.

24 Do no more, my sonnes: for it is no good report þ I heare, which is, that ye make the Lords people to q trespasse.

q Because they contemne their duetie to God, verse 17.

25 If one man sinne against another, the iudge shal iudge it: but if a man sinne against the Lorde, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord would r slay them.

r So that to obey good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

26 ¶ (Now the childe Samuel profited and grewe and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lorde, Did not I plainly appeare vnto the house of thy f father, when they were in Egypt in Pharaohs house?

f To wit, Aaron.

28 And I chose him out of all þ tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and * I gaue vnto þ house of thy father all þ offrings made by fire of the children of Israel.

Leuit.10.14.

29 Wherefore haue you t kicked against my sacrifice and mine offring which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruites of all the offrings of Israel my people?

t Why haue you contemned my sacrifices, and as it were trode them vnder foote?

30 Wherefore the Lorde God of Israel saith, I saide, that thine house and the house of thy father should walke before me for euer: but nowe the Lord saith, u It shall not be so: for them that honour me, I will honour, and they that despise me, shalbe despised.

u Gods promises are only effectuall to such as he giueth constancie vnto, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

x Thy power and authoritie.

32 And thou y shalt see [thine] enemie in the habitation [of þ Lord] in all things wherewith [God] shall blesse Israel, and there shall not bee an olde man in thine house for euer.

y Thy posteritie shall see the glorie of the chiefe Priest translated to another, whom they shall enioy, 1. King. 2. 27.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, & to make thine heart sorowfull: and all the multitude of thine house shall [die whē they be] men.

§ Or, when they come to mans age.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a z faithfull Priest, that shall doe according to mine heart and according to my minde: and I will builde him a sure house, and he shall walke before mine Anointed for euer.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shall come and a bowe downe to him for a piece of siluer and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

a That is, shall be inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house, 18 The same declareth Samuel to Eli.

NOwe the childe Samuel ministred vnto the Lorde a before Eli: and the word of the Lord was b precious in those dayes: for there was no manifest vision.

a The Chalde text readeth, whiles Eli liued.

b Because there were verie fewe Prophets to declare it.

2 And at that time, as Eli lay in his c place, his eyes began to ware dimme that he could not see.

c In the court next to the Tabernacle.

3 And yer the d light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

d That is, the lampes which burnt in the night.

4 Then the Lorde e called Samuel: and he said, Here I am.

e Iosephus writeth that Samuel was twelue yere olde, when the Lord appeared to him.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe [and] sleepe. And he went and slept.

6 And the Lorde called once againe, Samuel. And Samuel arose, & went to Eli, and said, I am here: for thou diddest

call me. And he answered, I called thee not, my sonne: go againe [and] sleepe.

7 Thus [did] Samuel, before hee knew [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lorde called Samuel againe the thirde time: and he arose, and went to Eli, ‡ said, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.

9 Therefore Eli saide vnto Samuel, Go, ‡ sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shal heare, his two [*] eares shall [h] tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an ende.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slaunder, ‡ he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offering [i] for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, here I am.

17 Then he said, what is it, that [‡] the Lord [said] vnto thee? I pray thee, hide it not from me. God [k] doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel tolde him euery whit, and hid nothing from him. Then hee saide, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes [l] fall to the ground.

20 And all Israel from Dan to Beersheba knewe ‖ that faithfull Samuel [was] the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed him selfe to Samuel in Shiloh by ‡ his word.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: † and Israel went out against the Philistims to battell and pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: Who slew of the armie in the fielde about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel saide, [a] wherefore hath the Lorde smitten vs this day before [b] Philistims: let vs bring the Arke of the couenant of the Lorde out of Shiloh vnto vs, that whē it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lorde of hostes, who [b] dwelleth betweene the Cherubims: and there [were] the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lorde came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they saide, what meaneth the sound of this mightie shout in the hoste of the Ebrewes? and they vnderstoode, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afraide, and said, God is come into [b] hoste: therefore saide they, [c] woo vnto vs: for it hath not bene so heretofore.

8 Woo vnto vs, who shal deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernes.

9 Be strong ‡ play the men, O Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel [e] thirtie thousand footemen.

11 And the Arke of God was taken, and

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

2. King. 21. 12. * eares shall [h] tingle.

h God declareth what fearfull deede shal come vpon men, whē they shall heare that the Arke is taken, and also see Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priestes office.

k God punish thee after this and that sort, except thou tell me truely, Ruth. 1. 17.

l The Lord accomplisheth whatsoeuer he had said.

‡ Or, that Samuel was the faithfull Prophet of the Lord.

‡ Ebr. by the word of the Lord.

† From the departure of the Israelites out of Egypt, vnto the time of Samuel are about 397. yeres.

‖ Or, stone of helpe, chap. 7. 12.

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vseth to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

c Before we fought against men, and now God is come to fight against vs.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues. Iudg. 12. 1.

e David alluding to this place, Psal. 78. 67. saith they were consumed with fire: meaning they were suddenly destroyed.

and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes [f] rent, and earth vpon his head.

f In token of sorowe and mourning.

13 And when he came, lo, Eli sate vpon a seate by the wayside, wayting: for [g] his heart was feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noyse of the crying, he saide, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Nowe Eli [was] fourescore and eighteene yeere olde, and [h] his eyes were dimme that he could not see)

Chap. 3. 2.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he saide, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas [i] are dead, and the Arke of God is taken.

h Accoyding as God had afore said.

18 ¶ And when he had made mention of the Arke of God, [Eli] fel from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖ Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe [neere] ‖ her trauell: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she [k] bowed her selfe, and trauelled: for her paines came vpon her.

‖ Or, to crie out.

i And settled her body toward her trauell.

20 And about the time of her death, the women that stoode about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because [l] the Arke of God was taken, and because of her father in lawe and her husband.

‖ Or, No glory, or, where is the glorie.

k She vttered her great sorowe by repeating her woordes.

22 She saide againe, [k] The glory is departed from Israel: for the Arke of God is taken.

l The Philistims hyng the Arke into the house of Dagon, which Idole fell downe before it. 6 The men of Ashod are plagued. 8 The Arke is caried into Gath and after to Ekron.

CHAP. V.

When [m] the Philistims tooke the Arke of God and caried it from Eben-ezer vnto [a] Ashdod,

m Which was one of the fiue principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

b Which was their chiefe idole, and as some write, from the nauill downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his hands [were] cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house [c] treade not on the threshold of Dagon in Ashdod, vnto this day.

c This is in steade of acknowledging the true God by this miracle, they fall to a farther superstition. Psal. 78. 66.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with [d] emerods, [both] Ashdod, and the coastes thereof.

7 And when the men of Ashdod saw this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, [e] What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

d Though they had seene Gods power and were afraid thereof, yet they would farther trie him, which thing God vttereth to their destruction and his glorie.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had Emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and assone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and saide, Send [f] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our

e The wicked, whē they feele the hand of God, grudge and reiect him, where the godly humble themselues and crie for mercie.

our people: for there was a destruction [and] death throughout all ỹ citie, [and] the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

SO the Arke of ỹ Lorde was in the countrey of the Philistims [a] seuen moneths.

a They thought by continuance of time the plague would haue ceased, & so would haue kept the Arke still.

2 And the Philistims called the Priestes & the southsayers, saying, What shall we do with the Arke of the Lorde? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it [b] a sinne offring: then shall ye be healed, and it shall be knowen to you, why his hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then saide they, What shalbe the sinne offring, which we shall giue vnto it? And they answered, Fiue golde emerods and fiue golden mice, according to the nomber of the princes of the Philistims: for one plague [was] on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy ỹ lande: so ye shal giue glory vnto the God of Israel, that he may take his hand from you, and from your [c] gods, and from your land.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. Exod. 12. 31.

6 Wherefore then shoulde ye harden your hearts, as ỹ Egyptians & Pharaoh hardened their hearts? Whē he wrought wonderfully among them, did they not let them go, and they departed?

7 Nowe therefore make a newe cart, and take two milche kine, on whō there hath come no yoke: and tye the kine to the cart, & bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may go.

d Meaning the golden emerods and the golden mice.

9 And take heede, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euil: but if not, We shall know then, that it is not his hand that smote vs, [but] it was a [f] chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune and chaūce, where as in deede there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lorde vpon the cart, and the coffer with ỹ mice of gold, and with the similitudes of their emerods.

12 And the kine went ỹ streight way to Beth-shemesh, and keptone path and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Now they of Beth-shemesh were reaping their wheate harueste in the valley, and they lift vp their eies, and spied the Arke, & reioyced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth-shemite, and stoode still there. there was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offring vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lord, and ỹ coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are ỹ golden emerods, which the Philistims gaue for a sinne offring to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, [and] for Ekron one,

i These were the fiue principall cities of the Philistims which were not all conquered vnto the time of Dauid.

18 And golden mice, according to the nomber of all ỹ cities of the Philistims, [belonging] to the fiue princes, both of walled townes, and of townes vnwalled, vnto ỹ great [stone] of [k] Abel, whereon they set the Arke of the Lord: [which stone remaineth] vnto this day in the fielde of Joshua the Beth-shemite.

k Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shemesh, because they [l] had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

l For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4. 15. and 20.

20 Wherefore the men of Beth-shemesh saide, Who is able to stand before this holy Lord God? and to whom shal he go from vs?

21 And they sent messengers to the inhabitants

inhabitants of Kiriath-iearim, say in The Philistims haue brought againe the Arke of the Lorde: come ye downe [and] take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

a A citie in the tribe of Iudah, called also Kiriath-baal, Ioth. 15.60.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, & brought it into the house of Abinadab in the hill: & they sanctified Eleazar his sonne, to keepe ỹ Arke of the Lord.

2 For while the Arke abode in Kiriath-iearim, ỹ time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto ỹ Lord with all your heart, *put away the strange gods frō among you, and * Ashtaroth, and direct your hearts vnto the Lorde, and serue him *onely, and hee shall deliuer you out of the hand of the Philistims.

Ioth. 24.15, 23. Iudg. 2.13.

*Deut. 6.4. mat. 4.10.

4 Then ỹ children of Israel did put away *Baalim and Ashtaroth, and serued the Lord only.

Iudg. 2.12, 13.

5 And Samuel saide, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water and powred it out before ỹ Lorde, and fasted the same day, and saide there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept aboundantly for their sins.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, ỹ princes of the Philistims went vp against Israel: and whē the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel saide to Samuel, Ceale not to e crie vnto ỹ Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying that in ỹ prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, & offred it altogether for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and ỹ Lord heard him.

10 And as Samuel offered the burnt offring, the Philistims came to fight against Israel: but the Lorde f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2.10.

11 And the men of Israel went from Mizpeh & pursued the Philistims, and smote them vntill [they came] vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh & Shen, and called the name thereof, Eben-ezer, and he saide, Hitherto hath the Lorde holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims al the dayes of Samuel.

14 Also ỹ cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there hee iudged Israel: also hee built an i altar there vnto the Lord.

i Which was not contrary to the Lawe for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who folow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lorde willeth Samuel to grant vnto them.

WHen Samuel was now become old, he a made his sonnes iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Joel, and the name of the second Abiah) [euen] iudges in Beer-sheba.

b Who was also called Vashni, 1. chro. 6.28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewardes, and peruerted the iudgement.

Deut. 16.19.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7.17.

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

Ose. 13.10. actes 13.21.

6 But the thing d displeased Samuel, whē they saide, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lord saide vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not

not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (e haue forsake me, and serued other Gods) euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet e testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

e To proue if they will forsake their wicked purpose.

10 ¶ So Samuel told all þ words of the Lorde vnto the people that asked a King of him.

11 And he said, This shalbe the f maner of the King that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and [some] shall runne before his charet.

f Not that kings haue this authoritie by their office, but that such as reigne in gods wrath should vsurpe this ouer their brethren contrary to the law, Deut. 17.20.

12 Also hee will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harueft, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters and make them apoticaries, and cookes and bakers.

14 And he will take your fieldes, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seede, and of your vineyardes, and giue it to his ‖Eunuches, and to his seruants.

‖Or, chiefe officers.

16 And he will take your men seruāts, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take þ tenth of your sheepe, and ye shall be his seruants.

18 And ye shall crie out at that day, because of your King, whom ye haue chosen you, and the Lorde will not g heare you at that day.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, wherein to pe call your selues willingly.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all [other] nations, and our King shall iudge vs, and go out before vs, & fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lorde saide to Samuel, ‖Hearken vnto their voyce, and make them a King. And Samuel saide vnto the men of Israel, Go euery man vnto his citie.

‖Or, graunt their request.

CHAP. IX.

3 Saul seeing his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, a mightie in power named Kish, the sonne of Abiel, the sonne of Zeror, þ sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Jemini.

a That is, both valiant and riche. Chap. 14.51. 1.chron. 8.33.

2 And he had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpwarde he was hier then any of the people.

b So that it might seeme that God approued their request in appointing out such a person.

3 And the asses of Kish Sauls father were lost: therefore Kish saide to Saul his sonne, Take nowe one of þ seruants with thee, and arise, go, and c seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made King.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they founde them not. Then they went through the land of Shalim, and [there they were] not: he went also through the land of Jemini, but they found them not.

5 When they came to the lande of d Zuph, Saul said vnto his seruant that was with him, Come & let vs returne, least my father leaue [the care] of asses, and take thought for vs.

d Where was Ramath-Zophim the citie of Samuel.

6 And he said vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs nowe go thither, if so be that he can shew vs what way we may go.

7 Then said Saul to his seruant, Well then, let vs go: but what shall we bring vnto the man? For the ‖bread is spent in our bessels, & there is no present to bring to the man of God: what haue we?

‖Or, victailes.

8 And the seruant answered Saul againe, and said, Beholde, I haue found about me the fourth part of a e shekel of siluer: that wil I giue the man of God, to tell vs our way.

e Which is about fiue pence, read Gen. 23. 15.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, & let vs go to the f Seer: for [he that is called] nowe a Prophet, was in the olde time called a Seer)

f So called, because he foresaw things to come.

10 Then saide Saul to his seruant, Well saide, come, let vs go: so they went into the citie where þ man of God was.

11 ¶ And as they were going vp the hie

hie way to the citie, they founde maides that came out to drawe water, and laide vnto them, Is there here a Seer?

12 And they answered them, & sayd, Yea: lo, [he is] before you: make haste now, for he came this day to the citie: for there is an s offring of the people this day in the hie place.

s That is, a feast after the offering, which should be kept in an hie place of the citie appointed for that vse.

13 When ye shall come into the citie, ye shall find him straight way yer he come vp to the hie place to eate: for the people will not eat vntil he come, because he wil h blesse the sacrifice: & then eat they that be bidden to the feast: now therefore go vp: for euen now shall ye find him.

h That is, giue thankes, & distribute the meate accoyding to their custome.

14 Then they went vp into the city, & when they were come into the midst of the citie, Samuel came out against thē, to go vp to the hie place.

15 ¶ But the Lorde had reuealed to Samuel + secretly (a day before Saul came) saying,

Chap.15.1. actes.13.21. +Eb.in his eare

16 To morow about this time, I will send thee a man out of the lande of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may i saue my people out of the hands of the Philistims: for I haue looked vpon my people, & their crie is come vnto me.

i Notwithstanding their wickednesse, yet was God euer mindfull of his inheritance.

17 Whē Samuel therfore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the midst of the gate, & said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayde, I am the Seer: go vp before mee vnto the hie place: for ye shall eate with me to day, and to morowe I will let thee go, and will tell thee all that is in thine k heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found. and l on whom [is set] all the desire of Israel? is it not vpon thee and on all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and sayde, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie [is] the least of al the families of the tribe of Beniamin. wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, & brought them into the m chamber, and made them sitte in the chiefest place among them that were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel saide vnto the cooke, Bring forth the portion which I gaue thee, [and] whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was n vpon it, and let it before Saul. And [Samuel] sayd, Behoolde, that which is left, set it before thee [and] eate: for hitherto hath it bene kept for thee, saying, Also I o haue called the people. So Saul did eate with Samuel that day.

n That is, the shoulder with the heast, which the priest had for his familie in all peace offrings, Leuit. 10.14.

o That both by the assembling of the people, & by the meat prepared for them, thou mightest vnderstand that I knewe of thy comming.

25 And when they were come downe frō the hie place into the citie, he communed with Saul vpō the top of the house.

26 And when they arose earely about the spring of the day, Samuel called Saul to the p top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

p To speake with him secretly: for the houses were flat aboue.

27 And when they were come down to the ende of the citie, Samuel saide to Saul, Bid thy seruant go before vs, (& he went) but stand thou still now, that I may shew thee q the worde of God.

q Gods commandement as concerning thee

CHAP. X

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole a of oyle and powred it vpon his head, and kissed him, and said, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

a In the Law this anointing signified the gifts of the holy Ghost, which were necessarie for them that should rule.

2 When thou shalt depart from mee this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The b asses which thou wentest to seeke, are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my sonne?

Gen.35.20.

b Samuel confirmeth him by these signes & God hath appointed him king.

3 Then shalt thou goe forth from thence and shalt come to the ‖ plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carryed a bottle of wine:

‖ Or, oke.

4 And they will aske thee + if all bee well, and will giue thee the two loaues of [bread, which thou shalt receiue of their hands.

+Ebr. of peace.

5 After that shalt thou come to the c hil of God, where is the garisons of the Philistims: and whē thou art come thither to the citie, thou shalt meete a com-

c Which was an hie place in the citie Kiriath-iearim, where the Arke was, chap.7.1.

panie of Prophets comming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the Spirit of the Lorde will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, do as occasiō shal serue: for God [is] with thee.

8 And thou shalt go downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offrings, and to sacrifice sacrifices of peace. *Tarie for me seuen dayes, til I come to thee and shew thee what thou shalt do. Chap. 13. 8.

‡ Heb. shoulder.

9 And when he had turned his ‡backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the hill, beholde, the companie of Prophets met him, and the Spirite of God came vpon him, and he ‖ prophesied among them.

‖ Or, sang praises.

11 Therefore all the people that knewe him before, when they sawe that he prophesied among the Prophetes, sayde eche to other, What is come vnto the sonne of Kish? *is Saul also among the Prophets? Chap. 19. 24.

12 And one of the same place answered, and said, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

e Meaning, by prophesie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth lodenly to honour.

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vncle sayde vnto him, and to his seruant, whither went yee? And he said, to seeke the asses: And whē we sawe that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, What Samuel said vnto you.

16 Then Saul saide to his vncle, He told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

g Both to declare vnto thē their fault in asking a king, & also to shewe Gods sentence therein.

18 And he said vnto the children of Israel, Thus saith ỳ Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, [No] but appoint a king ouer vs. Now therefore stand ye before ỳ Lorde according to your tribes, and according to your thousands.

20 And when Samuel had gathered together al the tribes of Israel, the tribe of Beniamin was [h] taken.

h That is, by casting of lot.

21 Afterward he assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither, And the Lord answered, Behold, he [i] hath hid himselfe among the stuffe.

i As though he were vnwoorthy and vnwilling.

23 And they ran, ‡ & brought him thence: and when he stoode among the people, he was hier then any of the people from the shoulders vpward.

24 And Samuel said to al the people, See ye not him, whom the Lorde hath chosen, that there is none like him amōg all the people? And al the people shouted and said, [k] God saue the King.

‡ Ebr. Let the King liue.

k As it is written in Deu. chap. 17. 15.

25 Then Samuel told the people [k] the dutie of the kingdome, and wrote it in a booke, and laid it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a bande of men, whose heart God had touched.

27 But the wicked men sayd, Howe shall he saue vs? So they despised him, and brought him no presents: but hee [l] held his tongue.

l Both to auoid sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Jabesh Gilead, who alketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and besieged Jabesh Gilead: and all the men of Jabesh saide vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

2 And Nahash the Ammonite answered them, On this cōdition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth, that the more here that tyrants are to their destruction, the more cruel they are.

3 To whome the Elders of Jabesh said, Giue vs seuen daies respet, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came ỳ messengers to Gibeah

beah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul said, what ayleth this people, ỹ they weepe? And they tolde him the tidings of the men of Jabesh.

c God gaue him the spirite of strength and courage to go against this tyrant,

6 Then the Spirit of God c came vpon Saul, when he heard those tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, & hewed them in pieces, & sent them throughout all the coasts of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, & after d Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out ‡ with one consent.

d He adveth Samuel, because Saul was not yet approued of al. ‡ Ebr. as one man.

8 And when he nombred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Judah thirtie thousand.

9 Then e they saide vnto the messengers that came, So say vnto the men of Jabesh Gilead, To morowe by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Jabesh said, To morowe wee will come out vnto f you, and yee shall doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of ayde.

11 And whē the morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, g who is he that sayd, Shal Saul reigne ouer vs? bring those men that we may slay them.

g By this victorie the Lorde wonne the hearts of the people to Saul.

13 But Saul said, There shal no man h die this day: for to day the Lorde hath saued Israel.

h By shewing mercie he thought to ouercome their malice.

14 Then said Samuel vnto the people, Come, that wee may go to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offred i peace offrings before the Lorde: and there Saul and al the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth ỹ people to folow the Lord.

SAmuel then said vnto all Israel, Beholde, I haue a hearkened vnto your voyce in all that ye sayd vnto me, & haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, your king walketh b before you, and I am old and gray headed, & beholde, my sonnes [are] with you: & I haue walked before you from my childhoode vnto this day.

b to gouerne you in peace and warre.

3 Behold, here I am: c beare record of me before the Lorde and before his Anoynted, whose oxe haue I taken? or whose asse haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blind mine eyes therewith, and I will restore it you?

Ecclus. 46. 19.

c God wil vse that this confession should be a patterne for al them that haue any charge or office.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lorde is witnes against you, and his d Anoynted is witnes this day, that ye haue found nought in mine hands. And they answered, He is witnes.

d Your King, who is anointed by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lorde that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ Or, exalted.

7 Nowe therefore stand still, that I may reason with you before the Lorde according to all the ‖ righteousnes of the Lorde, which hee shewed to you and to your fathers.

‖ Or, benefites.

8 *After that Jaakob was come in to Egypt, and your fathers cryed vnto the Lorde, then the Lorde *sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46. 5, 6.
Exod. 4. 16.

9 *And when they forgate the Lord their God, he sold them into the hand of Sisera c captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hande of the king of Moab, and they fought against them.

Iudg. 4. 2.
c Captaine of Jabins hoste king of Hazor.

10 And they cried vnto the Lord, and saide, We haue sinned, because we haue forsaken the Lorde, & haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lorde sent Jerubbaal and Bedan & *Jphtah, and *Samuel, and deliuered you out of the hãds of your enemies on euerie side, and yee dwelled safe.

f That is, Samson. Iudg. 13. 25.
Iudg. 11. 1.
Chap. 4. 1.

12 Notwithstanding when you saw,

that Nahash the King of the children of Ammon came against you, ye sayde vnto me, Nay, but a King shall reigne ouer vs: When yet the Lorde your God was your King.

g Leaning god to seeke helpe of man, cha. 8.

13 Nowe therefore beholde the king whome ye haue chosen, and whome ye haue desired: lo therfore, the Lord hath set a King ouer you.

14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, both ye, and the King that reigneth ouer you, shall h followe the Lord your God.

h Ye shall be preserued as they that follow the Lords will.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your i fathers.

i Meaning, the gouernors.

16 Now also stande and see this great thing which the Lorde will doe before your eyes.

17 Is it not now wheate harueste? I will call vnto the Lord, and he shal send thunder and raine, that ye may perceiue and see, howe that your wickednesse is k great, which ye haue done in the sight of the Lord in asking you a King.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue sinned in asking vs a King, beside l all our [other] sinnes.

l Not onely at other times, but nowe chiefly.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue in deede done all this wickednesse, m yet depart not from following the Lord, but serue the Lord with all your heart,

m He shewed, that there is no sinne so great, but it shall be forgiuen, if the sinner turne againe to God.

21 Neither turne ye backe: for [that should be] after vaine things which can not profite you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lorde to make you n his people.

n Of his free mercy, & not of your merites, & therfore he will not forsake you.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I wil shew you the good and right way.

24 Therfore feare you the Lord, and serue him in the trueth with all your o hearts, and consider how great things he hath done for you.

o Vnfeynedly, and without hypocrisie.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

3 The Philistims are smitten of Saul & Jonathan. 13 Saul being disobedient to Gods commandement is shewed of Samuel that he shall not reigne. 19 The great slaueric, where in the Philistims kept the Israelites.

SAul nowe had beene King a one yeere, and hee reigned b two yeeres ouer Israel.

a Whiles these things were done.

b Before he tooke vpon him the state of a king.

2 Then Saul chose him three thousad of Israel: and two thousad were with Saul in Michmash, and in mount Beth-el, & a thousand were with Jonathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the c hill: and it came to the Philistims eares: and Saul blewe the d trumpet through out all the lande, saying, Heare, O yee Ebrewes.

c Of Kiriath-iearim, where the Arke was, Chap. 10. 5.

d That euery one should prepare themselues to warre.

4 And all Israel heard saye, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and sixe thousand horsemen: for the people [was] like the sand which is by the sea side in multitude, and came vp, & pitched in Michmash Eastward from e Beth-auen.

e Which was also called Beth-el, in the tribe of Beniamin.

6 And when the men of Israel sawe that they were in a straite ([for] the people were in distresse]) the people hid themselues in caues, and in holdes, & in rocks, and in towers, and in pittes.

7 And [some] of the Ebrews went ouer Jorden vnto the lande of f Gad and Gilead: and Saul was yet in Gilgal, & all the people for feare followed him.

f Where the two tribes and the halfe remayned.

8 And he taryed seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were g scattered from him.

g Thinking the absence of the Prophet was a signe, that they should lose the victory.

9 And Saul saide, Bring a burnt offring to me and peace offrings: and hee offred a burnt offring.

10 And assoone as he had made an end of offring the burnt offring, behold, Samuel came: & Saul went forth to meete him, to h salute him.

h Eb. blesse him

11 And Samuel said, What hast thou done? then Saul saide, Because I sawe that the people was h scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims

h Though these causes seeme sufficient in mās iudgement: yet because they had not the worde of God, they turned to his destruction.

listims gathered themselues together to Michmash,

12 Therefore said I, The Philistims will come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bold therfore and offred a burnt offring.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lorde thy [i] God, which he commanded thee: for the Lorde had nowe stablished thy kingdome vpon Israel for euer.

i Who willed thee to obey him, & rest vpō the words spoken by his Prophet.

14 But nowe thy kingdome shall not continue: the Lorde hath sought him a [k] man after his owne heart, and the Lorde hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lorde had commanded thee.

k That is, David.

15 ¶ And Samuel arose, and gat him vp from Gilgal in [l] Gibeah of Beniamin: and Saul nombred the people that were founde with him, about sixe hundreth men.

l And went to his cite Ramah.

16 And Saul & Ionathan his sonne, and the people that were founde with them, had their abyding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the host of the Philistims ‖ three bandes to destroy, one bande turned vnto the way of Ophrah vnto the land of Shual,

‖ Or, the destroier: to wit, the captaine came out with three bands.

18 And another band turned toward the way to Beth-horon, and the [m] thirde bande turned towarde the way of the coast that looketh toward the valley of Zeboim, toward the wildernes.

m So that to mās iudgemēt these three armies woulde haue ouerrun the whole countrey.

19 Then there was no smith founde throughout al the land of Israel: for the Philistims said, Least þ Ebrewes make them swords or speares.

20 Wherefore all the Israelites went down to the Philistims, to sharpen euerie man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battell was come, there was neither [n] sworde nor speare found in the handes of any of the people that were with Saul and with Ionathan: but [onely] with Saul and Ionathan his sonne was there found.

n To declare that the victorie onely came of God & not by their force.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the sonne of Saul saide vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward þ Philistims garison, that is yonder on the other side, but he tolde not his father.

a By this example God would declare to Israel, that the victorie did not consist in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, [were] about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, [was] þ Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

* Chap. 4. 21.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, & a sharp rock on þ other side: the name of þ one [was] called Bozez, and the name of the other Seneh.

‖ Or, like a tooth.

5 The one rocke stretched from the North toward Michmash, & the other [was] from the South toward Gibeah.

6 And Ionathan said to the yong mā that bare his armour, Come, and let vs go ouer vnto the garison of these [b] vncircumcised: it may be that the Lorde will worke with vs: for it is ‖ not hard to the Lord to saue with many, or with fewe.

b To wit, the Philistims.

‖ Or, none can let the Lord. 2. Chro. 14. 11.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

c I will folow thee whithersoeuer thou goest.

8 Then said Ionathan, Behold, we go ouer vnto those men, and will shewe our selues vnto them.

9 [d] If they say on this wise to vs, Tary vntil we come to you, thē we will stād still in our place, and not go vp to them.

d This he spake by the Spirit of prophecie, foralmuch as hereby God gaue him assurance of the victorie. 1. Mac. 4. 30.

10 But if they say, Come vp vnto vs, then we will go vp: for * the Lorde hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims saide, See, the Ebrewes come out of the [e] holes wherin they had hid themselues.

e Thus they spake cōtemptuously and by derision.

12 And the men of þ garison answered Ionathan, and his armour bearer, and sayde, Come vp to vs: for we will shew

you a thing. Then Ionathan saide vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Israel.

f That is, he crept vp, or went vp with all haste.

13 So Ionathan went vp vpon f his handes and vpon his feete, and his armour bearer after him: and [some] fell before Ionathan, and his armour bearer slew [others] after him.

g The second was whē they slewe one another, and the third when the Israelites chased them.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of lande which two [oxen plowe.]

15 And there was a feare in the hoste, [and] in the field, and among all the people: the garison also, and they that went out to spoyle, were afrayd themselues: and the earth h trembled: for it was [stricken] with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, & smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search nowe and see, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyse, that was in the hoste of the Philistims, spread farther abroad, & encreased: therefore Saul said vnto the Priest, i withdraw thine hand.

i Let the Ephod alone: for I haue no leisure nowe to aske counsell of God. Nom. 27.21. Iud. 7.21,22. 2.chro.20.23.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, *euerie mans swoorde was agaynst his fellowe, [and] there was a verie great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistimes before time, and were come with them into all partes of the hoste, euen they also turned to bee k with the Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lorde saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were prested [with hunger:] for Saul charged the people with an othe, saying, Cursed be the man that eateth ‡foode till night, that I may be auēged of mine enemies: so none of the people tasted [any] sustenance.

l Such was his hypocrisie & arrogancie, that he thoght to attribute to his policy that which God had giuen by the hand of Ionathan.

‡ Ebr. bread.

25 And all they of the land came to a wood, where hony lay vpō the ground.

26 And the people came into þ wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the end of þ rod that was in his hand, and dipt it in an home combe, and put his hand to his mouth, and his n eyes receiued sight.

n Which were dimme before for wearinesse and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were ‖ faint.

‖ Or, wearie.

29 Then said Ionathan, My father hath o troubled the land: see now howe mine eyes are made cleare, because I haue tasted a litle of this hony.

o By making this cruel law.

30 How much more, if the people had eaten to day of the spoyle of their enemies which they founde? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: & the people were exceeding faint.

32 So the people turned to þ spoyle, & tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

Leuit. 7.26. & 19.26. deut. 12.16.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: p roule a great stone vnto me this day.

p That þ blood of the beastes that shall be slayne, may be prested out vpon it.

34 Againe Saul said, Go abroade among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate and sinne not against þ Lord in eating with the blood. And þ people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, [and] that ‖ was the first altar that he made vnto the Lord.

‖ Or, of that stone began he to buylde an altar.

36 ¶ And Saul said, Let vs go down after þ Philistims by night, & spoile thē vntill the morning shine, and let vs not leaue a man of them. And they sayde, Doe

Doe what so euer thou thinkest best.
q To aske counsell of him. Then sayde the Priest, Let vs q drawe neere hither vnto God.

37 So Saul asked of God, [saying,] Shall I goe downe after the Philistims? Wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

Iudg.20.2. 38 And Saul said, *All ye chiefe of the people, come ye hither, & knowe, and see by whom this sinne is done this day.

39 For as the Lorde liueth, which saueth Israel, though it be [done] by Ionathan my sonne, he shall dye the death. But none of all the people answered him.

40 Then he sayde vnto all Israel, Bee yee on one side, and I and Ionathan my sonne will bee on the other side. And the people sayde vnto Saul, Doe what thou thinkest best.

r Cause the lot to fal on him that hath broke the oth: but he doth not consider his presumption in commanding the same othe. 41 Then Saul sayde vnto the Lord God of Israel, Giue r a perfect [lot.] And Ionathan and Saul were taken, but the people escaped.

42 And Saul sayde, Cast [lot] betweene mee and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathā, Tell me what thou hast done. And Ionathā told him, and sayde, I tasted a little hony with the ende of the rod, that was in mine hand, and lo, I must dye.

44 Againe Saul answered, God doe so and more also, vnlesse thou dye the death, Ionathan.

f The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, & by whō they had receiued so great a benefite. 45 And the people sayde vnto Saul, f Shal Ionathā die, who hath so mightily deliuered Israel? God forbid. As the Lorde liueth, there shall not one heare of his head fall to the grounde: for hee hath wrought with God this day. So the people deliuered Ionathā that he dyed not.

46 Then Saul came vp frō the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, agaynst Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and

‖Or, ouercame them. whithersoeuer hee went, hee ‖handled them as wicked men.

t As the Lorde had cōmanded, Deut.25.17. 48 He gathered also an hoste & smote t Amalek, & deliuered Israel out of the hands of them that spoyled them.

u Called also Abinadab, Chap.31.2. 49 Nowe the sonnes of Saul were Ionathan, u and Ishui, & Malchishua: and ỹ names of his two daughters, the elder was called Merab, & the younger was named x Michal.

x Which was the wife of Dauid, Chap. 18.27. 50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: & the name of his chiefe captaine was y Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slewe, 2.Sam.3.27. 51 And Kish [was] Sauls father: & Ner the father of Abner [was] the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: & whomesoeuer Saul saw to be a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had foretolde, chap.8.11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag & the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lorde, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterwarde Samuel sayde vnto Saul, *The Lord sent me to anoint thee king ouer his people ouer Israel: now therefore a obey the voyce of the wordes of the Lorde. Chap.9.16.

a Because he hath preferred thee to this honour, thou art bounde to obey him. Exod.17.14. nom.24.20. 2 Thus sayeth the Lord of hostes, I remember what Amalek did to Israel, *howe they laid [wayte] for them in the way, as they came vp from Egypt.

3 Nowe [therefore] goe, and smite Amalek, and destroy ye al that pertaineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

b That this might be an exāple of gods vengeance against them that deale cruelly with his people. 4 ¶ And Saul assembled the people, and ‖ nombred them in Telaim, two hundreth thoulande footemen, and ten thoulande men of Iudah.

‖Or, knewe their nomber by the lambes, which they brought. 5 And Saul came to a citie of Amalek, ‖ and set watch at the riuer.

‖Or, fought in the valley. 6 And Saul sayd vnto the c Kenites, Goe, depart, [and] get you downe from among the Amalekites, least I destroy you with them: for ye shewed d mercy to all the children of Israel, when they came vp from Egypt: & the Kenites departed from among the Amalekites.

c Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visite them & gaue them good counsell, Exod. 18.19. 7 So Saul smote the Amalekites from Hauilah as thou comest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sworde.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fatte beastes, and the lambes, and al that was good, and they would not destroy thē: but euery thing ỹ

was vyle and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It e repenteth me that I haue made Saul King: for he is turned from mee, and hath not performed my commandementes. And Samuel was moued, & cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: & behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul sayde vnto him, Blessed bee thou of the Lord, I haue fulfilled the f commandement of the Lorde.

14 But Samuel sayde, what meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue we destroyed.

16 Againe Samuel sayde to Saul, Let mee tell thee what the Lorde hath sayde to me this night. And he sayde vnto him, Say on.

17 Then Samuel sayde, When thou wast g little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lorde anoynted thee King ouer Israel.

18 And the Lorde sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul sayde vnto Samuel, Yea, I h haue obeyed the voyce of the Lorde, and haue gone the way which the Lorde sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe & oxen, & the chiefest of the things which should haue byn destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offrings and sacrifices, as whē the voyce of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken [is better] then the fatte of rammes.

23 For i rebellion [is as] the sinne of witchcraft, and transgression is wickednesse & idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee frō being King.

24 Then Saul sayd vnto Samuel, I haue sinned: for I haue transgressed the commaundement of the Lorde, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my k sinne, and turne againe with me, that I may worshippe the Lorde.

26 But Samuel sayd vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lorde, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned him selfe to goe away, he caught the lappe of his coate, and it rent.

28 Then Samuel sayde vnto him, The Lorde hath rent the kingdome of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

29 For in deede the m strēgth of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worshippe the Lorde thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lorde.

32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: and Agag came vnto him ‖ pleasantly. And Agag sayde, Truely the n bitternesse of death is passed.

33 And Samuel sayd, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lorde in Gilgal.

34 ¶ So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lorde q repented that he made Saul King ouer Israel.

e God in his eternal counsel neuer chāgeth nor repenteth, as vers. 29. though he seemeth to vs to repent, whē any thing goeth cōtrary to his temporal election.

f This is the nature of hypocrites to be impudent against þ truth, to condemne others, & iustifie themselues.

g Meaning of base condition, as Chap. 9. 21.

h He standeth most impudently in his owne defence both against God & his owne conscience.

Eccles. 4. 17. hose. 6. 6, 7. matth. 9. 13. and 12. 7.

i God hateth nothing more then the disobedience of his cōmandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid.

m Meaning God, who maintaineth & preserueth his.

‖ Or, in bonds.

n He suspected nothing lesse then death, or as some write, he passed not for death. Exod. 17. 11. nom. 14. 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 22.

q As vers. 11.

CHAP.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lorde commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, Howe long wilt thou mourne for Saul, a seeing I haue cast him away frō reigning ouer Israel? fill thine horne with oyle and come, I will sende thee to Iishai the Bethlehemite: for I haue prouided mee a King among his sonnes.

a Signifying that we ought not to shew our selues ouer pitifull the God, nor to lament them whome he casteth out.

2 And Samuel said, Howe can I go? for if Saul shall heare it, he will kill me. Thē the Lord answered, Take an heifer with thee, and say, I am come b to doe sacrifice to the Lord.

‡ Ebr. in thine hand.

b That is, to make a peace offring, which might be done though ỹ Arke was not there.

3 And call Iishai to the sacrifice, and I will shewe thee what thou shalt doe, & thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, and the Elders of the towne were c astonied at his cōming, and said, Commest thou peaceably?

c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Iishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, & said, Surely the Lordes d Anointed is before him.

d Thinking, ỹ Eliab had bene appointed of God to bee made King.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for [God seeth] not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

1. Chro. 28.9. Iere. 11.20. & 17.10. & 20. 12. psal. 7.10.

8 Then Iishai called Abinadab, and made him come before Samuel. And he said, Neither hath ỹ Lord chosen this.

9 Then Iishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Iishai made his seuen sonnes to come before Samuel: & Samuel said vnto Iishai, The Lorde hath chosen none of these.

11 Finally, Samuel said vnto Iishai, ‡ Are there no more children [but these?] And he said, there remaineth yet a little one behinde, that keepeth the sheepe. Thē Samuel saide vnto Iishai, * Send and fet him: for we will not sit downe, til he be come hither.

‡ Ebr. are the children ended?

2. Sam. 7.8. psal. 78.71. & 89.21.

12 And he sent, & brought him in: and he was ruddie, & of a good countenance, and comely visage. And the Lord saide, Arise, [and] anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the * Spirit of the Lord [came vpon Dauid, from that day forwarde: then Samuel rose vp, & went to Ramah.

Act. 7.46. and 13.22.] Or, prospered

14 ¶ But the Spirit of the Lord departed from Saul, and an e euill spirite [sent] of the Lord vexed him.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

15 And Sauls seruants saide vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants, [that are] before thee, to seeke a mā, that is a cunning player vpō the harpe: that when the euill spirit of God cōmeth vpō thee, he may play with his hande, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Thē answered one of his seruāts, and said, Behold, I haue seene a f sonne of Iishai, a Bethlehemite, that can play and is strong, baliant & a man of warre and wise in matters, and a comely person, and the Lord is with him.

f Though Dauid was nowe anointed king by ỹ Prophet, yet god would exercise him in sundry sortes before he had the vse of his kingdome.

19 ¶ Wherefore Saul sent messengers vnto Iishai, & said, Send mee Dauid thy sonne, which is with the sheepe.

20 And Iishai tooke an asse [laden] with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, & [stood] before him: and he loued him very well, and he was his armour bearer.

] Or, serued him.

22 And Saul sent to Iishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when ỹ [euill] spirit of God came vpon Saul, Dauid tooke an harp and played with his hande, and Saul was g refreshed, and was eased: for the euill spirit departed from him.

g God would ỹ Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident, for his cruell hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethē. 34 The strength and boldnes of Dauid. 47 The Lorde saueth not by swoyne nor speare. 50 Dauid killeth Goliath, & the Philistims flee.

NOw the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, [in the coast of Dammim.

] Or, in Ephesdammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put them selues in battel aray to meete the Philistims.

‖Or, of the oke.

3 And ỹ Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so a valley [was] betweene them.

4 ¶ Then came a man betweene thē a both out of the tētes of the Philistims, named Goliath of Gath: his height [was] sixe cubites and an hand breadth,

a Between the two campes.

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine [was] fiue thousand b shekels of brasse.

‖Or, coate of plate.

b That is, 156 lib. 4. ounces, after halfe an ounce the shekel: & 600. shekels weight amounteth to 18. lib. 3. quarters.

6 And he had ‖ bootes of brasse vpon his legges, and a shield of brasse vpon his shoulders.

‖Or, greaues.

7 And the shaft of his speare [was] like a weauers beame: and his speare head [weyed] sixe hundreth shekels of yrō: & one bearing a shield went before him.

8 And he stoode, & cryed against the hoste of Israel, and said vnto thē, why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with mee, and ‡kill me, then will we be your seruants: but if I ouercome him, & kill him, then shall ye be our seruants, and serue vs.

‡Ebr. smite me

10 Also the Philistim said, I defie the hoste of Israel this day: giue me a man, that we may fight ‖ together.

‖Or, hand to hand.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afrayed.

12 ¶ Nowe this Dauid [was] the *sonne of an Ephratite of Beth-lehem Judah, named Iishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

Chap. 16. 1.

‖Or, he was counted amōg them that bare office.

13 And the three eldest sonnes of Iishai wēt and followed Saul to the battell: and the names of his three sonnes that went to battel, [were] Eliab the eldest, and the next Abinadab, & the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

c To serue Saul, as chap. 16. vers. 19.

16 And the Philistim drewe neere in the morning, and euening, and cōtinued fourtie dayes.

17 And Iishai saide vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne, and these tenne cakes, and run to the hoste to thy brethren.

d Though Iishai ment one thing, yet gods prouidence directed Dauid to another end.

18 Also carie these ten freshe cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

e If they haue layd any thing to gage for their necessitie, redeeme it out.

19 (Then Saul and they, and all the men of Israel [were] in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Iishai had commanded him, and came within the compasse of the hoste: and the hoste wēt out in array, and shouted in the battel.

21 For Israel & the Philistims had put theselues in array, arnie against arnie.

22 And Dauid left the things, which he bare, vnder the handes of the keeper of the ‡ cariage, and ran into the hoste, and came, and asked his brethren ‡ how they did.

‡Eb. vessels.

‡Ebr. of peace.

23 And as he talked with them, beholde, the man [that was] betweene the two [armies,] came vp, (whose name [was] Goliath the Philistim of Gath) out of ỹ ‖ army of the Philistims, & spake f such wordes, and Dauid heard them.

‖Or, valleis.

f As are aboue rehearsed, vers. 8 and 9.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afrayed.

25 For euery man of Israel saide, Saw ye not this mā that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his *daughter, yea, and make his fathers houle g free in Israel.

Iosh. 15. 16.

g From cares, & payments.

26 ¶ Then Dauid spake to the men that stoode with him, & said, What shall be done to the mā that killeth this Philistim, and taketh away the h shame frō Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

h This dishonour that he doth to Israel.

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and saide, Why camest thou downe hither? & with whome hast thou left those fewe sheepe in the wildernesse? I know thy pryde & the malice of thine heart, that thou art come downe to see the battell.

i For his fathers sending was a iust occasion, & also he felt himselfe inwardly moued by Gods Spirit.

29 Then Dauid sayd, What haue I nowe done? Is there not a i cause?

30 And

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they ỹ heard ỹ words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid saide to Saul, Let no mās heart faile him, because of him: thy seruant wil go, & fight wt this Philistim.

33 And Saul said to Dauid, Thou art not k able to go against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a l lyon, and like wise a beare, and tooke a sheepe out of the flocke,

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him and smote him, & tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath rayled on the hoste of the liuing God.

37 ¶ Moreouer Dauid saide, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistim. Then Saul sayde vnto Dauid, m Goe, and the Lord be with thee.

m For by these exāples he saw that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his raiment, and ‖ began to goe: for he neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed. wherefore Dauid put them off him.

‖ Or, assayed.

40 Then tooke he his n staffe in his hande, & chose him fiue smooth stones out of a brooke, and put them in his shepheards bag or skrippe, and his sling was in his hande, and he drewe neere to the Philistim.

n To the intent that by these weake means, God might onely be knowen to be the autour of this victorie.

41 ¶ And the Philistim came & drew neere vnto Dauid, and the mā that bare the shield went before him.

42 Nowe when the Philistim looked about and sawe Dauid, hee disdeyned him: for he was but yong, ruddie, & of a comely face.

43 And ỹ Philistim said vnto Dauid, Am I a dog, that thou comnest to me with staues? And the Philistim o cursed Dauid by his gods.

o He sware by his gods, that he would destroy him.

44 And the Philistim said to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then saide Dauid to the Philistim, Thou cōmest to me wt a sworde, & with a speare, and with a shield, but I come to thee in the Name of the Lorde of hostes, the God of the host of Israel, whom thou hast rayled vpon.

46 This p day shall the Lorde close thee in mine hande, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that al the world may know that Israel hath a God,

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims,

47 And that all this assembly may knowe, that the Lorde saueth not with sword nor with speare (for the battell is the Lordes) and hee will giue you into our handes.

48 And when the Philistim arose to come and drawe neere vnto Dauid, Dauid q hasted and ran to fight against the Philistim.

q Being inured with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, & he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling & with a stone, & smote the Philistim, and slew him, when Dauid had no sworde in his hand.

* Ecclus.47.4. 1.mac.4.30.

51 Then Dauid ran, and stoode vpon the Philistim, and tooke his sworde and drew it out of his sheath, and slew him, and cut off his head therewith. So whē the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, & vnto the gates of Ekron: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ Or, Gai the citie.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

‖ Or, house at Beth-lehem.

55 ¶ Whē Saul sawe Dauid go forth against

against the Philistim, he sayde vnto Abner the captaine of his hoste, Abner, r whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I can not tell.

56 Thē the King said, Enquire thou whose sonne the yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, thē Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruāt Jshai the Bethlehemite.

r That is, of what familie & tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

CHAP. XVIII.

1 The amitie of Jonathan and Dauid. 8 Saul enuieth Dauid for the prayse that the women gaue him. 11 Saul would haue slayne Dauid. 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

1 AND when hee had made an end of speaking vnto Saul, the a soule of Jonathā was knit wt the soule of Dauid, & Jonathan loued him, as his own soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a couenant: for he loued him as his own soule.

4 And Jonathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe b wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, he prospered in al his doings.

6 ¶ And when they came againe, & Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Jsrael, singing and daunsing to meete King Saul, with timbrels, with [instruments of] ioy, and with rebecks.

c To wit, Goliath.

7 And the women ‡ sang by course in their play, and said, *Saul hath slaine his thousand, & Dauid his ten thousand.

‡ Eb. answered, playing. Chap. 21. 11. and 29. 5. ecclus. 47. 6, 7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, & he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and [what can hee haue] more saue the kingdome?

9 Whereforе Saul d had an eye on Dauid from that day forward.

d Because he bare him enuy and hatred.

10 ¶ And on the morowe, the euill spirite of God came vpon Saul, and hee e prophecied in the middes of the house: and Dauid played with his hande like as at other times, & there [was] a speare in Sauls hand.

e That is, spake as a man beside himselfe: for to the people abused this woyde, when they could not vnderstand.

11 And Saul tooke the speare, and said, I will smite Dauid [through] to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afrayed of Dauid, because the Lord was with him, & was departed from Saul.

13 Therefore Saul put him frō him, and made him a captaine ouer a thousand, & he went f out & in before the people.

f Meaning, he was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his waies: for the Lord was wt him.

15 Wherfore when Saul sawe that he was very wise, he was afrayed of him.

16 For all Jsrael & Judah loued Dauid, because he went out & in before thē.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & g fight the Lords battels: for Saul thought, Mine hande shall not be vpon him, but the hande of the Philistims shalbe vpon him.

g Fight against the that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, [or] the famille of my father in Jsrael, that I should be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuē to Dauid, h she was giuē vnto Adriel a Meholathite to wife.

h By whom he had fiue sonnes which Dauid put to death at the request of the Gibeonites, 2. Sam. 21, 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, & the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a i snare to him, and that the hād of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the [one] of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauor he sought his destruction.

22 And Saul cōmanded his seruāts, Speake with Dauid secretly, and saye, Behold, the king hath a fauour to thee, and all his seruants loue thee: be nowe therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid sayde, k Seemeth it to you a light thing to be a kings sonne in lawe, seeing that I am a poore man and of small reputation?

k Meaning, that he was not able to endowe his wife with riches.

24 And thē Sauls seruants brought him woorde agayne, saying, Such wordes

wordes spake Dauid.

25 And Saul sayde, This wife shall ye say to Dauid, The king desireth no dowrie, but an hundreth foreskinnes of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the [l] Kings sonne in lawe: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and [m] they gaue them wholy to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lorde [was] with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more [n] afraide of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth [o] Dauid behaued him selfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Jonathan his sonne, and to all his seruants, that they shoulde [a] kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slaye thee: nowe therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret [place,] and hide thy selfe.

3 And I will goe out, and stande by my father in the fielde where thou [b] art, and will commune with my father of thee, and I will see what [he saith,] and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and sayde vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For he [‡] did [*] put his life in daunger, and slewe the Philistim, and the Lorde wrought a great saluation for all Israel: thou sawest it, & thou reioycedst: wherefore thē wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul [c] sware, As the Lord liueth, he shall not dye.

7 So Jonathan called Dauid, & Jonathan shewed him all those wordes, and Jonathan brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, & Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lorde was vpon Saul, as hee sate in his house hauing his speare in his hande, and Dauid [d] played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watche him, & to slay him in the morning: and Michal Dauids wife tolde it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal [e] let Dauid downe through a windowe: and he went, and fled, and escaped.

13 Then Michal tooke an image, and layed it in the bed, and put a pillowe of [f] fethers vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the [g] bed, that I may slay him.

16 And when the messengers were come in, beholde, an image [was] in the bed, with a pillowe of goats [heare] vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked mee so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, He saide vnto me, Let me go, or elle I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: & he and Samuel went & dwelt in [g] Naioth.

19 But one tolde Saul, saying, Behold, Dauid [is] at Naioth in Ramah.

20 And Saul sent messengers to take

l Because he thought him selfe able to cōpasse the kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul sought Dauides life secretly, but now his hypocrisie bursteth forth to open cruelte.

b That I may giue thee warning what to doe.

‡ Ebr. he put his soule in his hand. Judg. 12:3. chap. 28:21. psal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He plaied on his harpe to mitigate the rage of the euil spirit, as chap. 16, 23.

e This God moued both the daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regarde othe nor friendship, God nor man.

g Naioth was a schole where the worde of God was studied, neere to Ramah.

Dauid: and when they sawe a companie of Prophets prophecying, and Samuel standing [h] as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also [i] prophecied.

21 And when it was tolde Saul, hee sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he himself to Ramah, and came to a great well that is in Sechu, and he asked, and sayde, where are Samuel and Dauid? and one saide, Behold, [they be] at Naioth in Ramah.

23 And he [k] went thither, [euen] to Naioth in Ramah, & the Spirit of God came vpon him also, & he went prophecying vntil he came to Naioth in Ramah.

24 And he [l] stript off his clothes, and he prophecied also before Samuel, and fell [m] downe naked all that day and all that night: therefore they say, *Is Saul also among the Prophets?

CHAP. XX.

2 Jonathan comforteth Dauid, 3 They renue their league, 33 Saul would haue killed Jonathan. 38 Jonathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid [a] fled from Naioth in Ramah, & came and said before Jonathan, what haue I done? what [is] mine iniquitie? & what sinne haue I committed before thy father, that he seeketh my life?

2 And he saide vnto him, God forbid, thou shalt not dye: beholde, my father will doe nothing great nor small, but he will [‡] shewe it me: and why should he my father hide this thing from me? he will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a [b] steppe betweene me and death.

4 Then saide Jonathan vnto Dauid, whatsoeuer thy soule [‡] requireth, that I will doe vnto thee.

5 And Dauid sayde vnto Jonathan, Behold, to morowe is the [c] first day of the moneth, and I should sit with the King at meate: but let me goe, that I may hide my selfe in the fieldes vnto the thirde [day] at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his owne citie: for there is a [d] yeerely sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angrie, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: * for thou hast ioyned thy seruant into a couenãt of the Lord with thee, and if there bee in me iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knewe that wickednesse were [e] concluded of my father to come vpon thee, would not I tell it thee?

10 Then sayde Dauid to Jonathan, who [f] shall tell me? how [shall I know], if thy father answere thee cruelly?

11 And Jonathan sayde to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Jonathan sayde to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morowe at this time, [or] within this three dayes, and if it be well with Dauid, and I then sende not vnto thee, and shewe it thee,

13 The Lord [g] do so and much more vnto Jonathan: but if my father haue minde to do thee euill, I will shew thee also, & sende thee away, that thou mayest goe in peace: and the Lord bee with thee as he hath bene with my father.

14 Likewise [I require] not whiles I liue: [for I dout not] but thou wilt shewe me the mercy of the Lord, [h] that I dye not.

15 But [I require] that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bond with the house of Dauid, [saying,] Let the Lord requite it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule)

18 Then saide Jonathan to him, To morowe is the first day of the moneth: and thou shalt be ‖ looked for, for thy place shall be emptie.

19 Therefore thou shalt hide thy selfe three dayes, [then] thou shalt go downe quickly & come to the place where thou diddest hide thy selfe, when this matter was in hande, and shalt remayne by the stone [‡] Ezel.

20 And

h Being their chiefe instructer.

i Chaged their minnes and praised God.

k With a mind to persecute them.

l His kingly apparell.

m He humbled himselfe as other did. Chap. 10. 11.

a For Saul was stayed, & prophecied a day & a night by Gods prouidence, that Dauid might haue time to escape.

‡ Ebr. reueile it in mine eare.

b I am in great danger of death.

‡ Ebr. sayeth.

c At what time there should be a solemne sacrifice, Nom. 28. 11. to the which they adued peace offrings and feastes.

d Read Chap. 1. 21.

* Chap. 18. 3. and 23. 18.

e That he were fully determined.

f If thy father do saiour me.

g The Lorde punish me most grieuously.

h I know that if thou werest now preferred to the kingdom, thou wouldest not destroy me, but shewe thy selfe friendly to my posteritie.

‖ Or, mentioned.

‡ Ebr. of the way, because it serued as a signe to shewe the way to the that passed by.

20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I will sende a boy, [saying,] Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, ‡come thou: for it is [i] well with thee and no hurt, [as] the Lord liueth.

‡Ebr. peace.

22 But if I say thus vnto ỹ boy, Behold, ỹ arrowes are beyond thee, go thy way: for the [i] Lord hath sent thee away.

i The Lord is the author of thy departure.

23 As touching the thing which thou and I haue spoken of, behold, the Lord [be] betweene thee and me for euer.

24 ¶ So Dauid hid him selfe in the fielde: and when the first day of the moneth came, the King sate to eate meate.

25 And ỹ king sate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul saide nothing that day: for he thought, Some thing hath befallen him, though he were [k] cleane, [or els] because he was not purified.

k Yet he might haue some businesse to let him.

27 But on the morowe which was the seconde day of the moneth, Dauids place was emptie againe: and Saul laid vnto Ionathan his sonne, Wherefore commeth not ỹ sonne of [l] Iesai to meat, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of mee, [that hee might go] to Beth-lehem.

29 For he saide, Let mee goe, I pray thee: for our familie [offreth] [m] a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my [n] brethren: this is the cause that he commeth not vnto the Kings table.

m That is, a peace offring.

n Meaning, al his kinsefolke.

30 Then was Saul angry with Ionathan, and said vnto him, Thou [o] sonne of the wicked rebellious woman, do not I know, that thou hast chosen ỹ sonne of Iesai to thy confusion and to the confusion [and] shame of thy mother?

o Thou art euer contrarie vnto me as thy mother is.

31 For as long as the sonne of Iesai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore nowe sende and fet him vnto me, for he ‡shall surely dye.

‡Ebr. sonne of death.

32 And Ionathan answered vnto Saul his father, ‡ and said vnto him, Wherefore shall he [p] die? what hath he done?

p For it were to great tyrannie to put one to death & not to shewe the cause why.

33 And Saul cast a speare at him to hit him, whereby Ionathan knewe, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and dyd eate no meate the second day of the moneth: for he was sory for Dauid, [and] because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde, [q] at the time appoynted with Dauid, and a litle boy with him.

q For this was the third day, as it was agreed vpon, verl. 5.

36 And he saide vnto his boy, Runne nowe, seeke ỹ arrowes which I shoote, and as the boy ranne, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shot, Ionathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after ỹ boy, [r] Make speede, haste [and] stand not stil: and Ionathans boy gathered vp the arrowes, and came to his master.

r By these wordes he admonished Dauid what he ought to do.

39 But the boy knewe nothing: onely Ionathan ‡ Dauid knew the matter.

40 Then Ionathan gaue his [s] bowe and arrowes vnto ỹ boy that was with him, and sayd vnto him, Goe, cary them into the citie.

‡Ebr. instruments.

41 ¶ Assone as ỹ boy was gone, Dauid arose out of a place ỹ was towarde the [t] South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

t It seemeth ỹ he had shot on the North side of the stone, lest the boy should haue espied Dauid.

42 Therefore Ionathan said to Dauid, Goe in peace: that which wee haue [u] sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, [let it stand] for euer.

u Which of the he calleth in ỹ eight verse the couenant of the Lord.

43 And he arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest, 6 He getteth of him the shewe bread to satisfie his hunger. 7 Doeg Sauls seruāt was present. 10 Dauid fleeth to King Achish, 13 And there faineth himselfe madde.

THen came Dauid to [a] Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and sayde vnto him, Why art thou alone, and no man with thee?

a Where the Arke thē was, to aske counsel of the Lord.

2 And Dauid saide to Ahimelech the Priest, The [b] king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue cōmanded thee:

b These infirmities that we see in the saints of God, teach vs that none hath his iustice in himselfe, but receiueth it of gods mercy.

and I haue appointed my seruantes to such [and] such places.

3 Nowe therefore if thou hast ought vnder thine hande, giue me fiue [takes of] bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but here is *halowed bread, if the yong men haue kept themselues, at least from [c] women.

Exod. 25.30. leuit. 24.5. matt. 12.3,4.

c If they haue not companied with their wiues.

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: & the [d] vessels of the yong men were holy, though the way were prophane, and how much more then shal [euery one] [e] be sanctified this day in the vessell?

d That is, their bodies.

e Salbe more careful to keep his vessell holy, when he shall haue eaten of this holy foode?

6 So the Priest gaue him halowed [bread:] for there was no bread there, saue the shew bread that was taken from before the Lord, to put hote bread there the day that it was taken away.

7 (And there was the same day one of the seruantes of Saul [f] abiding before the Lorde, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen)

f Tarying to worship before the Arke. ‖ Or, master of them that kept Sauls cattell.

8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hande a speare or a sworde? for I haue neyther brought my sworde nor mine harneste with me, because the kings busines required haste.

9 And the Priest said, The sworde of Goliath [g] Philistim, whome thou slewest in the *valley of Elah, beholde, it is wrapt in a cloth behinde the [s] Ephod: if thou wilt take [g] to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

Chap. 17.2. g Behinde that place, where the hie Priests garment lay.

10 And Dauid arose & fled the same day from the [h] presence of Saul, & went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruantes of Achish sayde vnto him, Is not this Dauid the *king of the land? did they not sing vnto him in daunces, saying, *Saul hath slaine his thousand, and Dauid his ten thousandes?

Chap. 17.9.

Chap. 18.7. & 29.5. eccles. 47.6.

12 And Dauid [i] considered these wordes, and was sore afraide of Achish the king of Gath.

i Ebr. put these wordes in his heart.

13 And he changed his behauiour before them, and fained him selfe mad in their hands, and [i] scrabled on the doores of the gate, and let his spettel fall downe vpon his beard.

i By making markes and toies.

14 The said Achish vnto his seruats, Loe, yee see the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellow to play [g] my man in my presence? [k] shall he come into mine house?

k Is he meete to be in a kings house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

DAuid therfore departed thence, and saued him selfe in [g] caue [a] of Adullam: & when his brethren & all his fathers house heard it, they went down thither to him.

a Which was in the tribe of Iudah and neere to Bethlehem.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and all those [g] were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundreth men.

‖ Or, captaine.

3 (And Dauid went thence to Mizpeh in [b] Moab, and said vnto the king of Moab, I pray thee, let my father & my mother come [and abide] with you, till I know we what God will doe for me.

b For there was another so called, in Iudah.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in [d] the hold.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

5 And the Prophet Gad sayde vnto Dauid, Abide not in the holde, [but] depart and goe into the lande of Iudah. Then Dauid departed and came into the forest of Hareth.

6 (And Saul hearde that Dauid was [e] discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hande, and all his seruants stoode about him.

c That a great hurte went on him.

7 And Saul said vnto his seruants [g] stood about him, Heare nowe, ye sonnes [f] of Jemini, Will [g] sonne of Jshai giue euery one of you fieldes & vineyardes: will hee make you all captaines ouer thousands, and captaines ouer hundreths:

f Ye that are of my tribe and linage.

8 That all ye haue conspired against me, & there is none that telleth mee that my sonne hath made a couenant with the sonne of Jshai: and there is none of you that is sory for me, or sheweth mee, that my [g] sonne hath stirred vp my seruant to lie in waite against mee, as [appeareth] this day.

g Hereby he woulde perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 (Then answered Doeg the Edomite (Who was appointed ouer the seruantes of Saul) and sayde, I sawe the sonne of Jshai when he came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Lord for him & gaue him vitailes, & he gaue him also the sword of Goliath the Philistim.

11 Then the King ſent to call Ahimelech the Prieſt the ſonne of Ahitub, and all his fathers houſe, [to wit,] [h] the Prieſts that were in Nob: and they came all to the King.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſayde vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt geuen him bitaile, and a ſword, and haſt aſked counſel of God for him, that he ſhould riſe againſt me, and lie in wayte as appeareth this day?

14 ¶ And Ahimelech anſwered the King, and ſayde, Who is ſo faithfull among al thy ſeruants as Dauid, [being] alſo the Kings ſonne in lawe, and goeth at thy commaundement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſell of God for him? be it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruãt knew nothing of all this, leſſe nor more.

16 Then the King ſaide, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the King ſayde vnto the ‖ ſergeants that ſtoode about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hande alſo is with Dauid, and becauſe they knew when he fled, & ſhewed it not to me. But [y] ſeruants of the King [k] would not moue their hands to fall vpon the Prieſts of the Lord.

18 Then the King ſayde to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ran vpon the Prieſts, and ſlewe that ſame day foureſcore and fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote he with the edge of [y] ſword, both man and woman, both child & ſuckling, both oxe and aſſe, and ſheepe with the edge of the ſworde.

20 But one of [y] ſonnes of Ahimelech the ſonne of Ahitub (whoſe name [was] Abiathar) eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite [was] there, that he would tell Saul. I am the cauſe [of the death] of al the perſons of thy fathers houſe.

23 Abide thou with mee, [and] feare not: for ‖ hee that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegarde.

CHAP. XXIII.

5 Dauid ſaueth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, & remaineth in the wilderneſs of Ziph. 16 Jonathan cõforteth Dauid. 28 Sauls enterpriſe is broken in purſuing Dauid.

THen they told Dauid, ſaying, Behold, the Philiſtims fight [a] againſt Keilah, and ſpoyle the barnes.

2 Therefore Dauid aſked counſell of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims? And [y] Lord anſwered Dauid, Goe and ſmite the Philiſtims, & ſaue Keilah.

3 And Dauids men ſaide vnto him, See, we be afrayd here in [b] Judah, how much more if wee come to Keilah againſt the hoſte of the Philiſtims?

4 Then Dauid aſked counſell of the Lord againe. And the Lorde anſwered him, and ſaid, Ariſe, goe downe to Keilah: for I will deliuer the Philiſtims into thine hand.

5 ¶ So Dauid and his men went to Keilah, & fought with the Philiſtims, & brought away their cattell, and ſmote them with a great ſlaughter: thus Dauid ſaued the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod [with him])

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul ſaid, God hath deliuered him into mine hãd: for he is ſhut in, ſeeing hee is come into a citie that hath gates and barres.

8 Then Saul called al the people together to warre, for to go downe to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined miſchiefe againſt him, ſaid to Abiathar the Prieſt, [d] Bring the Ephod.

10 Then ſaid Dauid, O Lorde God of Iſrael, thy ſeruant hath heard, that Saul is about to come to Keilah to deſtroy the citie for my ſake.

11 Will the lordes of Keilah deliuer me vp into his hande? and will Saul come downe, as thy ſeruant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſeruant. And the Lorde ſaid, He will come downe.

12 Then ſaid Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hande of

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to punish.

i Haue I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

‖ Or, footmen.

k For they knew that they ought not to obey the wicked commandement of the king in ſhaping the innocents.

l This was Gods prouidence, who according to his promes preſerued ſome of the houſe of Eli, chap. 2. 33.

a Which was a citie in [y] tribe of Judah, Ioſh. 15. 44.

b That is, in the middes of Judah, much more when we come to the borders againſt our enemies.

* Chap. 22. 20.

c By Gods prouidence the Ephod was preſerued and kept with Dauid the true king.

‡ Ebr. in his hand.

d To conſult with the Lord by Vrim and Thummim.

‖ Or, gouernors

Saul? And the Lorde saide, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were abut sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

‖ Or, to & fro, as hauing no certaine place to go to.

14 And Dauid abode in the wildernes in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God ᵉ deliuered him not into his hand.

‖ Or, strong places.

ᵉ No power nor policie can preuail against Gods child: but when he appointeth the time.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid [was] in ᵗʰ wildernes of Ziph in ᵗʰ wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

†Ebr. his hand.

17 And said vnto him, Feare not: for the hande of Saul my father shall not find thee, and thou shalt be ᶠ King ouer Israel, and I shall be next vnto thee: ᵍ also Saul my father knoweth it.

ᶠ Jonathan assureth Dauid, that God will accomplish his promes, ᵍ that his father striueth against his owne conscience.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Jeshimon?

‖ Or, of the wildernes.

20 Now therefore O king, come down according to all that thine heart can desire, and our part ‖ shalbe] to deliuer him into the kings hands.

21 Then Saul said, ʰ Be ye blessed of the Lord: for ye haue had cõpassion on me.

ʰ The Lord recompence this friendship.

22 Go, I pray you, and prepare yet better: know and see his place where he ‡ haunteth, [?] who hath seene him there: for it is said to me, He is subtile, ? craftie.

‡ Eb. where his foote hath bene.

23 See therefore, and know all the secret places where he hideth himself, and come ye againe to me with the certaintie, and I will go with you: and if he be in ⁱ ᵗʰ land, I will search him out through out all the thousands of Judah.

ⁱ In your countrey of Ziph, which is in Judah.

24 Then they arose ? went to Ziph before Saul, but Dauid and his men [were] in the wildernes of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also ? his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of ʲ Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.

ʲ Which was also in ᵗʰ tribe of Judah, Iosh. 15. 55.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a ᵏ messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

ᵏ Thus the Lorde can pull back the bridle of the tyrants, and deliuer his out of the Lyons mouth.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, ˡ Sela-hammahlekoth.

ˡ That is, the stone of diuision, because there, they deuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in ᵃ holdes at En-gedi. 2 When Saul was returned from ᵗʰ Philistims, they told him, saying, Behold, Dauid [is] in the wildernes of ᵇ En-gedi.

ᵃ That is, in strong places, which were defensed by nature.

ᵇ A citie of Iudah, Iosh. 15. 62.

3 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes [among] the wilde goates.

4 And he came to the sheepecoates by the way where there was a caue, ? Saul went in † to doe his easement: and Dauid and his men sate in the ‡ inward partes of the caue.

† Ebr. to couer his feete.

‡ Ebr. in the sides.

5 And the men of Dauid saide vnto him, See, the day is ᶜ come, whereof the Lorde saide vnto thee, Behold, I will deliuer thine enemie into thine hande, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

ᶜ Here we see how ready we are to hasten gods promes, if the occasion serue neuer so little.

6 And afterward Dauid ᵈ was touched in his heart, because he had cut off the lappe which was on Sauls [garment.

ᵈ For seeing it was his own priuate cause, he repented ᵗʰ he had touched his enemie.

7 And he saide vnto his men, The Lorde keepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterwarde, and went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

c Contrary to the false report of them that sayde, Dauid was Sauls enemie, he proueth him selfe to be his friend.

10 And Dauid said to Saul, c Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seeketh euill against thee?

11 Beholde, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and sayde, I will not lay mine hande on my master: for he is the Lords anointed.

12 Moreouer my father, beholde: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Understande and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, & the Lord auenge me of thee, and let not mine hand be vpon thee.

‖Or, the prouerbe of an ancient man.

14. According as ‖old prouerbe saith, wickednesse proceedeth frō the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whome doest thou pursue? after a dead dog, [and] after a flea?

16 The Lord therefore be iudge, and iudge betwene thee and me, and see, and pleade my cause, and ‡deliuer me out of thine hand.

‡Ebr. iudge.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, f Is this thy voyce, my sonne, Dauid? and Saul lift vp his voyce, and wept,

f Though he was a most cruel enemie to Dauid, yet by his great gentleness his conscience compelled him to pelde.

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lorde had closed me in thine hands, thou killedst me not.

20 For who shal find his enemie, and let him depart ‡ free? Wherefore ✠ Lord render thee good for that thou hast done vnto me this day.

‡Ebr. a good way.

g Though this tyrane saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

21 For nowe behold, I ‖know that thou shalt bee King, and that the kingdome of Israel shall bee stablished in thine hande.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid & his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel dyed, and all Israel assembled, & mourned for him, and buryed him in his a owne house at Ramah. And Dauid arose and went downe to ✠ wildernesse of Paran.

Chap.28.3. ecclus.46. 13, 20.

a That is, among his own kinred.

2 Now in b Maon [was] a man, who had his possession in Carmel, & the man was exceeding mighty & had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

3 The name also of the man [was] Nabal, and the name of his wife Abigail, and she was a woman of singular wisedome, and beautiful, but the man [was] churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did shere his sheepe.

5 Therefore Dauid sent ten yong mē, and Dauid said vnto the yong men, Goe vp to Carmel, & goe to Nabal, and aske him in my name ‡ howe he doeth.

‡Ebr. of peace.

6 And thus shal ye say c for salutatiō, Both thou, & thine house, and all ✠ thou hast, be in peace, wealth and prosperitie.

c Some reade, so maiest thou liue in prosperitie the next yeere, both thou, &c.

7 Beholde, I haue heard, that thou hast sherers: now thy shepheards were with vs, and we did them no hurt, neyther did they misse any thing all the while they were in Carmel.

‡Ebr. for life.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer d commeth to thine hande vnto thy seruants, & to thy sonne Dauid.

d Whatsoeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal al those words in the name of Dauid, & beide their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the e sonne of Isai? there bee manie seruants nowe a dayes, that breake away euery man frō his master.

e Thus the couetous wretches, in stead of relieuing ✠ necessitie of Gods children, vse to reuile their persons and condemne their cause.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sherers, and giue it vnto men, whome I knowe not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his mē, Gird euery man his sword [about him.] And they girded euery mā his sword: Dauid also girded his sworde. And about foure

hundreth mẽ went vp after Dauid, and two hundreth abode by the ‡ cariage.

14 Nowe one of the seruantes tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he ‡ railed on them.

15 Notwithstãding the men were very good vnto vs, and we had no displeasure, neyther missed wee any thing as long as we were conuersant with them, when we were in the fieldes.

16 They were as a wall vnto vs both by nyght & by day, al the while we were with them keeping sheepe.

17 Now therefore take heede, and see what thou shalt do: for euill will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man can not speake to him.

18 ¶ Then Abigail made haste, and tooke two hundreth ‡ cakes, and two bottels of wine, and fiue sheepe readie dressed, and fiue measures of parched corne, & an hundreth ‖ frailes of rasins, and two hundreth of figges, and laded them on asses.

19 Then she saide vnto her seruants, Goe ye before me: beholde, I will come after you: yet she told g not her husband Nabal.

20 And as shee rode on her asse, shee came down by a secret place of the mountayne, and beholde, Dauid and his men came downe against her, and shee met them.

21 And Dauid said, In deede I haue kept all in vaine that this fellowe had in the wildernes, so that nothing was missed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of al that he hath, by the dawning of the day, [any] that h pisseth against the wall.

23 And when Abigail sawe Dauid, she hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh, my lord, I [haue committed] the iniquitie, and I pray thee, let thine handmaid speake ‡ to thee, & heare thou the wordes of thine handmaide.

25 Let not my lorde, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ‖ Nabal [is] his name, and folie [is] with him: but I thine handmayde sawe not the yong men of my lorde whome thou sentest.

26 Nowe therefore my lorde, as the Lord liueth, and as thy soule liueth (the Lorde, [I say,] that hath withholden thee from comming to [shed] blood, and that i thine hãd [should not] saue thee) so nowe thine enemies shall be as Nabal, and they that intend to do my lorde euil.

27 And nowe, this ‖ blessing which thine hand maid hath brought vnto my lorde, let it be giuen vnto the yong men, that ‡ followe my lorde.

28 I pray thee, forgiue the trespas of thine handmaid: for the Lord wil make my lorde a k sure house, because my lorde fighteth the battels of the Lord, & none euil hath bene found in thee ‖ in al thy life.

29 Yet l a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shalbe bound in the m budel of life with the Lorde thy God: and the soule of thine enemies shall [God] cast out, as out of the middle of a sling.

30 And when the Lorde shall haue done to my lorde all the good that hee hath promised thee, and shal haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causeles, nor that my lorde hath n [not] preserued him selfe: and when the Lorde shall haue dealt well with my lorde, remember thine handmayde.

32 Then Dauid said to Abigail, Blessed be the Lorde God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to [shedde] blood, o and that mine hand hath [not] saued me.

34 For in deede, as the Lord God of Israel liueth, p who hath kept me backe from hurting thee, except thou haddest hasted and met me, surely there had not bene left vnto Nabal by the dawning of the day, [any that pisseth against ꝑ wal.

35 Then Dauid receiued of her hand that which she had brought him, & saide to her, Go vp in peace to thine house: behold, I haue heard thy voyce, and haue ‡ granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a king, & Nabals heart was merie within him, for he was very drunke: wherfore she told him q nothing, neither lesse nor more, vntil the morning arose.

‡Ebr. reseall.

‡Ebr. drouen them away.

f When we kept our sheepe in the wildernes of Paran.

‡Ebr. is accomplished.

‡Ebr. bread.

‖Or, clusters.

g Because she knewe his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both smal and great.

‡Ebr. in thine eares.

‖Or, foole.

i That is, that thou shouldest not be reuenged of thine enemie.

‖Or, present.

‡Ebr. walke at the feete.

k Confirme his kingdome to his posterite.

‡Ebr. from thy dayes.

l To wit, Saul.

m God shall preserue thee long in his seruice and destroy thine enemies.

n That he hath not auenged him selfe, which things would haue tormented his conscience.

o Reade Deut. 26.

p He attributeth it to the Lords mercie, and not to him selfe that he was staied.

‡Ebr. receiued thy face.

q For he had no reason, either to consider, or to giue thankes for this great benefite of deliuerance.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart dyed within him, & he was like [r] a stone.

r For feare of the great danger.

38 And about tenne dayes after, the Lorde smote Nabal, that he dyed.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lorde that hath ‖ iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruant from euil: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to [s] take her to his wife.

‖ Or, reuenged.

s For he had experience of her great godlinesse, wisedome and humilitie.

40 And when the seruãts of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, & bowed her selfe on her face to the earth, & said, Behold, let thine handmaid be a seruãt to wash the feete of the seruants of my lorde.

42 And Abigail hasted, and arose, & [t] rode vpon an asse, & her fiue maydes [t] followed her, and she went after the messengers of Dauid, and was his wife.

t Ebr. went at her feete.

43 Dauid also tooke Ahinoam of *Iizreel, and they were both his wiues.

Iosh. 15.56. 2.Sam. 3.2, 25.

44 Now Saul had giuen *Michal his daughter Dauids wife, to Phalti [u] sonne of Laish, which was of [x] Gallim.

u Which was a place bordering on the countrey of the Moabites.

x Gallim.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, & a pot of water that stoode at his head. 21 Saul confesseth his sinne.

1 AGaine the Ziphims came vnto Saul to Gibeah, saying, *Doeth not Dauid hide him selfe ‖ in the hil of Hachilah before ‖ Jeshimon?

Chap. 23.19.

‖ Or, in Gibeah.

‖ Or, the wildernes.

2 Then Saul arose, & went downe to [a] the wildernes of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernes, and he sawe that Saul came after him into the wildernesse.

4 (For Dauid had sent out spyes, and vnderstoode, that Saul was come ‖ in very deede)

‖ Or, to a certaine place.

5 Then Dauid arose, and came to the place where Saul had pitched, and [when] Dauid beheld the place where Saul lay, and *Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the forte, and the people pitched round about him)

Chap. 14.50. and 17.55.

6 Then spake Dauid, and saide to Ahimeleth the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Joab, saying, Who will goe downe with mee to Saul to the hoste? Then Abishai sayd, I will goe downe with thee.

b Who was a stranger and not an Israelite.

c Who afterwarde was Dauids chiefe captaine.

7 So Dauid & Abishai came downe to the people by night: & beholde, Saul lay sleeping within the forte, and his speare did sticke in the grounde at his ‖ head: and Abner and the people laye rounde about him.

‖ Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hãde this day: now therefore, I pray thee, let me smite him once with a speare to the earth, & I will not smite him [d] againe.

d Meaning, he would make him sure at one stroke.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hande [e] on the Lords anoynted, and be guiltlesse?

e To wit, in his owne priuate cause: for Iehu slewe two kings at Gods appointment. 1.King. 9.24.

10 Moreouer Dauid said, As [f] the Lorde liueth, either the Lorde shall smite him, or his day shall come to dye, or he shall descende into battell, and perish.

f The Lorde keepe me from laying mine hande vpon the Lordes anoynted: but, I pray thee, take nowe the speare that is at his head, and [g] the potte of water, and let vs go hence.

11 The Lorde keepe me from laying mine hande vpon the Lordes anoynted: but, I pray thee, take nowe the speare that is at his head, and ŷ potte of water, and let vs go hence.

12 So Dauid tooke the speare & the pot of water from Sauls head, & they gate them away, and no man sawe it, nor marked it, neither did any awake, but they were all a sleepe: for [h] the Lorde had sent a dead sleepe vpon them.

h Ebr. the heauie sleepe of the Lorde was fallen vpon them.

13 Then Dauid went into the other side, & stoode on the top of an hil a farre off, a great space being betweene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, [i] Hearest thou not Abner? Then Abner answered, and saide, Who art thou that cryest to the King?

i Ebr. answerest.

15 ¶ And Dauid said to Abner, Art not thou a [k] man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King? for there came one of the folke in to destroye the King thy lorde?

k Esteemed most valiant, and meete to saue the King?

16 This is not well done of thee: as the Lorde liueth, ye are [l] worthy to die, because yee haue not kept your master the Lordes Anointed: and nowe see where the Kings speare is, and the pot of water that was at his head.

l Ebr. sonnes of death.

17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, my sonne Dauid? And Dauid said, It is my voice, my lord, O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrarie to his vowes.

18 And

18 And hee sayde, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore, I beseeth thee, let my lord the King heare the words of his seruant. If the Lorde haue stirred thee vp against me, [h] let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lorde, saying, Goe, serue other [i] gods.

20 Nowe therefore let not my blood fal to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partrich in the mountaines.

21 Then sayd Saul, I haue sinned: come again, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lorde reward euery man according to his [l] righteousnes and faithfulnesse: for the Lorde had deliuered thee into [mine] handes this day, but I would not lay mine hande vpon the Lordes anoynted.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eies of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

k Because thou sauedst my life this day.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14.3. and 130.3.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid sayde in his heart, I shall nowe [a] perish one day by the hand of Saul: is it not better for me that I flee my selfe in the lande of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and [so] escape out of his hande?

2 Dauid therefore arose, and he, and the fiue hundreth men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid [b] dwelt with Achish at Gath, he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayde vnto Achish, If I haue now founde grace in thine eyes, [c] let them giue me a place in some [other] citie of the countrey, that I may dwell there: for why shoulde thy seruaunt dwell in the [head] citie of the kingdome with thee?

6 Then Achish gaue him Ziklag [d] the same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And [e] the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went by, and inuaded the [d] Geshurites, and the Girzites and the Amalekites: for they inhabited the lande from the beginning, [from the way, as thou goest to Shur, euen vnto the lande of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheep, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish sayde, [Where haue ye bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so [will be] his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, [He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

b This God by his prouidence chaungeth the enemies hearts, and maketh them to fauour his in their necessitie.

c Let thine officers appoint me a place.

d Eb. the number of the dayes,

d These were the wicked Canaanites, whome God had appointed to be destroied.

e Or, against whome.

e Which were a familie of the tribe of Iudah, 1. Chron. 2.9.

f Or, he doeth surely abhorre his people.

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish sayde to Dauid, [a] Bee sure, thou shalt go out with me to the battel, thou, and thy men.

2 And Dauid saide to Achish, Surely thou shalt know what thy seruaut can doe. And Achish sayd to Dauid, Surely

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him.

I will make thee keeper of mine head for euer.

Chap.25.1.

3 (*Samuel was then dead, and all Israel had lamented him, and buryed him in Ramah his owne citie: & Saul had [b] put away the sorcerers, and the soothsayers out of the land)

b According to the commandement of God, Exod. 22,18, and deu. 18.10, 11.

4 Then the Philistims assembled them selues, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraide, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lorde and the Lord answered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

c Meaning, the hie Preest, Exod. 28.30.

7 ¶ Then said Saul vnto his seruāts, Seeke me a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants sayde to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed him selfe, and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee sayde, I pray thee, coniecture vnto mee by the familiar spirite, and bring me him vp whome I shall name vnto thee.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, howe hee hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lorde liueth, no ‖harme shal come to thee for this thing.

‖Or, punishment.

11 Then sayde the woman, Whome shall I bring vp vnto thee? And he answered, Bring me vp [e] Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and howe Satan hath no power ouer them.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, why hast thou deceiued me? for thou art Saul.

13 And the King sayde vnto her, Be not afraide: for what sawest thou? And the woman sayde vnto Saul, I sawe ‖gods ascending vp out of the earth.

‖Or, an excellent person.

14 Then he saide vnto her, what fashion is he of? And she answered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was [f] Samuel, & he inclined his face to the grounde, and bowed him selfe.

f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel sayde to Saul, why hast thou disquieted me, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from me, and answereth me no more, neither [*] by Prophets neyther by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

*Ebr. by the hand of Prophets.

16 Then sayde Samuel, wherefore then doest thou aske of me, seeing the Lord is gone frō thee, & is thine enemie?

17 Euen the Lorde hath done to him, as he spake [*] by mine ‖hande: for the Lorde will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

g That is, to Dauid. Chap. 15.28.

*Or, ministerie

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therfore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Israel with thee into the handes of the Philistims: [h] and to morowe shalt thou and thy sonnes be with me, & the Lorde shall giue the hoste of Israel into the handes of the Philistims.

h He shall be dead, Chap. 31.6.

20 Then Saul fell streight way all along on the earth, and was sore [i] afraid because of the wordes of Samuel, so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

i The wicked, when they feare Gods iudgements, tremble and despaire, but can not seeke for mercy by repentance.

21 Then the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto him, See, thine handmayde hath obeyed thy voyce, and I [k] haue put my soule in mine hande, and haue obeyed thy wordes which thou saydest vnto me.

k I haue ventured my life.

22 Now therfore, I pray thee, hearken thou also vnto the voyce of thine handmaide, and let me set a morsell of bread before thee, that thou mayest eate & get thee strength, and goe on thy iourney.

23 But he refused, and sayde, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneaded it, and baked of it [l] vnleauened bread.

l Because it required haste.

25 Then shee brought them before Saul, & before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP.

CHAP. XXIX.

4 The princes of the Philiſtims cauſe Dauid to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Iezreel.

‖ Or, in Ain.

2 And the ‖ princes of the Philiſtims went forth by [a] hundreths and thouſands, but Dauid and his men came behinde with Achiſh.

‖ Or, captaines.

a According to their bands or enſignes.

3 Then ſayde the princes of the Philiſtims, what [doe] theſe Ebrewes [here?] And Achiſh ſayde vnto the princes of the Philiſtims, Is not this Dauid the ſeruant of Saul the King of Iſrael, who hath beene with me theſe dayes, [b] or theſe yeeres, and I haue founde nothing in him, ſince he ‡ dwelt with me vnto this day?

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7. ‡ Ebr. fell, as Gen. 25. 18. 1. Chro. 12. 19

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſayd vnto him, *Send this fellowe backe, that he may goe againe to his place which thou haſt appointed him, and let him not goe downe with vs to battell, leſt that in the battell he be an aduerſarie to vs: for wherewith ſhoulde he obtaine the fauour of his maſter? ſhoulde it not be with the [c] heades of theſe men?

c Would not Saul receiue him to fauour, if he ſhould betray vs? Chap. 18. 7. and 21. 11.

5 Is not this Dauid, of whome they ſang in daunces, ſaying, *Saul ſlewe his thouſande, and Dauid his tenne thouſande?

6 ¶ Then Achiſh called Dauid, and ſayde vnto him, As the Lorde liueth, thou haſt bene vpright and good in my ſight, when thou [d] wenteſt out and in with me in the hoſte, neither haue I founde euill with thee, ſince thou cameſt to me vnto this day, but ‡ the princes do not fauour thee.

d That is, was conuerſant with me.

‡ Ebr. thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And Dauid ſayde vnto Achiſh, But what haue I done? and what haſt thou founde in thy ſeruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight againſt the enemies of my lorde the King?

e This diſſimulation can not be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then anſwered, and ſayde to Dauid, I know thou pleaſeſt me, as an Angell of God: but the princes of the Philiſtims haue ſayde, Let him not goe vp with vs to battell.

10 Wherefore nowe riſe vp earely in the morning with thy [f] maſters ſeruaunts that are come with thee: and when ye bee vp earely, as ſoone as yee haue light, depart.

f With them that ſled vnto thee from Saul.

11 So Dauid and his men roſe vp earely to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went vp to Iezreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken priſoners. 6 The people wouldе ſtone him. 8 He aſketh counſell of the Lorde, and purſuing his enemies recouereth the pray. 24 He deuideth it equally. 26 And ſendeth part to his friendes.

BUt when Dauid and his men were come to Ziklag [a] the thirde day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] ſmitten Ziklag, and burnt it with fire,

a After that he departed from Achiſh.

b That is, deſtroyed the citie.

2 And had taken the women that were therein, priſoners, both ſmall and great, [and] ſlewe not a man, but carried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their ſonnes, and their daughters were taken priſoners.

c For theſe onely remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Iezreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great ſorowe: for the people [d] entended to ſtone him, becauſe the hearts of all the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted him ſelfe in the Lorde his God.

d Thus we ſee, that in troubles and aduerſitie we doe not conſider Gods prouidence, but like raging beaſtes forget both our owne duetie and contemne Gods appointment ouer vs.

7 ¶ And Dauid ſaid to Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid aſked counſell at the Lorde, ſaying, Shall I followe after this companie? ſhall I ouertake them? And hee anſwered him, Followe: for thou ſhalt ſurely ouertake them, and [e] recouer all.

e Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to finde comfort.

9 ¶ So Dauid and the fiue hundreth men that were with him, went, and came to the riuer Beſor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being too wearie to goe ouer the riuer Beſor)

11 And

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread & he did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nightes.

13 ¶ And Dauid sayd vnto him, To whom belongest thou? and whence art thou? And he sayd, I am a yong man of Egypt, a seruant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the [coast] belonging to Judah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this companie? And he sayd, [g] Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, [h] eating and drinking, and daunsing, because of all the great praye that they had taken out of the land of the Philistims, and out of the land of Judah.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the nexte morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, [and] they drawe them before his cattell, and sayd, This is Dauids [k] praye.

21 ¶ And Dauid came to the two hundreth men that were so wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will we giue them none of the pray, that we haue recouered, saue to euery man his [l] wife and his children: therefore let them carie them away and depart.

23 Then said Dauid, Ye shal not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the compame that came against vs, into our hands.

24 For who will obey you in this matter? but as his part [is] that goeth downe to the battell, so [shall] his part [be,] that taryeth by the stuffe: they shall part alike.

25 [m] So from that day forwarde he made it a statute and a lawe in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the praye vnto the Elders of Judah and to his friends, saying, See [there is] a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Jattir,

28 And to them of Aroer, & to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, & to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, & to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had hanted.

f God by his prouidence both prouided for the necessity of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

g For, othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures confider not the iudgement of God, which is then at hand to smite them.

i Some read, and vnto the morowe of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, & Dauid from them bestoes the goods of Ziklag.

l Under these are comprehended the cattel & goods, which appertained to euery man.

m Some referre these wordes to Dauid, that he alledged an olde custome and lawe, as if it were written, It is both now and hath bene euer.

n Shewing him selfe mindfull of their benefites towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battel. 12 The men of Jabesh tooke downe his body, which was hanged on the wall.

NOw * the Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

* 1.Chro.10.1.

‖ Or, slaine.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchi-shua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen † hit him, and he was sore ‖ wounded of the archers.

† Ebr. found him.

‖ Or, afraid.

4 Then sayd Saul vnto his armour bearer, [a] Draw out thy sword, and thrust me through therewith, lest þ vncircumcised come and thrust me through and mock me: but his armour bearer would not, for he was sore afraide. Therefore Saul tooke a sword and fell vpon it.

a So we see that his cruel life hath a desperate ende, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Asteroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and [f] burnt them there,

13 And tooke their bones and [f] buried them vnder a tree at Iabesh, and [g] fasted seuen dayes.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.
d In token of victorie and triumph.
e Whom he had deliuered from their enemies, Chap. 11, 11.
Iere. 35. 5.
f 2. Sam. 2. 4.
g According to the custome of mourners.

The second booke of Samuel.

The Argvment.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth foorth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from [p] slaughter of the Amalekites, and had bin two dayes in Ziklag,

1. Sam. 30. 17.

2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

a Seeming to lament the ouerthowe of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he sayde vnto him, Out of the host of Israel I am escaped.

4 And Dauid sayd vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, Howe knowest thou that Saul & Ionathan his sonne be dead?

6 Then the yong man that told him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and ‖ horsemen followed hard after him.

b As I fled to the chase.
‖ Or, captaines.

7 And when he looked backe, he sawe me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

9 Then said he vnto me, I pray thee, [‡] come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

‡ Ebr. stand vpon.

10 So [‡] I came vpon him, & slew him, and because I was sure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and

d I am sorie because I am yet aliue.
‡ Ebr. I stoode vpon him.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Asteroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and [f] burnt them there,

13 And tooke their bones and [f] buried them vnder a tree at Iabesh, and [g] fasted seuen dayes.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.
d In token of victorie and triumph.
e Whom he had deliuered from their enemies, Chap. 11, 11.
Iere. 35. 5.
f 2. Sam. 2. 4.
g According to the custome of mourners.

The second booke of Samuel.

The Argvment.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth foorth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from [p] slaughter of the Amalekites, and had bin two dayes in Ziklag,

1. Sam. 30. 17.

2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

a Seeming to lament the ouerthowe of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he sayde vnto him, Out of the host of Israel I am escaped.

4 And Dauid sayd vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, Howe knowest thou that Saul & Ionathan his sonne be dead?

6 Then the yong man that told him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and ‖ horsemen followed hard after him.

b As I fled to the chase.
‖ Or, captaines.

7 And when he looked backe, he sawe me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

9 Then said he vnto me, I pray thee, [‡] come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

‡ Ebr. stand vpon.

10 So [‡] I came vpon him, & slew him, and because I was sure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and

d I am sorie because I am yet aliue.
‡ Ebr. I stoode vpon him.

and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, *and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were slaine with the sword.

13 [c] Afterwarde Dauid sayd vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid sayd vnto him, *How wast thou not afraide, to put forth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine own head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lordes Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iudah to [g] shoote, as it is written in the booke of *‖ Jasher)

19 O noble Israel, [h] he is slaine vpon thy hie places: howe are the mightie ouerthrowen?

20 *Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you [i] be neither dewe nor raine, nor [i] be there fieldes of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

22 The bow of Ionathan neuer turned back, neither did the sword of Saul returne emptie from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] deuided: they were swifter then egles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, & hanged ornaments of golde vpon your apparel.

35 Howe were the mightie slaine in the middes of the battel? O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

4 Dauid is anointed King in Hebron, 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battel of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this, Dauid [a] asked counsel of the Lord, saying, Shall I go vp into any of the cities of Iudah? And the Lord sayd vnto him, Go vp. And Dauid sayd, Whither shall I go? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither and his two wiues also, Ahinoam the Jzreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anointed Dauid King ouer the house of Iudah. And they tolde Dauid, saying, *that the men of Jabesh Gilead buryed Saul.

5 And Dauid sent messengers vnto the men of Jabesh Gilead, and sayd vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnes vnto your lord Saul, that you haue buried him.

6 Therefore nowe the Lorde shewe mercie and [d] trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore nowe let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Jsh-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, & ouer Jzreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Jsh-bosheth Sauls sonne was fourtie yeere olde when he beganne to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, [was] seuen yeere and sixe [g] moneths)

12 ¶ And

Chap. 3. 31. & 13. 31.

e After the lamentation he examined him againe.

Psal. 105. 15.

f Thou art iustly punished for thy faute.

g That they might be able to match their enemies the Philistims in that arte. Iosh. 10. 13.

‖ Or, righteous.

h Meaning, Saul. Mich. 1. 10.

i Let their fertile fieldes be baren, & bring forth no fruite to offer to the Lord.

k They dyed both together in Gilboa.

l As rich garments, and costly iewels.

m Either towarde their loue bands, or their children.

a By the meanes of the hie Priest, as 1. Sam. 23. 2. & 2. Sam. 5. 19.

b Which citie was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution.

1. Sam. 31. 13.

d According to his promes, which is to recompence the that are mercifull.

e So that you shall not want a captaine and a defender.

f Ouer the eleuen tribes.

g After this time was expired, he reigned ouer all the countrey 33. yeres, chap. 5. 5.

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out, and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayde to Ioab, Let the yong men nowe arise, and [h] play before vs. And Ioab said, Let them arise.

h Let vs see howe they can handle their weapons.

15 Then there arose and went ouer twelue of Beniamin by nomber, which perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, and thrust his sword in his fellowes side, so they fel down together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersary.

‖ Or, the fielde of strong men.

17 And the battel was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twentie were slaine.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Asahel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

‖ Or, spoyle.

22 And Abner sayd to Asahel, Depart from me: [l] wherefore should I smite thee to the grounde? howe then should I be able to holde vp my face to Ioab thy brother?

l Why doest thou prouoke me to kil thee?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the [m] fift [rib,] that the speare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stoode still.

m Some read, in those parts, whereas the liuely partes lye: as the heart, the lungs, the liuer, the mile, and the gall.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hil Ammah, that lieth before Giah, by the way of the wildernes of Gibeon.

25 And the children of Beniamin gathered them selues together after Abner, and were on an heape and stoode on the top of an hill.

26 Then Abner called to Ioab, and said, Shal the [n] sword deuoure for euer? knowest thou not, that it will be bitternes in the latter ende? howe long then shall it be, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab sayde, As God liueth, if thou haddest not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

o If thou hadst not prouoked them to battel, as verse. 14.

28 ¶ So Ioab blewe a trumpet, and all the people stoode still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Iorden, and past through all Bithron till they came ‖ to Mahanaim.

‖ Or, wildernes.

‖ Or, to the tents.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, & of Abners men, [so that] three [p] hundreth and three score men dyed.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and [when] they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul & Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

Here was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

a That is, without intermission induring two yeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite.

3 And his second [was] [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmai the King of Gesshur.

b Who is called also Daniel. 1. Chron. 3. 1.

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

c Within seuen yeres and sixe moneths.

6 ¶ Now while there was warre betweene the house of Saul & the house of Dauid,

Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, *daughter of Aiah. And [Ish-bosheth] said to Abner, wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a[d] dogs head, which against Iudah do shewe mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest me this day with a faute concerning this woman?

9 [e]So do God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I do to him,

10 To remoue the kingdom from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should [also] say, Make couenant with me, and beholde, mine hand [shalbe] with thee, to bring all Israel vnto thee.

13 Who laide, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for *an hundreth foreskinnes of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husbande *Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Go, [and] returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that hee might be your king.

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake [‡] to Beniamin, and afterwarde Abner went to speake with Dauid in Hebron, [concerning] all that Israel was content with, and the whole [g] house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner saide vnto Dauid, I will rise vp, and go gather all Israel vnto my lord the king, that they may make a couenant with thee, [and] that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And beholde, the seruants of Dauid & Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, [i] What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out frō Dauid, he sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And whē Abner was come againe to Hebron, *Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder [p] fift [rib], that he died, for the blood of *Asahel his brother.

28 ¶ And when afterwarde it came to Dauids eare, he said, I and my kingdome are [k] guiltlesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on [p] head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and [l] Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battel)

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and

d Doeth thou esteeme me no more then a dog for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faultes, but seeke their displeasure, which goe about to bring them from their wickednes.

‖ Or, secretly.

1 Sam. 18.25, 27.

1. Sam. 25.44.

f Rather for malice that hee bare towarde Ish-bosheth, then for loue he bare to Dauid.

‡ Ebr. in the eares of Beniamin.

g Who challenged the kingdome, because of their father Saul.

‖ Or, without harme.

h From warre against the Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

1. King. 2.5.

‖ Or, secretly.

Chap. 2.23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

mourne [m] before Abner: and king Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, & said, Died Abner as [n] a foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: [but] as a man falleth before wicked men, [so] diddest thou fall. And all the people wept againe for him.

35 After warde all the people came to cause Dauid eate meat while it was yet day, but Dauid sware, saying, So doe God to me & more also, if I taste bread, or ought els till the sunne be downe.

36 And all the people knewe it, and it [p] pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, howe that it was not the kings deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruãts, Knowe ye not, that there is a prince and great man fallen this day in Israel?

39 And I am this day weake and [newly] anointed king: and these men the sones of Zeruiah be to ‖ hard for me: the Lord reward the doer of euill according to his wickednes.

m Speaning, before the corps,

n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might do, being craftely deceiued by the wicked.

o According to their custome, which was to banket at burials.

p It is expedient sometime not onely to conceiue inward ioyowe, but also that it may appeare to others, to the intent that they may be satisfied.

‖ Or, cruel.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commaunded them to be slaine.

AND when Sauls [a] sone heard that Abner was dead in Hebrõ, then his hands were [b] feeble, & all Israel was afrayde.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin. (for [c] Beeroth was reckened to Beniamin,

3 Becausse [d] Beerothites fled to [d] Gittaim, & soiourned there, vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feet: he was fiue yere olde when the tidings came of Saul and Jonathan out of Jsrael: then his nourse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Jsh-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, [as] they [e] would haue wheate, and they [f] smote him vnder the fift [rib,] and fled.

7 For when they came into the house, hee slept on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Jsh-bosheth vnto Dauid to Hebron, and said to the king, Beholde the head of Jsh-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lorde the king this day of Saul and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When [g] one tolde mee, and sayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tidings:

11 Howe [g] much more, when wicked men haue slaine a righteous person in his owne house, [and] vpõ his bed: shall I not nowe therefore require his blood at your hand, & take you from the earth?

12 Then Dauid commaunded his yong men, and they slewe them, and cut off their hands and their feete, and hanged them by ouer the poole in Hebron: but they tooke the head of Jsh-bosheth, and buried it in the sepulchre of [*] Abner in Hebron.

a That is, Jsh-bosheth.

b Speaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18.25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to bye wheat.

f There is nothing so vile & dangerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ Or, wildernes.

Chap. 1.15.

g For as much as neither the exemple of him that slewe Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moone them, they deserued most grieuous punishment. Chap. 3.32.

CHAP. V.

3 Dauid is made king ouer all Jsrael. 7 He taketh the fort of Sion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistims twise.

THEN [*] came all the tribes of Jsrael to Dauid vnto Hebrõ, and saide thus, Beholde, we are thy [a] bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Jsrael in and out: and the Lorde hath said to thee, [*] Thou shalt feede my people Jsrael, and thou shalt be a captaine ouer Jsrael.

3 So all the Elders of Jsrael came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lorde: and they anointed

1. Chro. 11.1.

a We are of thy kinred, and most nere ioyned vnto thee.

Psal. 78.71.

b That is, taking the Lorde to witnes: for the Arke was as yet in Abinadabs house.

Dauid

Dauid king ouer Israel.

4 ¶ Dauid [was] thirtie yere olde when he began to reigne: [and] he reigned fourtie yere.

5 In Hebron he reigned ouer Iudah *seuen yere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeres ouer all Israel and Iudah. Chap.2.11.

6 ¶ The king also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: Who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites ment, that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 And Dauid had said the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters and [smiteth] the lame and blind, which Dauids soule hateth, [I will preferre him:] *therefore they said, The blinde and the lame shall not [d] come into that house. 1. Chro. 11. 6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built rounde about it, from [e] Millo, and inward.

e Here built from the towne house round about to his owne house. 1. Chro. 11. 8. ‡ Ebr. Zor.

10 And Dauid prospered & grew: for the Lord God of hostes was with him.

11 ¶ Hiram also king of ‡ Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, and that hee had exalted his kingdome for his people Israels sake.

1. Chro. 3. 9.

13 And Dauid tooke him mo *concubines and wiues out of Ierusalem, after he was come from Hebron, & mo sonnes and daughters were borne to Dauid.

1. Chro. 3. 5.

14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

1. Chro. 14. 8. and 11. 16.

17 ¶ *But whē the Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

f By Abinadab the priest.

19 Then Dauid [f] asked counsell of the Lord, saying, Shall I go vp to the Philistims? wilt thou deliuer them into mine handes? and the Lorde answered Dauid, Go vp: for I will doutlesse deliuer the Philistims into thine handes.

20 ¶ *Then Dauid came to Baal-perazim, and smote them there, and saide, The Lorde hath deuided mine enemies asunder before mee, as waters be deuided asunder: therefore he called the name of that place, ‖Baal-perazim. Isa. 28. 21.

‖ Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men *burnt them. 1. Chr. 14. 12.

22 Againe the Philistims came vp, and spred them selues in the valley of [g] Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not go vp, [but] turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remoue: for then shall the Lord go out before thee, to smite [h] the hoste of the Philistims.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

25 Then Dauid did so as the Lorde had commaunded him, and smote the Philistims from Geba, vntill thou come to [b] Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Uzzah is striken, and dyeth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖ chosen mē of Israel, [euen] thirtie thousand, ‖ Or, chiefe.

2 *And Dauid arose and went with all the people that were with him [a] from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims. 1. Chr. 13. 5. 6.

a This was a citie in Iudah called also Kiriath-jearim, Ios. 15. 9.

3 And they put the Arke of God vpon a newe cart, and brought it out of the house of Abinadab that was in [b] Gibeah. And Uzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke. 1. Sam. 7. 1.

5 And Dauid and all the house of Israel [c] played before the Lorde on all [instruments] made of firre, and on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

c Praised God, and sang psalmes.

6 ¶ *And when they came to Nachons threshing floore, Uzzah put his hande to the Arke of God, and held it: 1. Chr. 13. 10.

for the oxen did shake it.

7 And the Lorde was very wroth with Vzzah, and God [d] smote him in the same place for his fault, & there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had [*] smitten Vzzah: and hee called the name of the place ‖ Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom [e] a Gittite.

11 And the Arke of the Lord [f] continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde king Dauid, saying, [*] The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, hee offred an ox, and a fat beast.

14 And Dauid danced before þ Lord with all his might, and was girded with a linen [g] Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and sawe king Dauid leape, and dance before the Lord, and she [h] despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings, and peace offrings before the Lord.

18 And assoone as Dauid had made an ende of offring burnt offrings & peace offrings, hee [*] blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, [euen] among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, & a bottell [of wine:] so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] bless his house, and Michal the daughter of Saul came out to meet Dauid, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe.

21 Thē Dauid said vnto Michal, [k] It was [before the Lorde, which chose me rather then thy father, & all his house, and commanded me to be ruler ouer the people of the Lord, [euen] ouer Israel: and therefore will I play before þ Lord,

22 And will yet bee more vile then thus, & will be lowe in mine owne sight, and of the very same maydeseruantes, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

CHAP. VII.

2 Dauid would builde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 Hee promiseth continuance of his kingdome and posteritie.

AFterwarde * when the king sate in his house & the Lord had giuen him rest rounde about from all his enemies,

2 The king sayde vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Ark of God remaineth within the [a] curtaines.

3 Then Nathan saide vnto the king, Go, and do all that is in thine heart: for the Lord [is] with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant Dauid, Thus saith þ Lord, [b] Shalt thou builde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the [places wherein I haue walked With all the children of Israel, spake I one [c] word with any of the tribes of Israel when I commaunded [the Iudges] to feede my people Israel: or said I, Why builde ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lorde of hostes, [*] I tooke thee from the sheepecote following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

‡ Ebr. made a breache.

‖ Or, the diuision of Vzzah.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chro. 15.21.

f Meaning, he caused the Leuites to beare it, according to the Lawe.

g With a garment like to the Priestes garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to praise God by all maner of meanes.

i That is, to pray for his house, as he had done for the people.

[k] Or, vaine man.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

1. Chro. 15. 25.

1. Chro. 16. 2.

1. Chro. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning, he should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

1. Sam. 16. 12. psal. 78. 70.

haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 *And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 *He shall builde an house for my Name, and I will stablish the throne of his kingdome for euer.

14 *I will be his father, and he shall be my sonne: and *if he sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it frō Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, [euen] thy throne shalbe [g] stablished for euer.

17 According to all these wordes, and according to all this visiō, Nathan spake thus vnto Dauid.

18 ¶Then king Dauid went in, and sate before the Lord, and saide, who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lorde God, therefore thou hast spoke also of thy seruants house for a great while: but [*] doth this apperteine to [h] man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lorde God, knowest thy seruant.

21 For thy words sake, & according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all [i] we haue heard with our eares.

23 *And what one people in the earth is like thy people, like Israel? whose God went & redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lorde, [euen] for thy people, whom thou redeemedst to thee out of Egypt, [frō] the [l] nations, & their gods?

24 For thou hast [m] ordeined to thy selfe thy people Israel to be thy people for euer: & thou Lorde art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them [n] shall say, The Lorde of hostes [is] the God ouer Israel: and let the [o] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hosts, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant [p] ben bolde to pray this prayer vnto thee.

28 Therefore nowe, O Lorde God, ([for] thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [q] spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.

AFter *this now, Dauid smote the Philistims, and subdued them, and Dauid tooke ‖ the bridle of bondage out of [a] the hand of the Philistims.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cords to put them to death, & with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought giftes.

3 ¶Dauid smote also Hadadezer the sonne of Rehob king of Zobah as hee went to ‖ recouer his border at the riuer ‡Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but hee reserued an hundreth charets of them.

5 ¶Then came ‖ the Aramites of ‖ Dammeselk

d I haue made thee famous though all the world.

e He promiseth them quietnes, if they will walke in his feare and obedience,

1.King.8.20.

1.King.5.5. and 6.12.
1.chro.22.10.

Hebr.1.5.
Psal.89.31, 32.
f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon as a figure, but accomplished in Christ,

‡Ebr. is this the lawe of man?
h Commeth not this rather of thy free mercie, then of any worthines that can be in man?

Deut 4.7.

i O Israel.
k And inheritance, which is Israel.
l From the Egyptians & their idoles.
m He heweth that Gods free election is the only cause, why the Israelites were chosen to be his people.

n This prayer is most effectuall, when we chiefly seek Gods glory, & the accomplishment of his promes.
‡Ebr. founde his heart disposed.

o Therefore I firmely believe it shall come to passe.

1.Chro.18.1. psal.60.2.

‖Or, Methegammah.
a So that they payed no more tribute.

b He slew two parties, as it pleased him, and reserued the third.

‖Or, enlarge.
‡Ebr. Perath.

‖Or, hought the horses of the charets.

‖Or, the Syrians.

‖Or, the Syrians, ‖Or, of Damascus that is, which dwelt nere Damascus.

‖Dammelek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in Aram of Dammelek: and the Aramites became seruants to Dauid, [d] and brought gifts. And [p] Lord saued Dauid where-soeuer he went.

7 And Dauid tooke the shieldes of gold [p] belonged to the seruants of Hadadezer, [e] brought them to [c] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard howe Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, [†] to salute him, and to [† f] reioyce with him because hee had fought against Hadadezer, and beaten him: (for Hadadezer had warre with Toi) who brought [†] with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he his souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed [g] iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah [was] ouer the host, and Iehoshaphat the sonne of Ahilud was ‖ recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar [were] the Priests, [e] Seraiah the scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the vse of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for [a] Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king saide vnto him, Art thou Ziba? And he said, I thy seruant [am he.]

3 Then the king saide, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercy of God? Ziba then answered the king, Ionathan hath yet a sonne [*] lame of his feete.

4 Then [p] king said vnto him, Where is he? And Ziba saide vnto [p] king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, [e] tooke him out of [p] house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth [p] sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid saide, Mephibosheth: And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnes for Ionathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and saide, what is thy seruant, [p] thou shouldest looke vpon such [d] a dead dog as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuē vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore [f] [c] thy sonnes and thy seruants shall till the lande for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eat bread alway at my table (nowe Ziba had fifteene sonnes, and twentie seruants)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shall thy seruant do, [f] that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, [were] seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalē: for he did eat continually at [p] kings table, and was lame on both his feete.

CHAP

[a] Because of mine othe and promes made to Ionathan, 1. Sa. 20. 15.

[b] Such mercie, as shalbe acceptable to God. Chap. 4. 4.

[c] Who was also called Eliam, the father of Bathsheba Dauids wife.

‖Or, lands.

[d] Meaning, a despised person.

‖Or, nephewe.

[e] Be ye prouident ouer fermers and gouernors of his lands that they may be profitable.

[f] That Mephibosheth may haue all things at commaundement as becommeth a kings sonne.

‖Or, Syria, or Coelosyria.

‖Or, in Gemelah.

‖Or, in all his enterprises.

[g] Hee gaue iudgement in controuersies, and was mercifull toward the people.

‖Or, writer of Chronicles.

‖Or, was ouer the Cherethites.

[h] The Cherethites and Pelethites were as the kings garde, and had charge of his person.

CHAP. X.

4 The messengers of Dauid are vilelnously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

1.Chro.19.2.

AFter this, the *King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then saide Dauid, I will shewe kindnes vnto Hanun the sonne of Nahash, as his father shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

a The children of God are not vnmindfull of a benefite receiued.

3 And the princes of the children of Ammon saide vnto Hanun their lorde, ‡Thinkest thou that Dauid doth honour thy father, þ he hath sent cõforters to thee: hath not Dauid [rather] sent his seruants vnto thee, b to search the citie, and to spie it out, and to ouerthrow it?

‡Ebr. in thine eyes doth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, & shaued off the half of their beard, and cut off their garments in the middle, euen to their buttockes, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and þ King saide, Tary at Jericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and þ Aramites of Zoba, twentie thousand footemen, & of King Maacah a thousande men, and of Jsh-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadoures.

‖Or, Syrians.

7 And whē Dauid heard of it, he sent Joab, & all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of d Zoba, and of Rehob, and of Jsh-tob, and of Maacah [were] by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued where they might haue entertainement, as now þ Sweitzers do.

9 When Joab sawe that the front of the battell was against him before and behinde, he chose of al þ choise of Jsrael, & put them in aray against þ Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he saide, If the Aramites be stronger then J, thou shalt helpe me, and if þ children of Ammon be to strong for thee, J will come and succour thee.

12 Be strong and let vs be valiant for c our people, & for the cities of our God, and let the Lorde do that which is good in his eyes.

c Here is declared where for warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Joab, and the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites sawe that they were smitten before Jsrael, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of þ hoste of Hadarezer [went] before them.

‖Or, Hadadezer.

‖Or, Euphrates.

17 When it was shewed Dauid, then he gathered e all Jsrael together, and passed ouer Jorden & came to Helam: and the Aramites set themselues in aray against Dauid, & fought with him.

e Meaning, the greatest part.

18 And the Aramites fled before Jsrael: and Dauid destroyed f seuen hundreth charets of the Aramites, & fourtie thousand horsemen, & smote Shobach the captaine of his hoste, who dyed there.

f Which were the chiefest and most principall: for in all he destroyed 7000. as 1.Chro.19. 18 or, the souldiers which were in 700. charets.

19 And when all the Kings, [that were] seruants to Hadarezer, sawe that they fell before Jsrael, they made peace with Jsrael, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was a expired in the time whē Kings go forth [to battell,] Dauid sent *Joab, and his seruants with him, and al Jsrael, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

a The yeere following about þ spring time. 1.Chro.20.1.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the Kings palace: and from þ roofe he saw a woman washing her selfe: and þ woman was very beautifull to looke vpon.

b Whereupon he vsed to rest at after noone, as was read of Jsh-bosheth, Chap. 4.7.

3 And Dauid sent and inquired what woman it was: and [one] sayd, Js not this Bath-sheba þ daughter of Eliam, wife to Vriah the c Hittite?

c Who was not an Jsraelite borne, but conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and

Leuit. 15. 19. and 18. 19.

and he lay with her: (now she was * purified from her vncleannes) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and d told Dauid, and saide, I am with childe.

d Fearing least she should be stoned according to the Lawe.

6 ¶ Then Dauid sent to Ioab, [saying,] Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him howe Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Vriah, e God downe to thine house, and wash thy feete. So Vriah departed out of the Kinges palace, and the King sent a present after him.

e Dauid thought that if Vriah laye with his wife, his faut might be cloked.

9 But Vriah slept at the doore of the Kings palace with all ṗ seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Commest thou not from thy iourney? why didst thou not go downe to thine house?

11 Then Vriah answered Dauid, f The Arke and Israel, and Iudah dwell in tentes: and my lorde Ioab and the seruants of my lord abide in the open fieldes: shall I then go into mine house to eate and drinke, and lie with my wife? [by] thy life, and ṗ [the] life of thy soule, I will not do this thing.

f Hereby God would touche Dauids conscience, that seeing the felicitie and religion of his seruant, bee would declare himselfe to forgetfull of God and iniurious to his seruant.

12 Then Dauid said vnto Vriah, Tarry yet this day, ‡ to morowe I wil send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and he did eate and drinke before him, and hee made him g drunke: and at euen he went out to lie on his couch with the seruants of his lorde, but went not downe to his house.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote ‡ thus in the letter, h Put ye Vriah in ṗ forefrõt of ṗ strength of the battell, and recule ye backe from him, that he may be smitten, and die.

‡ Ebr. saying.

h Except God continually vpholde vs with his mightie spirit, the most perfect fall headlong into all vice & abominations.

16 ¶ So when Ioab besieged the citie, hee assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, when thou hast made an ende of telling all the matters of the warre vnto the King,

20 ‖ And if the Kings anger arise, so that he say vnto thee, wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from ṗ wall?

‖ Or, thou shalt do this, if.

21 Who smote Abimeleth sonne of i Ierubebeth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nie the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

i Meaning, Gideon, Iudg. 9. 52, 53.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainely the men preuailed against vs, and came out vnto vs into the field, but we ‡ pursued them vnto the entring of the gate.

‡ Ebr. were against them.

24 But the shooters shot from the wall against thy seruants, and [some] of the Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the ſwo‡d deuoureth ‡ one aswell as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

‡ Ebr. so and so.

26 ¶ And when the wife of Vriah heard that her husbande Vriah was dead, she mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but ṗ thing that Dauid had done, ‡ displeased the Lord.

‡ Ebr. was euill in the eyes of the Lord.

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 The childe conceiued in aduulterie, dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

THen the Lord a sent Nathan vnto Dauid, who came to him, and saide vnto him, There were two men in one citie, the one riche, ‡ the other poore.

a Because Dauid laye now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude and bringeth him to repentance.

2 The rich man had exceeding many cheepe and oxen:

3 But the poore had none at all, saue one litle cheepe which hee had bought, and nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cuppe, and slept in his bosome, and

and was vnto him as his daughter.

4 Nowe there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing, ‡ shall surely dye,

6 And he shal restore the lambe * foure folde, because he did this thing, and had no pitie thereof.

7 Then Nathan sayde to Dauid, Thou art the man. Thus saieth the Lord God of Israel, * I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes [b] house, and thy lordes [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if [that had bene to litle) haue giuen thee [d] such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euil in his sight? thou hast killed Uriah the Hittite with the sworde, and hast taken his wife [to be] thy wife, and hast slaine him with the sworde of the [e] children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Beholde, I wil raise vp euil against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this [f] sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, * I haue sinned against the Lorde. And Nathan said vnto Dauid, The Lord also hath [g] put away thy sinne, thou shalt not dye.

14 Howbeit because by this deede thou hast caused [h] enemies of the Lorde to [i] blaspheme, the childe that is borne vnto thee shall surely dye.

15 ¶ So Nathan departed vnto his house: and the Lorde stroke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and [k] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose [to come] vnto him, and to cause him to rise from [l] ground: but he would not, neither did he eate [m] meate with them.

18 So on the seuenth day the childe dyed: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was aliue, we spake vnto him, and he would not hearken vnto our voyce: howe then shall we say vnto him, The childe is dead, [n] to vexe [him] more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they sayd, He is dead.

20 Then Dauid [o] arose from [p] earth, and washed and anointed himselfe, and changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then said [q] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the child, while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

22 And he sayd, While the childe was yet aliue, I fasted, and wept: for I said, Who can tell [whether] God will haue mercie on me, that the childe may liue?

23 But nowe being dead, wherefore should I nowe fast? [r] Can I bring him againe any more? I shall go to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bathsheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [s] he called his name Salomon: also the Lord loued him.

25 For [the Lorde] had sent * by Nathan the [t] Prophet: therefore [u] he called his name Jedidiah, because [x] Lorde [loued him.]

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [y] waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that

‖ Or, waifaring man.

‡ Ebr. the anger of Dauid was kindled.

‡ Ebr. is the child of death. Exod. 22.1.

1. Sam. 16.13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstande this of Eglah and Michal, or of Kirpah & Michal.

d That is, greater things then these: for Gods loue and benefites increase towarde him, if by their ingratitude they lay him not.

e Thou hast most cruelly giuen him into the handes of Gods enemies. Deut. 28.30. chap. 16.22.

f Meaning, openly, as at noone dayes.

Eccles. 47.11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had other wise determined.

‡ Ebr. and he will doe him selfe euill.

l Shewing that our lamentations ought not to be exercessiue, but moderate: & that we must praise God in all his doings.

m As they which confessed not that God graunteth many things to the sobbes and teares of the faythfull.

n By this consideration he appealed his sorowe.

Mat. 1.6.

o To wit, the Lord, 1. Chro. 22.9.

‡ Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid. 1. Chro. 22.9.

‖ Or, the chiefe citie.

r That is, the chiefe citie, and where all the commodities are, is as good as taken.

that thou mayest take it, least ‡ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

1.Chro.20.2.

30 *And he tooke their kings crowne from his head, (which waied a ‖ talent of gold, with precious stones) and it was [set] on Dauids head: and he brought away the spoyle of the citie in exceeding great aboundance.

‡ Eb. my name be called vpon it.

‖ That is, three score pound after the weight of the common talent.

31 And he caried away the people that was therein, & put them vnder ‖ sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tyle kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

‖ Signifying, that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

34 Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOwe after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name [was] ‖ Tamar, Amnon the sonne of Dauid loued her.

‖ Tamar was Absaloms sister, both by father and mother, and Amnons onely by father.

2 And Amnon was so vexed, that he fell sicke for his sister Tamar: for she was a ‖ virgin, & it seemed hard to Amnon to doe any thing to her.

‖ And therefore kept in her fathers house, as virgins were accustomed.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtile man.

4 Who said vnto him, Why [art] thou the kings sonne so leane from day to day? Wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab sayd vnto him, ‖ Lie downe on thy bed, & make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

‖ Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

6 ¶ So Amnon lay downe, & made himselfe sicke: and when the king came to see him, Amnon sayde vnto the king, I pray thee, let Tamar my sister come, and make me a couple of ‖ cakes in my sight, that I may receiue meate at her hand.

‖ Meaning, some delicate and deintie meate.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, & he lay downe: and she tooke ‖ flowre, and kneaded it, and made cakes in his sight, & did bake the cakes.

‖ Or, paste.

9 And she tooke a pan, and ‖ powred them out before him, but he would not eate. Then Amnon sayd, Cause ye euery man to go out from ‖ me: so euery man went out from him.

‖ That is, she serued them on a dish.

‖ For the wicked are ashamed to do that before men, which they are not afraide to commit in the sight of God.

10 Then Amnon sayd vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come lye with me, my sister.

12 But she answered him, Nay, my brother, doe not force me: for no such thing * ought to be done in Israel: commit not this folly.

* Leuit. 18.9.

13 And I, ‖ whither shall I cause my shame to goe? & thou shalt be as one ‖ of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

‖ Or, how shall I put away my shame?

‖ As a lewde and wicked person.

14 Howbeit he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then ‖ the loue, wherewith he had loued her: and Amnon said vnto her, Vp, get thee hence.

‖ Or, for this cause.

16 And she answered him, ‖ There [is] no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but he would not heare her,

‖ Or, boye.

17 But called his ‖ seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And the had a garment of ‖ diuers coulers vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

‖ For that which was of diuers coulers or pieces, in those dayes was had in greatest estimation, Gen. 37.3. iudg. 5.30.

19 And Tamar put ashes on her head and rent the garment of diuers coulers which was on her, and layd her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hath Amnon thy brother bene with thee? Now yet be ‖ still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

‖ For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, & comforted his sister.

21 ¶ But when king Dauid heard all these things, he was very wroth.

22 And Absalom sayd vnto his brother

ther Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeres, Abſalom had ſheepeſhearers in ‖ Baal-hazor, which is beſide Ephraim, [k] Abſalom called all the kings ſonnes.

24 And Abſalom came to the King and ſayde, Beholde nowe, thy ſeruant hath ſheepeſhearers: I pray thee, that the King with his ſeruants would go with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not go, but ‡ thanked him.

26 Then ſayd Abſalom, But, I pray thee, ſhall not my brother [l] Amnon goe with vs? And the King anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Ammons heart is merry with wine, and when I ſay vnto you Smite Amnon, kill him, feare not, for haue not [m] I commanded you? be bolde therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commaunded: and all the kings ſonnes aroſe, and euery one gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the [n] ground, and all his ſeruants ſtoode by with their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered & ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men ϸ kings ſonnes: for Amnon onely is dead, ‡ becauſe Abſalom had repoꝛted [ſo,] ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the King ‖ take the thing ſo grieuously, to thinke that all the kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fledde: and the yong man that kept the watch, lift vp his eyes, and looked, and beholde, there came much people by the way of the hill ſide ‖ behinde him.

35 And Jonadab ſayd vnto the king, Beholde, the kings ſonnes come: as thy ſeruant ſayd, ° ſo it is.

36 And aſſoone as he had left ſpeaking, beholde, the kings ſonnes came, and lift vp their voyces, and wept: and the King alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, & went to [p] Talmai the ſonne of Ammihur king of Geſhur: and ‖ Dauid mourned for his ſonne euery day.

38 So Abſalom fledde, and went to Geſhur, and was there three yeeres.

39 And King Dauid ‖ deſired to goe forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

‖ Or, in the plaine of Hazor.

k To wit, to a lurker, thinking thereby to fulfill his wicked purpoſe.

‡ Ebr. bleſſed.

l Pretending to the King, that Amnon was moſt deare vnto him.

m Such is the pride of the wicked matters, that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12, 10.

‡ Ebr. becauſe it was put in Abſalams mouth.

‖ Or, take it to heart.

‖ Or, but.

‖ Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖ Or, ceaſed.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Joab. 24 Abſalom may not ſee the Kings face. 25 The beautie of Abſalom. 30 He cauſeth Joabs corne to be burnt, and is brought to his fathers preſence.

THen Joab the ſonne of Zeruiah perceiued, that ϸ Kings [a] heart was toward Abſalō,

2 And Joab ſent to Tekoah, and brought thence a ‖ ſubtile woman, & ſayd vnto her, I pray thee, faine thy ſelfe to mourne, and nowe put on mourning apparell, and [b] anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for ϸ dead.

3 And come to the King, & ſpeake on this maner vnto him (for Joab ‡ taught her what ſhe ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the King, and fell downe on her face to the ground, & did obeiſance, and ſayd, ‡ helpe, O King.

5 Then the King ſaid vnto her, What aileth thee? And ſhe anſwered, I am in deede a ‡ widowe, and mine huſbande is dead:

6 And thine handmayde had two [c] ſonnes, and they two ſtroue together in the field: (and there was none to parte them) ſo the one ſmote the other, and ſlewe him.

7 And beholde, the whole familie is riſen againſt thine handmaid, and they ſayde, Deliuer him that ſmote his brother, that we may kill him for the [d] ſoule of his brother whom he ſlewe, that we may deſtroy the heire alſo: ſo they ſhall quenche my ſparkle which is left, and ſhall not leaue to my huſband neither name nor poſteritie vpon the earth.

8 And the King ſayde vnto the woman,

a That the king fauoured him.

‖ Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme chearefull.

‡ Ebr. put wordes in her mouth.

‡ Ebr. ſaue.

‡ Ebr. a widow woman.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the Law, Gen. 9. 6. Exod. 21. 12.

man, Go to thine houſe, & I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, this [e] treſpaſſe [be] on me, & on my fathers houſe, and the king and his throne [be] ‖ guiltie.

10 And the king ſayde, Bring him to me that ſpeaketh againſt thee, and hee ſhall touch thee no more.

11 Then ſayd ſhe, I pray thee, let the king [f] remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhall not one heare of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaide ſpeake a worde to my lord the king. And he ſayd, Say on.

13 Then the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? for [why] doeth the king, as one which is fautie, ſpeake this thing, that he will not bring againe his baniſhed?

14 For we muſt needes die, and [we are] as water ſpilt on the ground, which can not be gathered vp againe: neither doeth God ‖ ſpare any perſon, yet doeth he appoint [h] meanes, not to caſt out from him, him that is expelled.

15 Now therefore that I am come to ſpeake of this thing vnto my lorde the king, [the cauſe is] that the people [i] haue made me afraide: therefore thine handmaide ſayd, Nowe will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would deſtroy me, & alſo my ſonne from the inheritance of God.

17 Therefore thine handmayd ſayd, The worde of my lorde the king ſhall nowe be [‡] comfortable: for my lorde the king is euen as an [k] Angel of God in hearing of good & bad: therefore the Lorde thy God be with thee.

18 Then the king anſwered, and ſayd vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king nowe ſpeake.

19 And the king ſaid: Is not [l] the hand of Ioab with thee in all this? Then the woman anſwered, & ſayd, As thy ſoule liueth, my lorde the king, I will not turne to the right hand nor to the left, from ought that my lorde the king hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe words in the mouth of thine handmaide.

20 For to the intent that I ſhould [m] change the forme of ſpeach, thy ſeruant Ioab hath done this thing: but my lord is wiſe according to the wiſedome of an Angel of God to vnderſtand all things that are in the earth.

21 ¶ And the king ſayd vnto Ioab, Beholde nowe, I haue [n] done this thing: go then, and bring the yong man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe, and [‡] thanked the king. Then Ioab ſayde, This day thy ſeruant knoweth, that I haue founde grace in thy ſight, my lorde the king, in that the king hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, & went to Geſhur, & brought Abſalom to Ieruſalem.

24 And the king ſaid, Let him [o] turne to his owne houſe, & not ſee my face. So Abſalom turned to his owne houſe, and ſawe not the kings face.

25 Now in all Iſrael there was none to be ſo much prayſed for beautie as Abſalom: from the ſole of his foote euen to the toppe of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeres end he polled it: becauſe it was to heauie for him, therefore he polled it) he weighed the heare of his head at two hundreth [p] ſhekels by the kings weight.

27 And Abſalom had three ſonnes, & one daughter named Tamar, which was a fayre woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſende him to the king, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſayde vnto his ſeruants, Beholde, Ioab hath a ‖ fielde by my place, and hath barly therein: goe, and ſet it [q] on fire: and Abſaloms ſeruants ſet the fielde on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, & ſayde vnto him, Wherefore haue thy ſeruants burnt my fielde with fire?

32 And Abſalom anſwered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, & I will ſend thee to [r] king for to ſay,

e As touching the breach of the Lawe which puniſheth blood, let me beare the blame, ‖ Or, innocent.

f Sweare that they ſhall not reuenge the blood, which are many in number.

g Why doeſt thou giue contrarie ſentence in thy ſonne Abſalom?

‖ Or, accept.

h God hath prouided waies (as ſanctuaries) to ſaue the oft times, whom man iudgeth worthie death.

i For I thought they would kill this mine heire.

‡ Ebr. reſt.

k Is of great wiſedome to diſcerne right from wrong.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainely.

‖ Or, none can hide ought from the king.

n I haue graunted thy requeſt.

‡ Ebr. bleſſed.

o Couering hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

p Which weighed fiue pound foure ounces after halfe an ounce the ſheker.

‖ Or, poſſeſſion

q The wicked are impatient in their affections, and ſhare no vnlawfull meanes to compaſſe them.

r The

say, wherefore am I come frō Gesh̄ur? It had bene better for me to haue bene there still: nowe therefore let me see the kings face: and [r] if there be any trespasse in me, let him kill me.

33 Then Joab came to the king, and tolde him: and hee called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

CHAP. xv.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

1 AFter this, Absalom [t] prepared him charets and horses, and fiftie men to [a] run before him.

2 And Absalom rose vp earely, and stoode hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant [is] of one of the [b] tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man [deputed] of the king to heare thee.

4 Absalom said moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might do him iustice.

5 And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after [e] fourtie yeres, Absalom saide vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruāt vowed a vow when I remained at Gesh̄ur in Aram, saying, If the Lord shal bring me againe in deede to Jerusalem, I will [f] serue the Lord.

9 And the king saide vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ The Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sounde of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Jerusalem, that were [g] called: and they went in their simplicitie, knowing nothing.

12 Also Absalō sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offred sacrifices: and the treason was great: for the people [h] encreased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid saide vnto all his seruants that were with him at Jerusalem, Vp, and let vs flee: for we shall not escape from [h] Absalom: make speede to depart, least hee come sodenly and take vs, and bring euil vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants saide vnto him, Behold, thy seruants [are ready to do according to all that my lord the king shall [i] appoint.

16 So the king departed and all his houshold [i] after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taryed in a ‖ place [i] farre off.

18 And all his seruants went about him, and all the [k] Cherethites and all the Pelethites and all the Gittites, [euen] fiue hundreth men which were come after him from Gath, went before the king.

19 Then saide the king to [l] Ittai the Gittite, wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yester day, & should I cause thee to wander to day? go with vs? I will go whither I can: therefore returne thou, and cary againe thy [m] brethren: mercy and [n] trueth [be] with thee.

21 And Ittai answered the king, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely wil thy seruant be.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forwarde, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernes.

24 ¶ And lo, Zadok also [was there,] and all the Leuites with him, [p] bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went [q] vp vntil the people were

t Ebr. made him.

a Which were as a garde to set forth his estate.

‖ Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by flander, flatterie and faire promises the wicked seeke preferment.

d By intising them from his father to himselfe.

e Counting from the time that the Israelites had asked a king of Samuel.

f By offering a peace offring which was lawfull to do in any place.

g And bid to his feast in Hebron.

h Whole heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.

‡ Ebr. encreased, and increased.

‡ Ebr. chuse.

‡ Ebr. at his feete.

‖ Or, house.

i To wit, from Jerusalem.

k These were as the kings garde, or as some write his counselers.

l Who, as some write, was the kings sonne of Gath.

m Meaning, them of his familie.

n God requite thee thy friendship and fidelitie.

o To wit, the fiue hundreth men.

p Which was the charge of the Kohathites, Nom. 4. 4.

q To stand by the Arke.

all come out of the citie.

25 Then the king saide vnto Zadok, Cary the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shewe me [both] it, and the ‖ Tabernacle thereof.

‖ Or, his Tabernacle.

26 But if he thus say, I haue no delite in thee, beholde, [r] here am I, let him do to me as seemeth good in his eyes.

r The faithful in all their afflictions giue themselues obedient to Gods will. 2. Sam. 9. 9.

27 The king said againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, & your two sonnes with you: [to wit,] Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tary in the fieldes of the Wildernes, vntill there come some word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Jerusalem, and they tayed there.

30 And Dauid went vp the mount of Olives and wept as he went vp, and had his head [f] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

f With ashes and dust in signe of sorow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid saide, O Lord, I pray thee, turne the [t] counsell of Ahithophel into foolishnes.

t The counsell of the craftie worldlings doeth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto mee.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy [u] seruant, O king, (as I haue bene in time past thy fathers seruant, so will I nowe be thy seruant) then thou maist bring me the counsell of Ahithophel to nought.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok & Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priestes.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks [sonne,] and Jonathan Abiathars [sonne:] by them also shall ye sende me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Jerusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

When Dauid was a litle past the [a] top of the hill, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth [cakes] of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figges, and a bottell of wine.

a Which was the hill of olines, Chap. 15. 30.

‖ Or, figge cakes.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be [b] asses for the kings houshold to ride on, and bread and dried figges for the young men to eat, and wine, that the faint may drinke in the Wildernes.

b Commonly there are no viler traitours then they, which vnder pretence of friendship accuse others.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Beholde, he remaineth in Jerusalem: for he saide, This day shall the house of Israel restore me [†] kingdome of my father.

4 Then saide the king to Ziba, Beholde, thine are all that [pertained] vnto Mephibosheth. And Ziba saide, I beseech thee, let me finde grace in thy sight, my lord, O king.

† Ebr. Iship.

5 ¶ And when king Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre [were] on his [d] right hand, & on his left.

d That is, round about him.

7 And thus saide Shimei when hee cursed, Come forth, come forth thou [‡] murtherer, and [‡] wicked man.

‡ Ebr. man of blood.

‡ Ebr. man of Belial.

8 The Lord hath brought vpon thee all the [e] blood of the house of Saul, in whose steade thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art [taken] in thy wickednes, because thou art a murtherer.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

9 Then saide Abishai [f] sonne of Zeruiah vnto the king, Why doth this [*] dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

* 1. Sam. 24. 15. and chap. 3. 8.

10 ¶ But the king said, What haue I to do with you, ye sonnes of Zeruiah? for he curseth, euē because the Lord hath [f] bidden him curse Dauid: who dare then say, wherefore hast thou done so?

f Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth himselfe to his rod.

11 And Dauid saide to Abishai, and to all his seruāts, Behold, my sonne which came out of mine owne bowels, seeketh my

my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and ᵍ do me good for his cursing this day.

‖ Or, my teares.

ᵍ Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearie, and refreshed themselues ʰ there.

ʰ To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friende was come vnto Absalom, Hushai saide vnto Absalom, ‡ God saue the king, God saue the king.

‡ Ebr. Let the king liue.

17 Then Absalom said to Hushai, Is this thy kindenes to thy ⁱ friend? why wentest thou not with thy friend?

ⁱ Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwel.

19 And ‡ moreouer vnto whom shal I do seruice? not to his sonne? as I serued before thy father, so will I before thee.

‡ Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsel what we shall do.

k Suspecting the change of the kingdome, and so his owne ouerthrow, hee giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in hiest authoritie.

21 And ᵏ Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe ᵖ house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

l It was so esteemed for the succesle thereof.

23 And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked ˡ counsell at the oracle of God: so [was] all the counsell of Ahithophel both with Dauid ‡ with Absalom.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord hasteneth. 19 The Priestes sonnes are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

MOreouer Ahithophel saide to Absalom, ᵃ Let me chuse out nowe twelue thousand men, and I will vp and follow after Dauid this night,

a The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for he is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, [ᵉ] when all shall returne, (ᵇ the man whome thou seekest [being slaine]) all the people shall be in peace.

b Meaning, Dauid.

4 And the saying ‡ pleased Absalom well, and all the Elders of Israel.

‡ Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare like wise ‡ what he saith.

‡ Ebr. what is in his mouth.

6 So whē Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall we do after his saying, or no? tell thou.

‖ Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not ᶜ good at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsell and purpose.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the fielde: also thy father is a valiant warrier, and will not ‖ lodge with the people.

‖ Or, tary all night.

9 Behold, he is hid now in some caue, or in some place: ‡ though some of them be ouerthrowen at the first, yet the [people] shal heare, and say, The people that follow Absalom, ‡ be ouerthrowen.

‡ Ebr. haue a breach, or ruine.

10 Then he also that is valiant whose heart is as ᵖ heart of a lion, shall ‡ thinke and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

‡ Ebr. melt.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in nomber, and that thou go to battell in thine owne person.

12 So shall we come vpō him in some place, where we shall finde him, and ‖ we will vpon him as the dewe falleth on the ground: and of all the men that are with him, we will not leaue him one.

‖ Or, we will campe against him.

13 Moreouer if hee be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel saide, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the ᵈ good counsell of Ahithophel, that the Lorde might ᵉ bring euill vpon Absalom.

‖ Or, commanded.

d That counsell which seemed good at the first to Absalom, verse. 4.

e For by the counsel of Hushai he went to the battell where he was destroyed.

15 Then said Hushai vnto Zadok and to Abiathar the Priestes, Of this and

that maner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counseled.

16 Now therefore send quickely, and shewe Dauid saying, Tarie not this night in the fieldes of the Wildernes, but rather get thee [f] ouer, lest the king be deuoured & all the people þ are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the citie) & a maide went, and tolde [g] them, and they went and shewed king Dauid.

18 Neuertheless a young man sawe them, and tolde it to Absalom. therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the welles mouth, and spred grounde corne thereon, that the thing should not be knowen.

20 And when Absaloms seruãts came to the wife into þ house, they said, where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the [i] brooke of water. And when they had sought them, and coulde not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, & all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and hee went home vnto his citie, & put his houshold in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the steade of Ioab: which Amasa was a mans sõne named Ithra an Israelite, that went into Abigal the daughter of [n] Nahath, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] [Brought] beds, and balens, and earthen vessels, and wheat, and barly, and floure, and parched corne, & beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, & cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and wearie, and thirstie in the wildernes.

CHAP. XVIII.

2 Dauid deuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] nombred þ people that were with him, & set ouer them captaines of thousands and captaines of hundreths.

2 And Dauid sent foorth the thirde part of the people vnder the hand of Ioab, and the thirde part vnder the hande of Abishai Ioabs brother the sonne of Zeruiah: and the [other] third part vnder the hand of Ittai the Gittite. and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe foorth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou [b] art nowe worth ten thousande of vs: therefore now it is better that thou succour vs out of the citie.

4 Then þ king said vnto them, What seemeth you best, that I will do. So the king stoode by the gate side, and all the people came out by hundreths and by thousands.

5 And the king commaunded Ioab and Abishai, & Ittai, saying, [Entreat] the young man Absalom gently for my sake. and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battel was in the [c] wood of Ephraim:

7 where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, [euen] of twentie thousand.

8 ¶ For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sworde.

9 ¶ Now

f That is, ouer Iorden.

‖ Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God feudeth & succoureth his in their greatest dangers.

i The Chalde text readeth, now they haue passed the Iorden.

k To wit, to pursue thee with all haste.

l They trauelled all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecuters of his Church.

n Who was also called Ithai Dauids father.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

a For certaine of the Reubenites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Iorden in this wood.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and hee was taken vp † betweene the heauen and the earth: and the mule that was vnder him went away.

† This is a terrible example of Gods vengeance, againſt them that are rebels or diſobedient to their parents.

10 And one that ſawe it, tolde Joab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Joab ſaid vnto the man that tolde him, And haſt thou in deede ſeene: why then dideſt not thou there ſmite him to the ground, and I would haue giuen thee ten *[ſhekels] of ſiluer, and a girdle:

Gene. 23. 15.

12 Then the man ſaide vnto Joab, Though I ſhould ‡ receiue a thouſand [ſhekels] of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leſt any [touch] the yong man Abſalom.

‡ Ebr. weigh vpon mine hand.

13 If I had done it, [it had bene] ‡ the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

‡ Ebr. a lye againſt my ſoule.

14 Then ſaide Joab, I will not thus tary with thee. And he tooke three darts in his hand, and thruſt them ‡ through Abſalom, while he was yet aliue in the middes of the oke.

‡ Ebr. in the heart of Abſalom.

15 And ten ſeruants that bare Joabs armour, compaſſed about & ſmote Abſalom, and ſlew him.

16 Then Joab d blewe the trumpet, and the people returned frō purſuing after Iſrael: for Joab held backe þ people.

d For he had pitie of the people, which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great e pit in the wood, and layed a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

e Thus God turned his vaine glory to ſhame.

18 Now Abſalom in his life time had taken & reared him vp a pillar, which is in the *kings dale: for he ſaid, I haue no ſonne to keepe my name in remēbrance. and hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

Gen. 14. 17.

f It ſeemeth that God had punished him, in taking away his children, Chap. 14. 27.

19 ¶ Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let me run, and beare the king tidings that the Lorde hath ‡ deliuered him out of the hand of his enemies.

‡ Ebr. iudged.

20 And Joab ſaide vnto him, Thou g ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

g For Joab bare a good affection to Ahimaaz, and doubted howe Dauid would take Abſaloms death.

21 Then ſaid Joab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Joab, & ranne.

22 Then ſaide Ahimaaz the ſonne of Zadok againe to Joab, What, I pray thee, if I alſo runne after Cuſhi: And Joab ſaide, wherefore nowe wilt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring:

23 Yet what if I runne: Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of þ plaine, & ouerwent Cuſhi.

24 Now Dauid ſate betweene þ two h gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and beholde, a man came running alone.

h He ſate in the gate of the citie of Mahanaim.

25 And the watchman cryed, and told the king. And þ king ſaide, if he be alone, ‡ he bringeth tidings. And hee came apace, and drew neere.

‡ Ebr. tidings are in his mouth.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſaid, Beholde, [another] man runneth alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, ‡ Me thinketh the running of the formoſt [is] like the running of Ahimaaz the ſonne of Zadok. Then the king ſaide, hee is a i good man, and commeth with good tidings.

‡ Ebr. I ſee the running.

i He had hav experience of his fidelitie, Chap. 17. 21.

28 And Ahimaaz called, and ſaid vnto the king, Peace [be with thee:] and he fell downe to the earth vpon his face before the king, and ſaide, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my lord the king.

‖ Or, deliuered vp.

29 And þ king ſaide, Is the yong man Abſalom ſafe: And Ahimaaz anſwered, when Joab ſent þ kings k ſeruant, and [me] thy ſeruant, I ſawe a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the king ſaid vnto him, Turne aſide, [and] ſtand here. So he turned aſide and ſtood ſtill.

31 And beholde, Cuſhi came, and Cuſhi ſaid, ‡ Tidings, my lord the king: for the Lorde hath deliuered thee this day out of the hand of all that roſe againſt thee.

‡ Ebr. tidings is brought.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe: And Cuſhi anſwered, The enemies of my lorde the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And

[1] Becauſe he conſidered both the iudgement of God againſt his ſinne, & could not otherwiſe hide his fatherly affection toward his ſõne.

33 And the King was [1] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſõne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was tolde Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the ‡victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſoroweth for his ſonne.

‡Ebr. ſaluation, or deliuerance.

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues whē they flee in battell.

‖Or, by ſtealth.

a As they do that mourne.

4 So the King [a] hid his face, and the King cried with a loud voice, O my ſonne Abſalom, Abſalom my ſonne, my ſonne.

b At Mahanaim.

5 Then Ioab came into [b] the houſe to the King and ſaide, Thou haſt ſhamed this day the faces of all thy ſeruãts, which this day haue ſaued thy life, and the liues of thy ſonnes & of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and we all had died this day, that then it would haue ‡ pleaſed thee well.

‖Or, captaines.

‡Ebr. bene right in thine eyes.

7 Now therefore vp, come out, and ſpeake ‡ comfortably vnto thy ſeruants: for I ſweare by the Lord, except thou come out, there will not tarie one man with thee this night: and that will be worſe vnto thee, then all the euil that fell on thee from thy youth hitherto.

‡Ebr. to the heart of thy ſeruants.

8 Then the King aroſe, and ſate in the [c] gate: and they tolde vnto all the people, ſaying, Behold, the King doth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

c Where the moſt reſort of the people hanted.

9 Then all the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, and nowe he is fled out of the land for Abſalom.

d Euery one blamed an other and ſtroue who ſhould firſt bring him home.

10 And Abſalom, whom We anointed ouer vs, is dead in battell: therefore why are ye ſo ſlowe to bring the king againe?

11 But King Dauid ſent to Zadok and to Abiathar the [e] Prieſts, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are ye behinde to bring the King againe to his houſe, (for [f] ſaying of all Iſrael is come vnto the King, [euen] to his houſe)

e That they ſhould repoune the negligence of the Elders, ſeeing the people were ſo forward.

12 Ye are my brethren: my bones and my fleſh are ye: wherefore then are ye the laſt that bring the King againe?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God do ſo to me and more alſo, if thou be not captaine of the hoſte to me for euer in the [f] rowme of Ioab.

f By this policie Dauid thought that by winning of the captaine, he ſhould haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 So the King returned, and came to Iordẽ. And Iudah came to Gilgal, for to go to meete the King, [and] to conduct him ouer Iordẽ.

16 And [g] Shimei the ſonne of Gera, the ſonne of Iemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete King Dauid,

g Who had before reuiled him, Chap. 16,13.

17 And a thouſand men of Beniamin with him, and * Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him: & they went ouer Iordẽ before the King.

* Chap. 16.2.

18 And there went ouer a boat to carie ouer the Kings houſholde, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come ouer Iordẽ,

19 And ſaid vnto [h] King, Let not my lord impute * wickednes vnto me, nor remember the thing that thy ſeruant did [h] wickedly when my lorde the King departed out of Ieruſalem, that the King ſhould take it to his heart.

* Chap. 16.15.

h For in his aduerſitie he was his moſt cruell enemie, and now in his proſperitie ſeeketh by flatterie to creepe into fauour.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore beholde, I am the firſt this day of all the houſe of Ioſeph, that am come to go downe to meete my lord the King.

; By Ioſeph he meaneth Ephraim, Manaſſeh, and Beniamin (whereof he was) becauſe theſe three were vnder one ſtandard, Numb. 2, 18.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaide, Shall not Shimei die for this, becauſe he curſed the Lords anointed?

22 And Dauid ſaide, what haue I to do with you, ye ſonnes of Zeruiah, that this day ye ſhould be aduerſaries vnto me? ſhall there any man die this day in Iſrael? for do not I knowe, that I am this day King ouer Iſrael?

23 Therefore

23 Therefore ꝑ King said vnto Shimei, Thou shalt not [k] die, and the King sware vnto him.

k By my hands, or during my life, as reade, 1. King. 2, 8, 9.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill he returned in peace.

25 And when [l] he was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibosheth?

l When Mephibosheth being at Ierusalem had met the King.

26 And he answered, My lorde the King, my seruant deceiued me: for thy seruant saide, I woulde haue mine asse sadled to ride thereon for to go with the King, because thy seruant [is] lame.

Chap. 16, 3.

27 And he hath * accused thy seruant vnto my lord the King: but my lord the King [is] as an [m] Angel of God: do therefore thy pleasure.

m Able for his wisdome to iudge in all matters.

28 For al my fathers house were [n] but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

n Worthy to die for Sauls cruelties toward thee.

29 And the king saide vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba deuide the [o] landes.

o Dauid did euill in taking his lands from him before he knew ꝑ cause, but much worse, that knowing the trueth, he did not restore them.

30 And Mephibosheth said vnto the king, Yea, let him take al, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai ꝑ Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, [euen] fourescore yeere olde, and he had prouided ꝑ king of sustenance, while he lay at Maha-naim: for he was a man of very great substance.

33 And the king saide vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, ‡ Holde long haue I to liue, ꝑ I shoulde go vp with the king to Ierusalem?

‡ Ebr. how many dayes are the yeeres of my life.

35 I am this day fourescore yere old: and can I discerne betweene good and euill? hath thy seruant any taste in ꝑ I eate or in that I drinke? Can I heare any more the voyce of singing men & women? wherefore then should thy seruant be any more a [p] burthen vnto my lorde the king?

p He thought it not meete to receiue benefites of him to whom he was not able to do seruice againe.

36 Thy seruāt wil go a litle way ouer Iorden with the king, and why will the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & [be buried] in the graue of my father and of my mother: but behold thy seruant [q] Chimham, let him go with my lorde the king, and do to him what shall please thee.

q My sonne.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoeuer thou shalt ‖ require of me, that will I do for thee.

‖ Or, chuse.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, and he returned vnto his owne place.

‖ Or, bade him fare well.

40 ¶ Then the king went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [s] Israel.

r Where the tribe of Iudah tarried to receiue him.

s Which had taken part with the king.

41 And beholde, all the men of Israel came to the king, and said vnto the king, why haue our brethren the men of Iudah stollē ther away, and haue brought the king and his household, and all Dauids men with him ouer [t] Iorden?

t Toward Ierusalem.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings [cost,] or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, & saide, We haue ten partes in the king, and haue also more [right] to Dauid then ye, why then did ye despise vs, ‖ that our aduise should not be first had in restoring our king? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

‖ Or, haue not we first spoken to bring home the King? verse 11.

CHAP. XX.

1 Sheba rayseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and said, We haue no part in [b] Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

a Where the ten tribes conuened against Iudah.

b As they of Iudah say.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast

c He thought by speaking contemptuously of the King, to stirre the people rather to seditiō, or els by causing Israel to depart, thought ꝑ they of Iudah wold haue lesse esteemed him.

fast vnto their King, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the tenne women [his] *concubines, that hee had left behinde him to keepe the house, and put them in warde, & fed them, but laye no more with them: but they were inclosed vnto the day of their death, liuing in widowhode.

4 ¶ Then said the King to [e] Amasa, Assemble me the men of Iudah within three dayes, and be thou here prelent.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then [did] Absalom: take thou [therefore] thy [f] lords seruants and follow after him, lest he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the *Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in [h] sheath, and as hee went, it vsed to fall out.

9 And Ioab said to Amasa, Art thou in [i] health, my brother? and Ioab tooke Amasa by the the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sworde that was in Ioabs hand: for therewith he smote him in the fift [rib,] and shed out his bowels to the ground, and [k] smote him not the second time: so he died. then Ioab & Abishai his brother followed after Sheba [l] sonne of Bichri.

11 And one of Ioabs men [h] stoode by him, and said, He that fauoureth Ioab, and he that is of Dauids part, [let him go] after Ioab.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stood stil, he remooued Amasa out of the way into the fielde, and cast a cloth vpon him, because he sawe that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went through all [l] tribes of Israel vnto Abel, & [m] Bethmaachah and all [places of] Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, [neere to] Bethmaachah: & they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman saide, Art thou Ioab? And he answered, Yea. And she said to him, Heare the wordes of thine handmaide. And he answered, I do heare.

18 Then she spake thus, [l] They spake in the olde time, saying, They shoulde aske of Abel. and so haue they continued.

19 I am [m] one of them, that are peaceable [and] faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, & saide, God forbid, God forbid it me, that I shoulde deuoure, or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, [euen] against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, Behold, his head shalbe throwne to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdome, & they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blewe the trumpet, and [t] they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ *Then Ioab [was] ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iehoshaphat [p] sonne of Ahiud [p] recorder,

25 And Sheia [was] scribe, and Zadok and Abiathar the Priestes,

26 And also Ira the Iairite [was] [o] chiefe about Dauid.

d From Gilgal, which was neere Iorden.

Chap. 16. 22.

e Who was his chiefe captaine in Ioabs roume, Chap. 19. 13.

f Either them which had bene vnder Ioab, or Dauids men.

Chap. 8. 18.

g Which was his coate, that he vsed to weare in the warres.

h Ebr. peace.

i Ebr. doubled not his stroke.

k He stood by Amasa at Ioabs appointment.

l Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrowe it.

l She sheweth that the old custome was not to destroy a citie, before peace was offred, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his faut tolde him, he gaue place to reason, and required onely him that was author of the treason.

t Ebr. they were scattered.

Chap. 8. 16.

o Eyther in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

WHen there was a famine in the dayes of Dauid, three yeeres ‡ together: and Dauid ‡ asked counsell of the Lorde, and ℣ Lord answered, [It is] for Saul, and for [his] bloodie house, because he slewe the [a] Gibeonites.

‡Ebr. yeere after yeere.
‡Ebr. fought the face of the Lorde.
a Thinking to gratifie ℣ people, because these were not of the seede of Abraham. Ioh. 9. 3, 16, 17.

2 Then the king called the Gibeonites, and said vnto them (Now the Gibeonites were not of the children of Israel, but *a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale towarde the children of Israel and Iudah)

3 And Dauid sayde vnto the Gibeonites, [b] what shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill [c] any man in Israel. And he sayd, what ye shall say, that will I doe for you.

c Saue only of Sauls flocke.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, [so that] we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his [d] sonnes be deliuered vnto vs, and we will hang them vp [e] vnto the Lorde in Gibeah of Saul, the Lordes chosen. And the king said, I will giue them.

d Of Sauls kinsmen.
e To pacifie the Lord.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the [*] Lords othe, that was betweene them, [euen] betweene Dauid and Ionathan the sonne of Saul.

1. Sam. 18. 3. & 20. 8, 42.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, [euen] Armoni and Mephibosheth, and the fiue sonnes of [f] Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

f Here Michal is named for Merab Adriels wife as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childe, 2. Sam. 6. 23.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‡ dyed [all] seuen together, and they were slaine in the time of harueste: in the [g] first dayes, [and] in the beginning of barly haruest.

‡Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of Aprill.

10 Then Rizpah the daughter of Aiah tooke [h] sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill [i] water dropped vpon them from the heauen, and suffred neither the birdes of the ayre to ‖light on them by day, nor beastes of the fielde by night.

h To make her a tent, wherein she prayed to God to turne away his wrath.
i Because by ought was the cause of this famine, God by sending of raine shewed that he was pacified.
‖Or, rest.

11 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, where the Philistims had [*] hanged them, when the Philistims had slaine Saul in Gilboa.

* 1. Sam. 31. 10.

13 So he brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in ℣ countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commanded, God was then [k] appeased with the land.

k For where the magistrate suffereth sautes vnpunished, there ℣ plague of God lyeth vpon the land.

15 Againe ℣ Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of [l] Haraphah ([the head] of whose speare wayed three hundreth [m] shekels of brasse) euen he being girded with a newe [sworde,] thought to haue slaine Dauid.

l That is, of the race of gyants.
m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battel, least thou quench the [n] light of Israel.

n For the glorie and welth of the countrey standeth in the preseruation of the godly magistrate.

18 And after this also there was a battell with the Philistims at [o] Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

19 And there was yet [another] battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe [p] Goliath the Gittite: the staffe of whose speare [was] like a weauers beame.

p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1. Chro. 20. 5.

20 Afterward there was also a battel in Gath, where was a man of [a great] stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in nomber: who was also

the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of *Shima the brother of Dauid slewe him.

1.Sam.16.9.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid & by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories prayseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this [a] song vnto the LORD, what time the LORD had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

a In token of the wonderfull benefites, that he receiued of God.

2 And he sayde, *The LORDE is my [b] rocke and my fortresse, and he that deliuereth me.

Psal.18.2.

b By the diuersity of these comfortable names, he sheweth how his faith was strengthened in all tentations.

3 God [is] my ‖ strength, in him will I trust: my shield, and the horne of my saluation, my hie tower [and] my refuge: my Sauiour, thou hast saued me from violence.

‖ Or, rocke.

4 I will call on the LORD, who is worthie to be prayed: so shal I be safe from mine enemies.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shal ouercome most grieuous dangers, tyrannie, and death.

5 For the [c] pangs of death haue compassed me: the floods of vngodlinesse haue made me afrayde.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 [But] in my tribulation did I call vpon the LORD, and crie to my God, and he did heare my voyce out of his temple, and my crie [did enter] into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angrie.

d That is, cloudes, and vapors.

e Lightning & thundring.

f So it seemeth when the aye is darke.

g To flie in a moment throwe the world.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens allo, and came downe, and darkenes [was] vnder his feete.

11 And he rode vpon [g] Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darknes a Tabernacle round about him, [euen] the gatherings of waters, [and] the cloudes of the aire.

13 At the brightnesse of his presence [h] the coles of fire were kindled.

h By this description of a tempest he declareth the power of God against his enemies.

14 The LORD thundred from heauen, and the most hie gaue his voyce.

15 He shot arrowes allo, and scattered them: [to wit,] lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, [euen] the foundations of the world were discouered by the rebuking of the LORD, [and] at the blast of the breath of his nostrels.

i He alludeth to the miracle of the red sea.

17 He sent from aboue, [and] tooke me: he drew me out of many waters.

18 He deliuered me from my strong enemie, [and] from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but ℣ LORD was my stay.

k I was so beset, that all meanes seemed to faile.

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The LORD rewarded me according to my [l] righteousnes: according to ℣ pureines of mine hands he recompensed me.

l Towarde Saul & mine enemies.

22 For I kept the wayes of the LORD, and did not [m] wickedly against my God.

m I attempted nothing without his commandement.

23 For all his lawes [were] before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednes.

25 Therefore the LORDE did reward me according to my righteousnes, according to my pureines before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shewe thy selfe froward.

n Their wickednesse is cause, that thou seemest to forget thy wonted mercy.

28 Thus thou wilt saue the poore people: but thine eyes [are] vpon the hautie to humble [them.]

29 Surely thou art my light, O LORD: and the LORD will lighten my darkenes.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the worde of the LORDE is tried [in the fire:] he is a shield to all that trust in him.

o The maner that God vseth to succour his, neuer faileth.

32 For Who is God besides the LORD? and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like [p] hindes [feete,] and hath set me vpon mine hie places.

p He vseth extraordinarie meanes to make me win most strong holdes.

35 He teacheth mine hands to fight, so that a bow of ‖ braslle is broken with mine armes.

‖ Or, steele.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnes hath

hath caused me to increase.

37 Thou hast inlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

40 For thou hast [q] girded me with power to battell, [and] them that arose against me, hast thou subdued vnder mee.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

r The wicked in their necessitie are compelled to flee to God, but it is to late.

42 They looked about, but there was none to saue [them, euē] vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, [and] did spread them abroad.

f Speaking, of the Iewes, who conspired against me.

44 Thou hast also deliuered me from the contentions of my [f] people: thou hast preserued me to be the head ouer nations: the people which I knewe not, doe serue me.

t Not willingly obeying me, but dissemblingly.

45 Strangers [t] shall be in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

u Let him shew his power, that he is y gouernour of all the world.

47 Let the Lord liue, [u] and blessed [be] my strength: and God, [euen] the force of my saluation be exalted.

48 [It is] God that giueth me [power] to reuenge me, and subdue the people vnder me,

49 And reskueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruell man.

Rom.15.9. 50 Therefore I will prayse thee, O Lord, among the *nations, and will sing vnto thy Name)

51 [He is] the tower of saluation for his King, and sheweth mercie to his Anointed, [euen] to Dauid, & to his seede *for euer.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The names and facts of his mightie men. 15 He desired water and would not drinke it.

a Which he spake after that he had made the Psalmes.

THese also be the [a] last wordes of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on hie, the Anointed of the God of Iaakob, and the sweete singer of Israel sayth,

2 The Spirit of the Lord spake by me, and his word [was] in my [b] tongue.

b Meaning, he spake nothing but by the motion of Gods Spirit.

3 The God of Israel spake to me, the strength of Israel sayde, [Thou shalt] beare rule ouer men, being iust, [and] ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, [so shal mine house be, and not] as the [c] grasse of the earth [is] by the bright raine.

c Which groweth quickly and fadeth soone.

5 For so shall not mine house [be] with God: for he hath made with me an euerlasting couenant, perfite in all poyntes, and sure: therefore all mine health and whole desire [is,] that he will not make it [d] growe [so.]

d But that my kingdome may continue for euer according to his promes.

6 But the wicked [shalbe] euery one as thornes thrust away, because they can not be taken with hands.

7 But the man that shal touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These [be] the names of the mightie men whom Dauid had. He that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundreth at one time.

e As one of the kings counsell.

9 And after him [was] *Eleazar the sonne of Dodo, the sonne of Ahohi, one of y three worthies with Dauid, when they ‖ defied the Philistims gathered there to battel, when the men of Israel were [f] gone vp.

1.Chro.11.12.

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battel.

10 He arose and smote the Philistims vntill his hand was wearie, & his hand [g] claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoyle.

g By a cramp which came of wearines and straining.

11 After him [was] *Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a fielde full of lentils, and the people fled from the Philistims.

1.Chro.11.27

12 But he stoode in the middes of the fielde, and defended it, and slewe the Philistims: so the Lord gaue [h] great victorie.

h Who hath neither respect to many nor fewe, when he will shew his power.

13 ¶ Afterwarde three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, & the hoste of the Philistims pitched in the valley of ‖ Rephaim.

‖ Or, Giants.

14 And Dauid [was] then in an holde, and the garison of the Philistims [was] then in Beth-lehem.

i Being sure to come with victories and ryall.

15 And Dauid [i] longed, and sayd, Oh,

that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it [for an offring] vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. [Is] not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ *And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, & he lifted vp his speare against three hundreth, ‡ and slew them, and he had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto [the first] three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, [and was] of Kabzeel, slewe two strong men of Moab: he went downe also, and slewe a lion in the middes of a pit in the time of snow.

21 And he slewe an Egyptian a ‖ man of great stature, and the Egyptian [had] a [l] speare in his hand: but he went down to him with a staffe, & plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honorable among [m] thirtie, but he attained not to the [first] three: and Dauid made him of his counsell.

24 ¶ *Asahel the brother of Ioab [was] one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heled the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: [of] the sonnes of Iashen, Jonathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, ° thirtie & seuen in all.

k Bridling his affection, & also desiring God not to be offended for that rash enterprise.

1.Chro.11.20

‡Ebr. slaine.

‖Or, Ish-hai.

‖Or, a comely man.

l Which was big as a weauers beame, 1.Chro.11.23.

m He was more valiant then the 30. that follow, and not so valiant as the five before. Chap.2.18.

1.Chro.11.27

‖Or, Pelonite.

n Diuers of these had two names, as appeareth, 1.Chr. 11. & also many more are there mentioned.

° These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lorde was [a] againe kindled against Israel, and [b] he moued Dauid against them, in that he sayd, Go, nomber Israel and Iudah.

2 For the king sayd to Ioab the captaine of the hoste, which was with him, Go speedily now the through all the tribes of Israel, from Dan euen to Beer-sheba, and nomber ye the people, that I may know the [c] nomber of the people.

3 And Ioab sayd vnto the king, The Lorde thy God increase the people an hundreth folde moe then they be, and that the eyes of my lorde the king may see it: but why doeth my lorde the king desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king, to nomber the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus and to all the cities of the Hiuites and of the Canaanites, and went forth to warde the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at

a Before they were plagued with famine, Chap.21.1.

b The Lorde permitted Satan, as 1.Chro. 21.1.

c Because he did this to trie his power & so to trust therein, it offended God, els it was lawfull to nomber the people. Exod. 30.12. nomb. 1.2.

‖Or, riuer.

‖Or, to the nether land newly inhabited.

‖Or, Zor.

at the ende of nine monethes and twentie dayes.

9 ¶ And Joab deliuered the nomber [and] summe of the people vnto the king: and there were in Israel [d] eight hundreth thousand strong men that drew swordes, and the men of Judah were [e] fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lorde, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, & shewed him, and saide vnto him, Wilt thou that [g] seuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy lande: nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid saide vnto Gad, I am in a wonderful strait: let vs fall nowe into the hand of the Lorde, (for his mercies [are] great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord *repented of the euill, and said to the Angel that destroyed the people, It is sufficient, [i] holde nowe thine hande. And the Angel of the Lorde was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lorde (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and saide vnto him, Go vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lorde had commaunded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed him selfe before the king on his face to the ground,

21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lorde the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah saide vnto the king, The Lorde thy God be fauourable vnto thee.)

24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, and the plague ceased from Israel.

d According to Joabs cotte: for in all there were eleuen hundreth thousand, 1. Chro. 21.5.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1 Chro. 21.5.

f Whom God had appointed for Dauid and his time.

g For three peeres of famine were past for the Gibeonites matter: this was the fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21.12.

h From the one side of the countrey to the other, 1. Sam. 15.11.

i The Lord spared this place, because he had chosen it to builde his temple there.

k Dauid sawe not the iust cause, why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. chro. 21.20.

m That is, abundantly, for as some write, he was king of Jerusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 550 shekels, 1. Chro. 21.25.

The first booke of the Kings.

The Argument.

Because the children of God should looke for no continuall rest & quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that florishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set foorth, vertue esteemed, vice punished and concorde mainteyned) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin

at the ende of nine monethes and twentie dayes.

9 ¶ And Joab deliuered the nomber [and] summe of the people vnto the king: and there were in Israel [d] eight hundreth thousand strong men that drew swordes, and the men of Judah were [e] fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lorde, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, & shewed him, and saide vnto him, Wilt thou that [g] seuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy lande: nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid saide vnto Gad, I am in a wonderful strait: let vs fall nowe into the hand of the Lorde, (for his mercies [are] great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord *repented of the euill, and said to the Angel that destroyed the people, It is sufficient, [i] holde nowe thine hande. And the Angel of the Lorde was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lorde (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and saide vnto him, Go vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lorde had commaunded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed him selfe before the king on his face to the ground,

21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lorde the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah saide vnto the king, The Lorde thy God be fauourable vnto thee.)

24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, and the plague ceased from Israel.

d According to Joabs cotte: for in all there were eleuen hundreth thousand, 1. Chro. 21.5.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1 Chro. 21.5.

f Whom God had appointed for Dauid and his time.

g For three peeres of famine were past for the Gibeonites matter: this was the fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21.12.

h From the one side of the countrey to the other, 1. Sam. 15.11.

i The Lord spared this place, because he had chosen it to builde his temple there.

k Dauid sawe not the iust cause, why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. chro. 21.20.

m That is, abundantly, for as some write, he was king of Jerusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 550 shekels, 1. Chro. 21.25.

The first booke of the Kings.

The Argument.

Because the children of God should looke for no continuall rest & quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that florishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set foorth, vertue esteemed, vice punished and concorde mainteyned) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin

Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Iſrael. The King of Iudah had his throne in Ieruſalem, and the King of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhoulde come of the ſtocke of Dauid, the genealogie of the Kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreeme age. 5 Adoniiah vſurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniiah fleeth to the altar.

a He was about 70. yere olde. 2. Sam. 5.4.

b For his naturall heate was woone away with trauels.

‖ Or, ſerue him.

NOw When king Dauid was [a] olde, and ſtriken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

2 Wherefore his ſeruants ſaid vnto him, Let there be ſought for my lorde the king a yong virgin, and let her ‖ ſtand before the king, and cherish him: and let her lie in thy boſome, that my lord the king may get heate.

3 So they ſought for a faire yong maide throughout all the coaſtes of Iſrael, and founde one Abiſhag [c] a Shunammite, and brought her to the king.

c Which citie was in the tribe of Iſſachar, as Ioſh. 19, 18.

4 And the maid was exceeding faire, and cherished the king, and miniſtred to him, but the king knewe her not.

5 ¶ Then Adoniiah [ſ] ſonne of Haggith exalted him ſelfe, ſaying, I will be king. And hee gate him charets [‡] horſemen, and [d] fiftie men to run before him.

d Reade 2. Sam. 15, 1.

6 And his father would not diſpleaſe him from his [‡] childhoode, to ſay, Why haſt thou done ſo? And hee was a very goodly man, and [his mother] bare him next after Abſalom.

‡ Ebr. dayes.

7 And [‡] hee tooke counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they [e] helped forwarde Adoniiah.

‡ Ebr. his wordes were with Ioab.

e They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheepe and oxen, and fat cattell by the ſtone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants,

‖ Or, the fountaine.

10 But Nathan the Prophet, and Benaiah, and the [f] mightie men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake vnto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adoniiah the ſonne *of Haggith doeth reigne, and Dauid our Lord knoweth it not?

2. Sam. 3. 4.

12 Now therefore come, [and] I will nowe giue thee counſell, howe to ſaue thine owne [g] life, and the life of thy ſonne Salomon.

g For Adoniiah will deſtroy thee and thy ſonne, if he reigne.

13 Go, and get thee in vnto king Dauid, and ſay vnto him, Diddeſt not thou, my lorde, O king, ſweare vnto thine handmayde, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne: Why is then Adoniiah king?

14 Beholde, While thou yet talkeſt there with the king, I alſo will come in after thee, and [h] confirme thy wordes.

h By declaring ſuch things, as may further the ſame.

15 ¶ So Bath-ſheba went in vnto the king into the chamber, and the king was very olde, and Abiſhag the Shunammite miniſtred vnto the king.

16 And Bath-sheba bowed and made obeiſance vnto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lorde, thou ſwareſt by the Lord thy God vnto thine handmaide, [ſaying,] Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne.

18 And beholde, nowe [is] Adoniiah king, and now, my lorde, O king, thou knoweſt [i] it not.

i The king being yonge wieth age, couldne not attende to the affaires of the realme, and alſo Adoniiah had many flatterers which kept it from the king.

19 And he hath offred many oxen, and fat cattell, and ſheepe, and hath called all the ſonnes of the king, and Abiathar the Prieſt, and Ioab the captaine of the hoſte: but Salomon thy ſeruant hath he not bidden.

20 And thou, my lord, O king, [knoweſt] that the eyes of all Iſrael [are] on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lorde the king after him.

21 For elſe when my lord the king ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed [‡] vile.

k And ſo put to death as wicked trenſgreſſers.

‡ Ebr. ſinners.

22 And lo, While ſhe yet talked with the King, Nathan alſo the Prophet came in.

23 And they tolde [ſ] king, ſaying, Beholde, Nathan the Prophet. And when hee was come in to the king, hee made obeiſance before the king vpon his face [l] to the ground.

l Acknowleging him to be the true and worthie king appointed of God as the figure of his Chriſt.

24 And Nathan ſaide, My lord, O King, haſt thou ſaide, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, ‡ God saue king Adonijah.

‡ Ebr. let the king Adonijah liue.

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, ‡ thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

m Meaning, that he ought in such affaires enterpryse nothing except he had consulted with the Lord.

28 ¶ Then king Dauid answered, and saide, Call me Bath-sheba. And she came into the kings presence, and stoode before the king.

29 And the king sware, saying, As the Lorde liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainly do this day.

n Moued by the Spirit of God so to do, because he foresawe that Salomon should be the figure of Christ.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid saide, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king saide vnto them, Take with you the [o] seruants of your lord, ‡ cause Salomon my sonne to ride vpon mine owne mule, and carie him downe to Gihon.

o Meaning, the kings seruants and such as were of his garde.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be king in my steade: for I haue ‡ appointed him to be prince ouer Israel and ouer Judah.

‡ Ebr. commanded.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, [and] the Lorde God of my lord the king ‡ ratifie it.

‡ Ebr. say so.

37 As the Lorde hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, ‡ Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an home of [p] oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

p Wherewith they accustomed to anoint the Priestes and the holy instruments, Exod. 30. 23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

‡ Ebr. brake.

41 ¶ And Adoniah ‡ & all the ghestes that were with him, heard it: (and they had made an ende of eating) and when Joab heard the sound of the trumpet, he saide, what meaneth this noise and byroze in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adoniah saide, Come in: for thou art ‡ a worthie man, and bringest [q] good tidings.

‡ Ebr. a man of power.

q He praised Jonathan thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and so did beare downe his pride.

43 And Jonathan answered, ‡ & saide to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp frō thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came [r] to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the [s] bed.

r To salute him and to pray and praise God for him.

s Hee gaue God thankes for the good successe.

48 And thus said the king also, Blessed be [t] the Lorde God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the [u] altar.

t Which Dauid his father had built in the flooze of Araunah, as 2. Sa. 24. 25.

51 And one tolde Salomon, saying, Beholde, Adoniah doth feare king Salomon: for lo, hee hath caught holde

on the hornes of the altar, saying, Let king Salomō sweare vnto me this day, that he wil not slay his seruant with the sworde.

52 Then Salomon saide, If he will shew him selfe a worthy man, there shal not an heare of him fall to the earth, but if wickednes be found in him, he shal die.

53 Then king Salomon sent, & they brought him from the altar, and he came and did obeisance vnto king Salomon. And Salomon saide vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars roume.

WHen the dayes of Dauid drew neere that hee should die, & he charged Salomon his sonne, saying,

2 I go the [a] way of all the earth: be strong therefore, & shew thy selfe a man,

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, & his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest* ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in [c] trueth, with all their heartes, and with all their soules, *‡ thou shalt not (saide he) want one of thy [posteritie] vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto *Abner [d] sonne of Ner, and vnto *Amasa the sonne of Iether: whome hee slewe, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Do therefore according to thy wisdome, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of *Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for so they came to me whē I fled from Absalom thy brother.

8 ¶ And beholde, with thee *[is] Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I sware to him by the Lorde, saying, *I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with [g] blood.

10 So *Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid * reigned vpon Israel, [were] fourtie yeres: seuen yeres reigned hee in Hebron, and thirtie and three yeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, & his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, [h] Commest thou peaceably? And he said, Yea.

14 Hee saide moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, ‡ refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for he will not say thee nay) that hee giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and [k] bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then she said, I desire a small request of thee, say mee not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She saide then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and saide vnto his mother, And why doest thou aske Abishag the Shunammite for

a I am readie to die, as all men must.

b Hee sheweth howe hard a thing it is to gouerne, and that none can do it well, except he obey God. Deut. 29.9. iosh. 1.7. ‖ Or, do wisely.

c And without hypocrisie.

2. Sam. 7.12. ‡ Ebr. a man shall not be cut off to thee from off the throne.

2. Sam. 3.27. 2. Sam. 20.10. d Hee shed his blood in time of peace, as if there had bene warre.

e He put the bloodie sword into his sheath.

2. Sam. 19.31. f That is, they dealt mercifully with me. 2. Sam. 16.5.

2. Sam. 19.23.

g Let him be punished with death: looke verse. 46. Actes 2.29. and 13.36. 2. Sam. 5.4. and 1. chro. 29. 26, 27.

1. Chro. 29.23.

h For she feared, least he would worke treason against the king.

i In signe of their fauour and consent.

‡ Ebr. cause not my face to turne away.

k In token of reuerence, and that others by his example might haue her in greater honour.

for Adonijah: aske for him the [1] kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

[1] Meaning, that if hee should haue granted Abishag, whiche was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then king Salomon sware by the Lorde, saying, God do so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as ꝑ Lord liueth, who hath established me, & set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shall surely die this day.

2.Sam.7.12, 13.

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and he ‖ smote him that he dyed.

‖ Or, fell vpon him.

26 ¶ Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne ‖ fieldes: for thou art [2] worthy of death: but I will not this day kill thee, because thou [m] barest the Arke of the Lord God before Dauid my father, and because thou hast suffred in all, wherein my father hath bene afflicted.

‖ Or, possessions.

[2] Ebr. a man of death.

[m] When he fled before Absalom, 2.Sa. 15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might * fulfill the words of the Lord, which he spake against the house of Eli in Shiloh.

1.Sam.2.31, 35.

28 ¶ Then tidings came to Joab: (for Joab had [n] turned after Adonijah, but he turned not after Absalom) and Joab fled vnto ꝑ Tabernacle of ꝑ Lord, and caught hold on ꝑ hornes of ꝑ altar.

[n] He tooke Adonijahs part when he would haue vsurped the kingdome, Chap.1.7.

29 And it was tolde king Salomon, that Joab was fled vnto ꝑ Tabernacle of ꝑ Lord, & behold, [he is] by the [o] altar. Then Salomon sent Benaiah ꝑ sonne of Jehoiada, saying, Go, fall vpon him.

[o] Thinking to be saued by the holines of the place.

30 And Benaiah came to the Tabernacle of the Lorde, and saide vnto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus saide Joab, and thus hee answered me.

31 And the king said vnto him, Do as he hath said, and [p] smite him, and bury him, that thou maist take away ꝑ blood, which Joab shed causeles, from me and from the house of my father.

[p] For it was lawfull to take the wilfull murtherer frō the altar, Exo. 21.14.

32 And ꝑ Lord shal bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, & my father Dauid knew not: [to wit,] * Abner the sonne of Ner, captaine of ꝑ hoste of Israel, and * Amasa the sonne of Jether captaine of the hoste of Judah.

2.Sam.3.27.

2.Sam.20.10.

33 Their blood shall therefore returne vpon the [q] head of Joab, & on the head of his seede for euer: but vpon Dauid and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

[q] Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Jehoiada went vp, and smote him, and slewe him, and hee was buried in his owne house in the wildernes.

35 And the king put Benaiah ꝑ sonne of Jehoiada in his roume ouer ꝑ hoste: and the king set Zadok the [r] Priest in the roume of Abiathar.

[r] And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward ꝑ king sent, and called Shimei, and said vnto him, Builde thee an house in Jerusalem, and dwel there, and depart not thence any whither.

37 For that day that thou goest out, & passest ouer the riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto ꝑ king, The thing is good: as my lorde the king hath said, so will thy seruant do. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeeres, two of the [s] seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Beholde, thy seruants [be] in Gath.

[s] Thus God appointeth the wayes and meanes to bring his iust iudgements vpon the wicked.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and [t] Shimei went, and brought his seruants from Gath.

[t] His couetous minde moued him rather to venture his life, then to lose his worke by ꝑ ꝑste, which he had by his seruants.

41 And it was tolde Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lorde, and protested vnto thee, saying, That day ꝑ thou goest out, & walkest any whither, knowe assuredly that thou shalt die the death: And thou saidest vnto me, The thing is good, [that] I haue heard.

43 Why then hast thou not kept ꝑ oth of the Lorde, and the commandement wherewith I charged thee?

44 The king saide also to Shimei, [u] Thou knowest all ꝑ wickednes whereunto thine heart is priuie, that thou didest to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

[u] For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2.Sam.16.5.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king cōmanded Benaiah the

the sonne of Jehoiada: who went out and smote him that hee dyed. And the *kingdome was [x] stablished in the hand of Salomon.

2.Chro.1.1. x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

Chap.7.8.

SAlomon *then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the [a] citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lorde, and [b] the wall of Jerusalem round about.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built to offer vnto the Lord.

2 Onely the people sacrificed in [b] the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued [b] the Lorde, walking in the ordinances of Dauid his [c] father: onely he sacrificed & offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2.3.

4 And the king went to [d] Gibeon to sacrifice there, for that was the chiefe hie place: a thousande burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2. Chro.1.3.

5 In Gibeon the Lorde appeared to Salomon in a dreame by night: & God said, Aske what I shall giue thee.

6 And Salomon saide, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when he walked before thee in trueth, & in righteousnes, & in vprightnes of heart with thee: & thou hast [e] kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as [appeareth] this day.

‖ Or, as he walked.

e Thou hast performed thy promes.

7 And nowe, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not howe to [f] go out and in.

f That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant [is] in the midst of thy people, which thou hast chosen, euen a great people which cannot be told nor nombred for multitude.

9 *Giue therefore vnto thy seruant an ‖ vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy [g] mightie people?

2.Chro.1.10.

‖ Or, obedient.

g Which are so many in number.

10 And this pleased the Lorde well, that Salomon had desired this thing.

11 And God saide vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine [h] enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise & an vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shal arise the like vnto thee.

13 And I haue also *giuen thee that, which thou hast not asked, both riches and honour, so [i] among the kings there ‖ shalbe none like vnto thee al thy dayes.

Mar.6.33. wisd.7.11.

‖ Or, hath been none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances & my commandements, [k] as thy father Dauid did walke, I will prolong thy dayes.

Chap.15.5.

15 And when Salomon awoke, beholde, it was [l] a dreame, and he came to Jerusalem, and stood before the Arke of the couenant of the Lorde, and offred burnt offrings & made peace offrings, and made a feast to all his seruants.

i He knewe that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the king, and [k] stood before him.

‖ Or, vitailers.

k By this example it appeareth that God kept promes with Salomon in granting him wisdome.

17 And the one woman saide, Oh my lorde, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger [was] with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, & [l] tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and layd her dead sonne in my bosome.

l She stale the quicke childe away, because shee might both auoide the shame and punishment.

21 And when I rose in the morning to giue my sonne sucke, beholde, hee was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, & thy sonne is dead. Againe the saide, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said [m] the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall outerthrowe the iust cause of the innocent.

24 Then the king said, ‖ Bring me a sword: and they brought out a sword before the king.

‖ Or, fetch.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe

halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled towarde her sonne, and she said, Oh my lord, giue her the liuing childe, and slay him not: but the other said, Let it be neither mine nor thine, but deuide it.

n Her mother-ly affection herein appeareth, that she had rather in-iure þ rigour of the lawe, then see her childe cruelly slaine.

27 Then the king answered, & saide, Giue her the liuing childe, and slay him not: this is his mother.

28 And al Israel heard þ iudgement, which the king had iudged, and they feared the king: for they sawe that the wisdome of God was in him to do iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The puruyance for his vitailes. 26 The nomber of his horses. 32 His bookes and writings.

AND king Salomō was king ouer all Israel.

a That is, his chiefe officers, b He was the sonne of Ahimaas and Zadoks nephew.

2 And these were a his princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shiha scribes, Jehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Jehoiada [was] ouer the hoste, and Zadok and

c Not Abiathar whome Salomon had put from his office, Chap. 2. 27. but another of that name.

c Abiathar Priestes,

5 And Azariah the sonne of Nathan [was] ouer the officers, and Zabud the sonne of Nathan Priest [was] the kings friend,

6 And Ahishar was ouer the household: and *Adoniram the sonne of Abda [was] ouer the tribute.

Chap. 5. 14.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the king and his household: euery man had a moneth in the yeere to prouide vitailes.

8 And these are their names: þ sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, & ‖ Elon [and] Beth-hanan:

‖ Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whom pertained Sochoh, & all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana þ sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Jezreel, frō Beth-shean ‖ to Abel-meholah, euē till beyond ouer against Jokmeam:

‖ Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of d Jair the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Jairs name, because hee tooke them of the Canaanites, Nom. 32. 41.

14 ¶ Ahinadab the sonne of Iddo [had] to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Jehoshaphat the sonne of Parnah in e Issachar.

e Salomon obserued not the deuision that Iohua made, but deuided it as might best serue for his purpofe.

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel [were] many, as the sand of the sea in number, f eating, drinking, and making merie.

f They liued in all peace and securitie, Eccl. 47. 15.

21 *And Salomon reigned ouer all kingdomes, from the g Riuer [vnto] the land of the Philistims, and vnto the border of Egypt, & they brought presents, and serued Salomon all the dayes of his life.

g Which is Euphrates.

22 And Salomons vitailes for one day were thirtie ‡ measures of fine floure, & threescore measures of meale:

‡ Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all [the region] on the other side the Riuer, from Tiphsah, euen vnto ‖ Azzah, ouer all þ h kings on the other side the riuer: and hee had peace round about him on euery side.

‖ Or, Gaza. h For they were all tributaries vnto him.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, frō i Dan, euen to Beer-sheba, all the dayes of Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

2. Chro. 9. 25.

27 And these officers prouided vitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, [and] they suffred to lacke nothing.

28 Barly also and straw for the horses and mules brought they vnto þ place where the officers were, euery man according to his charge.

29 ¶ *And

Ecclus.47.14, 15, and 16.

29 ¶ And God gaue Salomon wisdome & vnderstanding exceeding much, and k a large heart, euen as the sand that is on the sea shore.

k Meaning, great vnderstanding and able to comprehend al things.

30 And Salomons wisdome excelled the wisdome of all the children of þ l East and all the wisdome of Egypt.

l To wit, the philosophers and astronomers, which were iudged most wise.

31 For hee was wiser then any man: [yea,] then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: & he was famous throughout all nations round about.

32 And Salomon spake three thousand m prouerbes: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylō.

33 And he spake of trees, from þ cedar tree that is in Lebanon, euen vnto the n hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.

n From the hiest to the lowest.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisdome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The nomber of the workemen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard, that they had anointed him king in the roume of his father) because Hiram had euer loued Dauid.

‖ Or, Tyr.

2 Also Salomō sent to Hiram, saying,

2.Chro.2.3.

3 Thou knowest that Dauid my father could not builde an house vnto the Name of þ Lord his God, for þ warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feete.

‖ Or, his enemies.

4 But now þ Lord my God hath giuen me a rest on euery side, [so that] there is neither aduersarie, nor euill to resist.

a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace. 2.Sam.7.13. 1.chro.22.10.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

b This was his equitie, that he would not receiue a benefite without some recompence.

6 Now therefore cōmand, that they hewe me cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue þ b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

c In Hiram is prefigurate the vocation of the Gentile, who shoulde helpe to build the spirituall temple.

7 ¶ And when c Hiram heard the words of Salomō, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered þ things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring thē downe from Lebanon to þ sea: & I will conney them by sea ‖ in rafters vnto þ place that thou shalt shew me, & will cause them to be discharged there, & thou shalt receiue them: nowe thou shalt do me a pleasure to minister foode for d my familie.

‖ Or, flotes.

d While my seruants are occupied about thy businesses.

10 So Hiram gaue Salomon cedar trees & firre trees, [euen] his full desire.

11 And Salomon gaue Hiram twentie thousand † measures of wheate for foode to his household, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

† Ebr. Corim.

‖ Or, pure.

12 ¶ And þ Lord gaue Salomon wisdome as he * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap.3.12.

e As touching the furniture of wood and vitailes.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whō he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram [was] ouer the summe.

Chap.4.6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand malons in the mountaine,

16 Besides the ‖ princes, whom Salomon appointed ouer þ worke, [euen] three thousand & three hundreth, which ruled the people that wrought in the worke.

‖ Or, masters of the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, [euen] hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is Gibbelim, which some say, were excellent masons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promes of the Lord to Salomon.

AND * in the foure hundreth and fourescore yere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif, (which

2.Chro.3.1.

a Which moneth cōmeth part of April & part of May.

(which is the second moneth) he built the [b]house of the Lord.

2 And the house which king Salomon built for the Lord, was three score cubites long, and twentie broade, and thirtie cubites hie.

3 And the [c]porch before the Temple of the house [was] twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in [ẏ] house he made windowes, ‖broad [without] and narrow [within.]

5 And by [ẏ] wall of the house he made ‖galleries rounde about, euen by the walles of the house rounde about the Temple & [ẏ] oracle, and made chambers round about.

6 The nethermost gallerie [was] fiue cubites broad, & the middlemost sixe cubites broad, and the third seuen cubites broad: for he made [e] restes round about without [ẏ] house, that [ẏ] beames [should] not be fastened in the wals of the house.

7 And when the house was built, it was built of stone perfite, [before] it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

‖Or, gallerie.

8 The doore of the middle ‖chamber was in the right side of the house, and men went vp with winding stayres into the middlemost, & out of the middlemost into the third.

b Whereby is meant the Temple & the oracle

c Or, the court where the people prayed, which was before the place where the altar of burnt offring stoode.

‖Or, to open and to shut.

‖Or, lofts.

d Where God spake betweene [ẏ] Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as stayes for the beames to rest vpon.

The Temple vncouered.

The cause why wee vncouered and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might bee seene more lively.

A B. The length of the Temple of three score cubites.

A C. The breadth of twentie cubites within, and not measuring the thicknes of the walles. This also was the length of the porch without the Temple.

C D. The height of thirtie cubites.

E F. The chambers of the Priests, which especially about the Temple on three sides, South, West, and North, and were of three heights.

G H. The breadth of the porche, 20. cubites.

L. The windowes of the Temple.

K. The first chamber was fiue cubites broad.

L. The second sixe.

M. The third seuen.

N O P. The restes or stayes of the wall, which bare vp the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to enter into the most holie place. T. The fiue Candlesticks on euerie side of the Temple. V The ten tables on both sides for the shewbread. X. The incensie altar.

f In Exodus it is called the Tabernacle: & the Temple is there called the Sanctuarie, & the Oracle the most holy place.

9 So he built the [f] house and finished it, & sieled the house being bawted with sieling of cedar trees.

10 And he built the galleries vpon all the [wall] of the house of fiue cubites height, & they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buyldest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe mine promise vnto thee my promes, * which I promised to Dauid thy father.

* 2. Sam. 7. 13.

13 And I will [g] dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boards of cedar tree from the pauement of the house vnto [h] [ẏ] wals of the sieling, & within he couered them with wood and couered the floore of the house with plankes of firre.

16 And he built twentie cubites in the sides of the house with boards of cedar, from the floore to the walles, and he prepared [a place] within it for the oracle, [euen] the most holy place.

17 But the [i] house, that is, the temple before it was fourtie cubites [long.]

18 And the cedar of the house within was carued with ‖knops, and grauen with flowers: all [was] cedar, [so that] no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the [k] house within, to set the Arke of the couenant of the Lord there.

20 And the plate of the oracle within [was] twentie cubites long, and twentie cubites broade, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the house within with pure gold: and he [‡] shut the place of the oracle with chaines of golde, and couered it with gold.

22 And he ouerlaid al the house with gold, vntill all the house was made perfite. also he couered the whole altar, that [l] was before the oracle with gold.

23 And within the oracle he made two Cherubims of [‖] oliue tree, ten cubites hie.

24 The wing also of the one Cherub [was] fiue cubites, and the wing of the other Cherub [was] fiue cubites: from the vttermost part of [one] of his wings vnto the vttermost part of the [other] of his wings [were] ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one fyle.

26 [For] [ẏ] height of [ẏ] one Cherub [was]

g According as he promised vnto Moses, Exod. 25, 22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in ẏ first verse, he meant both the oracle and the Temple.

‖Or, wilde cucumers.

k That is, in the most inward place of the house.

‡ Ebr. he drewe through chains of gold before.

l Meaning, the altar of incense, Exod. 30. 1.

‖Or, pine tree.

ten cubits, & so [was] the other Cherub.

27 And he put the Cherubims with-in the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their [other] wings touched one another in the mids of the house.

28 And he [m] ouerlaide the Cherubims with gold.

Exod. 25. 20.

m For ꝑ other, which Moses made of beaten gold, were taken away with ꝑ other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

The Temple couered.

This figure representeth the great court separated into three partes, whose separation was made of three orders of hewen stone, and one of cedar boardes.

A. The Court of the Priests next to the porch, called the inner court, for it was neerer the Temple then was the peoples.

B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was 10. cubites, and the breadth as much, and ten in height.

C. Ten lauers. 2. Chron. 4. 6.

D. The sea. 2. Chron. 4. 2.

E. The court of the people. 2. Chro. 4. 9. & 6. 12. which is called the great porch, and in Act. 3. 11. the porch of Salomon. This court is often taken in the scriptures of the New Testament for the Temple. Matt. 21. 23. Act. 3. 2, 3. for the people did not passe ꝑ further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, & whence Christ did cast the biers & sellers. F. A stage of brasse whereon Salomon praied, that he might be better seene and heard of the people. It was fiue cubites long, fiue broad, & in height three. 2. Chron. 6. 13. G. A gate on the East, called the gate of Sur, or, Seir. 2. King. 11. 6. and the gate of the foundation. 2. Chron. 23. 5. It is also called beautifull. Act. 3. 2. for the Prince did onely enter in thereat, and not the people. Ezek. 44. 3. for the people entred in by the North gate and the South. Ezek. 46. 9.

29 And he carued al the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the flooze of the house he couered with gold within and without.

31 And in ꝑ entring of ꝑ oracle he made [two] doores of oliue tree: [&] the vpper post and side posts were fiue square.

32 The two doores also [were] of oliue tree, and he graued them with grauing of Cherubims and Palme trees, & grauen flowers, & couered them with gold, and layd [n] thin gold vpō the Cherubims and vpon the palme trees.

n So that the facion of the carued worke might still appeare.

33 And so made he for the dooze of the Temple, posts of oliue tree foure square.

34 But the two doores [were] of firre tree, the two sides of ꝑ one dooze [were] ‖ round, and the two sides of the other dooze [were] round.

‖ Or, folding.

35 And he graued Cherubims & palme trees, and carued flowers, & couered the carued worke with gold, finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of cedar.

o Where the Priests were, and was thus called in respect of the great court, which is called Acts 3. 11. the porch of Salomon, where the people vsed to pray.

37 In the fourth yeere was the foundation of the house of the Lord layde in the moneth of Zif:

38 And in the eleuenth yere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yere in building it.

p Which conteineth part of October and part of Nouember.

The first figure of the Kings house in the wood of Lebanon.

This figure is made without wall or porch, that the order of the pillers within might be seene. A.B. The length of an hundreth cubites. B.C. The breadth of fiftie. B.D. The height of thirtie. E.F.G.H. The foure rowes of pillers. I. The three rowes of windowes. K. The porch or gallerie before the house.

The second figure of the same house.

This second figure sheweth the maner of the house without, & the porch thereof, which was fiftie cubites long, A.B. and thirtie broad, C.D. The pauements, E. The windowes, F.

CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

BUt Salomon was building his owne house * thirteene yeres, & [a] finished al his house.

2 He built also an house [b] called the forest of Lebanon, an hundreth cubits long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillars, and cedar beames [were] layd vpon the pillars.

Chap. 9. 10.

a After he had built the Temple.

b For the beautie of the place & great abundance of cedar trees that were to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure & recreation.

3 And it was couered aboue with cedar vpon the beames, that lay on ꝑ fourtie and fiue pillars, fifteene in a row.

4 And the windowes [were] in three rowes, & window [was] [c] against window in three ranks.

c There were as many, and like proportion on the one side as on the other & at euery end euen three in a rowe one aboue another.

5 And al the doores, and the side posts [with] the windows were foure square, & window was ouer against window in three rankes.

6 And he made a porch of pillars fifty cubites long, and thirtie cubites broade, and the porch was before [d] them, [euen] before them were thirtie pillars.

d Before the pillars of the house.

7 ¶ Then he made a porch [e] for the throne,

e For his house which was at Ierusalem.

throne, where he iudged, [euen] a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where he dwelt, [was] another hall more inwarde then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porch.

Chap.3.1.

9 All these were ‖ of costly stones, hewed by measure, [&] sawed with sawes within and without, from the foundatiõ vnto[f] the [stones] of an ‖hand breadth, & on the outside to the great court.

‖Or, precious.

f Which were reules & slapes for the beames to lie vpon.

10 And the foundation [was] of costly stones, [&] great stones, [euen] of stones of ten cubites, & stones of eight cubites.

‖Or, spanne.

11 [g] Aboue also [were] costly stones, squared by rule, and [boards] of cedar.

g From the foundation vpward.

12 ¶ And the great court round about [was] wt three rowes of hewed stones, and a row of cedar beames: [h] so [was it] to the inner court of the house of [p] Lord, and to the porch of the house.

h As [p] Lords house was built, so was this: onely the great court of Salomons house was vncouered.

13 ¶ Then King Salomon sent, and fet [one] Hiram out of ‖ Tyrus.

‖Or, Zor.

14 He was a widowes sonne of the tribe of Naphtali, his father being a mã of Tyrus, [and] wrought in brasse: [i] he was ful of wildome and vnderstanding, and knowledge to worke all maner of worke in brasse: Who came to King Salomon, and wrought all his worke.

i Thus when God will haue his glorie set forth, he raiseth vp men and giueth them excellent gifts for the accomplishment of the same, &c. 31.2.3.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threede of twelue cubites did compasse [‡] either of the pillars.

‡Eb. the secõd.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters [was] fiue cubites, and the height of the other chapiter [was] fiue cubites.

‖Or, pummels.

The forme of the pillar.

A.B The height of a pillar eighteene cubites: the cõpasse of a pillar was twelue cubites.
D.E. The height of the chapiter or round bal vpõ the pillar of fiue cubites height.
F. In the mids were two rowes of pomegranates: the rest is the networke and floure delices, or roses.

17 He made grates like networke, and ‖wrethen worke like chaines for the chapiters that were on the top of the pillars, [euẽ] seuen for the one chapiter, and seuen for the other chapiter.

‖Or, coardes like chaines.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars [were] after [k] lily worke in the porch, foure cubites.

k As was seene cõmonly wrought in costly porches.

20 And the chapiters vpon the two pillars [had] also aboue, ‖ ouer against the bellie ‖ within the networke [pomegranates:] for two hundreth pomegranates were in the [two] rankes about vpon[l] either of the chapiters.

‖Or, round about the mids.
‖Or, beyond.

21 And he set vp the pillars in [p] porch of the Temple. And when he had set vp the right pillar, he called the name thereof [m] Jachin: & when he had set vp the left pillar, he called the name thereof [n] Boaz.

‡Eb. the secõd.
l Which was in the inner court betweene the Temple & the oracle.
m That is, he will stablish, or worke, his promis & cõmand this house.
n That is, in strength: meaning, the power thereof shall continue.

22 And vpon the top of the pillars [was] worke of lilies: so was the worke manship of the pillars finished.

23 ¶ And he made a molten [o] sea ten cubits wide from brim to brim, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

o So called for the hugenes of the vessell.

A.B. Ten cubits from one side to [p] other.
C.D. The height of fiue cubites.
E.F. This vessell was in compasse thirtie cubites.
G. The two rowes, which cõpassed the vessell about, & were garnished with bulls heads, wherin were pipes to auoyde the water.

The Sea, or great Caldron.

24 And vnder the brim of it [were] knops like wild cucumers compassing it round about, ten in one cubite, cõpassing the sea *round about: & the two rowes of knops were cast, whẽ it was molten.

2.Chro.4.3.

25 It stoode on twelue bulles, three looking toward the North, & three towarde the West, and three towarde the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand breadth thicke, & the brim thereof was like the worke of the brim of a cup with flowers of lilies: it conteined two thousand [p] Baths.

‖Or, a spanne.
p Bath and Ephah seeme to be both one measure, Ezek.45.11. euery Bath cõteyned about ten pottels.

27 ¶ And he made ten bases of brasse, one [q] [was] foure cubits long, & foure cubits broad, and three cubites hie.

28 ¶ And the worke of the bases was on this maner. They had borders, and the borders [were] betwene the ledges:

29 And on the borders that were betwene the ledges were lions, buls & Cherubims: and vpon the ledges there was a base aboue: and beneath the lions and

buls, were additiõs made of thin worke.

30 And euerie base had foure brasen wheeles, and plates of brasse: & the foure
‡Eb, shoulders corners had ‡ vnderletters: vnder the caldron were vnderletters molten at the side of euery addition.

31 And q the mouth of it [was] within the chapiter and aboue [to measure] by the cubite: for the mouth thereof [was] round made like a base, & it was a cubite and halfe a cubit: and also vpon ṕ mouth therof were grauen works, whose borders [were] foure square, [& not round.
q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder ṕ borders [were] foure wheeles, & the axeltrees of the wheeles [ioined] to the base: and the height of a wheele [was] a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their ‖felloes, and their spokes [were] all molten.
‖ Or, tinges.

34 And foure vnderletters [were] vpõ the foure corners of one base: [and] ṕ vnderletters therof were of ṕ base [it selfe.]

35 And in the toppe of the base was a rounde ‹ compasse of halfe a cubite hie rounde about: and vpon the top of the base the ledges thereof and the borders thereof [were] of the same.
‹ Which was called the pillar, chapiter, or small base, wherein the caldron stoode.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons and palme trees, on the side of euery one, and additions round about.

37 Thus made hee the ten bases, [They] had al one casting, one measure, [and] one fyse.

38 ¶ Then made he ‹ ten caldrons of
‹ To keepe waters for the vse of the sacrifices. brasse, one caldron conteyned fourtie Baths: and euery caldron [was] foure cubites, one caldron [was] vpon one base throughout the ten bases.

39 And he set the bases, fiue on ṕ right side of the house, and fiue on the left side of the house. And hee set the sea on the
‹ To wit, of the Temple or Sanctuarie. right side of the ‹ house Eastwarde toward the South.

40 ¶ And Hiram made caldrons, and besomes and basens, and Hiram finished al the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and [two] bowles of ṕ chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranats for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

43 And the ten bases, & ten caldrons vpon the bases,

44 And the sea, and twelue buls vnder that sea,

45 And pots, and besoms and basens: & all these vessels, which u Hiram made to King Salomon for the house of the Lord, were of shining brasse.
u By this name also Hiram the King of Tyrus was called.

The forme of the Caldrons.

A.B. The base whereupon stoode the caldrons which was foure cubites long.
B.C. Foure cubites broad.
A.D. Three cubites high.
E. The imbossement and figures of lions, buls, Cherubims.
F. The border of workemanship folding to and fro.
G. The foure wheeles, which had a cubite and an halfe of height.
H. The foure stayes or vpholders, which were vpon the base whereupon the caldron stood.
I. The Caldron.

46 In the plaine of Iordeu did the King cast them in ‖ clay betweene Sucoth and Zarthan.
‖ Or, thicke earth.

47 And Salomon left [to weigh] all the vessels because of the exceeding abundance, neither coulde the weight of the brasse be counted.

48 So Salomon made al the vessels that perteined vnto ṕ house of the Lord, the x golden altar, and the golden table, whereon the shewbread was,
x This was done accoyding to the fourme that the Lorde prescribed vnto Moses in Exodus.

49 And the candlestickes, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, y and the hookes, and the basens, and the spoones, and the ashpannes of pure gold, and the hinges of gold for the doores of the house within, [euē] for the most holy place, & for the doores of the house, [to wit] of ṕ Tẽple.
y Some take this for some instrument of musike.

51 So was finished al the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which *Dauid his father had dedicated: the siluer and the golde and the vessels, [and] laid them among the treasures of the house of the Lord.
*2. Chron. 5. 1.

CHAP. VIII.

4 The Arke is brought into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

Then * King Salomon assembled the Elders of Israel, & euē all the heads of the tribes, the chiefe fathers of the children of Israel vnto ‡ him in Ierusalem, for to bring vp ṕ Arke of the couenāt of ṕ Lord frō the citie of Dauid,
* 2. Chro. 5. 2.
‡ Eb. Salomon.
a For Dauid brought it frō Obed-Edom and placed it in the Tabernacle which he had made for it, 2. Sa. 6. 17.

Which

Which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of [b] Ethanim, which is the seuenth moneth.

b Conteyning part of September, and part of October, in ỹ which moneth they held three solemne feasts, Nom.29.1.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, [were] with him before the Arke, offring sheepe & beeues, which could not be told, nor nombred for multitude.

c That is, the Kohathites, Nom.4.5.

6 So the [c] Priests brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the house, into the most holy place, euen vnder ỹ wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drew them onely out so farre as they might be seene: for they might not pul them altogether out Exod.25.15.

8 And they [d] drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: & there they are vnto this day.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man, Exod.40.34.

9 Nothing was in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where ỹ Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the * cloude filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

2.Chro.6.1.

12 Then spake Salomon, The Lord * sayd, that he would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

f He spake according to the tenor of Gods promes, which was conditionally, that they should serue him aright.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stoode [there.]

15 And he sayde, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the daie that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my name might be there: but I haue chosen * Dauid to bee ouer my people Israel.

2.Sam.7.8.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, where as it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheles thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall builde ỹ house vnto my Name.

20 And the Lorde hath made † good his worde that he spake: and I am risen vp in the roume of Dauid my father, & sit on the throne of Israel, as the Lorde promised, and haue built the house for the Name of the Lorde God of Israel.

† Eb. confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the [g] couenant of the Lorde which he made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, & stretched out his handes toward heauen,

2.Chro.6.13.

23 And said, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with [h] all their heart,

2.Mac.2.8.

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hande, as appeareth this day.

25 Therefore nowe, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpō the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

Chap.2.4.

26 And nowe, O God of Israel, I praye thee, let thy worde bee verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies who being incomprehensible and Lord ouer all, will become familiar with men.

27 [i] Is it true in deede that God will dwell on the earth? behold, the heauens, and the heauens of heauēs are not able to containe thee: howe much more [vnable]

able] is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the crie & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, [euen] toward the place wherof thou hast said, Deut.12.11. *My Name shall bee there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therfore the supplicatiō of thy seruant, and of thy people Israel, ‖Or, from. which pray in this place, & heare thou ‖in the place of thine habitation, [euen] in heauē, & when thou hearest, haue mercy.

31 When a man shall trespasse against his neighbour, & k he lay vpon him an othe to cause him to sweare, and ‡the sweareth shall come before thine altar in this house,

k To wit, the iudge, or neighbour. ‡Ebr. the othe.

32 Then heare thou in heauen, and l do and iudge thy seruants, that thou cōdemne the wicked to bring his way vpō his head, & iustifie the righteous, to giue him according to his righteousnes.

l That is, make it knowen.

33 When thy people Israel shal be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, & praise thee.

34 Then heare thou in heauen, & be merciful vnto the sinne of thy people Israel, & bring them againe vnto the land, which thou gauest vnto their fathers.

35 When heauen shall be n shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, & turne from their sinne, when thou doest afflict them,

n So that there bee a drought to destroy ꝑ fruits of the land,

36 Then heare thou in heauen, & pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) & giue raine vpon the lande that thou hast giuen to thy people to inherit.

37 When there shalbe famine in the land, when there shall be pestilence, whē there shalbe blasting mildewe, grashopper [or] caterpiller, when their enemie ‡Eb. in the lād of their gates. shall beliege them in the ‡ cities of their land, [or] any plague [or] any sickines,

38 [Then] what prayer, [&] supplication soeuer shalbe made of any man [or] o For such are most meete to receiue Gods mercies. of al thy people Israel, when euery one shal know the plague in his own heart, and stretch forth his hāds in this house,

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shal come out of a farre countrey for thy Names sake,

p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (when they shall heare of thy great Name, and of thy mightie hande, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the straunger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel: & that they may knowe, that thy q Name is called vpon in this house which I haue built.

q That this is the true religiō wherwith thou wilt be worshipped.

44 When thy people shall goe out to battell against their enemy by ꝑ way that thou shalt sende them, & shall pray vnto the Lord * [toward] ꝑ waye of the citie which thou hast chosen, & [toward] the house ꝑ I haue built for thy Name, Dan.6.10.

45 Heare thou then in heauen their prayer and their supplicatiō, and ‖iudge their cause. ‖Or, mainteine their right.

46 If they sinne against thee (* for there is no man that sinneth not) & thou be angry with them, and deliuer them vnto the enemies, so that they cary thē away prisoners vnto the lande of the enemies, either farre or neere, 2.Chro. 6.36. eccles.7.22. 1.ioha.1.8,10.

47 Yet ‖ if they turne againe vnto their heart in the lād (to the which they be caried away captiues) and returne and praye vnto thee r in the land of them that caried them away captiues, saying, We haue sinned, We haue transgressed, and done wickedly, ‖Or, if they repent. r Though the Temple was the chiefe place of prayer, yet he secludeth not thē, that being let with necessitie call vpon him in other places.

48 If they turne againe vnto thee with al their heart, & with al their soule in ꝑ land of their enemies, which led thē away captiues, and pray vnto thee [toward] ꝑ way of their land, which thou gauest vnto their fathers, [& toward] ꝑ citie which thou hast chosen, & the house, which I haue built for thy Name, s As Daniel did, Dan.6,10

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖iudge their cause, ‖Or, auenge their wrong.

50 And

50 And bee mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led thē away captiues, may
t haue pitie and compassion on them:

t Hee vnderstood by faith, that God, of enemies would make friendes vnto thē that did conuert vnto him.

51 For they bee thy people, and thine inheritāce, which thou broughtest out of Egypt frō the middes of ꝑ yron fornace.

52 Let thine eyes be open vnto ꝑ prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto thē, in all that they call for vnto thee.

53 For thou didst separate thē to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

Exod.19.6.

54 And when Salomon had made an ende of praying all this u prayer and supplication vnto the Lord, he arose frō before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

u Salomon is a figure of Christ, who continually is the Mediator betweene God & his Church.

55 And stood and blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all his good promise which he promised by the hande of Moses his seruant.

57 The Lorde our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

x He declareth that man of himselfe is enemie vnto God, & that all obedience to his lawe proceedeth of his meere mercy.

58 That he may x bowe our heartes vnto him, that wee may walke in all his waies, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that he defende the cause of his seruant,

†Ebr. the thing of a day in his day.

and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, [and] none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commaundements, as this day.

2.Chro.7.4.

62 ℭ * Then the King and al Israel with him offred sacrifice before ꝑ Lorde.

63 And Salomon offred a sacrifice of peace offrings which he offred vnto the Lorde, [to wit,] two and twentie thousande beeues, & an hundreth and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lorde.

y Before the oracle where the Arke was.

64 The same day did the King hallowe the middle of the court, that was before the house of the Lorde: for there hee made burnt offerings, and the meate offrings, and the fat of the peace offrings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offrings, & the meat offerings, and the fat of the peace offrings.

2.Chron.7.7.

65 And Salomon made at that time a feast & all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lorde our God, a seuen dayes, and seuen dayes, [euen] fourtene dayes.

z That is, frō North to South: meaning, all the countrey.

66 And the eight day he sent the people away: and they † thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

a Seuen daies for the dedication, and seuen for the feast.

†Ebr. blessed.

CHAP. IX.

2 The Lorde appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Cananites become tributaries. 28 He sendeth forth a nauie for gold.

When * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2.Chro.7.11.

2 Then the Lorde appeared vnto Salomon the seconde time, as he * appeared vnto him at Gibeon.

Chap.3.5.

3 And the Lorde sayde vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my Name there for euer, and mine eies, and mine heart shal be there perpetually.

Chap.8.29. deut.12.11.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I haue commanded thee, [&] keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which followe their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

2.Sam.7.12. 1.chro.22.10.

6 [But] if ye and your children turne away from me, and will b not keepe my commaundements, [and] my statutes, (which I haue set before you) but goe and serue other gods, and worship thē,

b God declareth that disobedience against him is the cause of his displeasure and so of all miserie.

Iere. 7.14.

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my Name, will I cast out of my sight, and Israel shalbe a [c] prouerbe, and a cõmon talke among all people.

c The worlde shall make of you a mocking stocke for the vile contempt & abusing of Gods most liberal benefites. Deut. 29.24. iere, 22.8,

8 Euen this hie house shall be [to:] euery one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

9 And they shall answere, Because they forsooke ỹ Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

2.Chro. 8.1.

10 * And at the ende of twentie yeres, when Salomon had buylded the two houses, the house of the Lorde, and the Kings palace,

‖Or, Zor.

11 ([For the which] Hiram the King of ‖ Tyrus had brought to Salomõ timber of cedar, and firre trees, and golde, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖Or, Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And hee called them the lande of ‖ Cabul vnto this day.

‖Or, dirrie, or, barren.

14 And Hiram had sent the King [d] fyue score talents of golde.

d For his tribute to warde the building.

15 ¶ And this is the cause of the tribute why king Salomon raised tribute, [to wit,] to build the house of the Lord, and his owne house, and [e] Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

e The common talent was about three score pound weight.

16 Pharaoh king of Egypt had come vp, & taken Gezer, and burnt it with fire, and slewe the Canaamites, that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

f Millo was as the cowne house or place of assemblie which was open aboue.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

g Cities for his munitions of warre.

19 And al the cities [g] of store, that Salomon had, euen cities for charets, and cities for horsemen, and [all] that Salomon desired and would builde in Ierusalem, & in Lebanon and in all the lande of his dominion)

h These were as bond men & payed what was required, either labour or money.

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 [To wit,] their children that were left after them in the lande, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

Leuit. 25.39.

23 These were the princes of the officers, that were ouer Salomons worke: [euen] [i] fiue hundreth and fiftie, and they ruled ỹ people ỹ wrought in the worke.

i The ouerseers of Salomons workes were deuided into three parres: the first cõteined 3300, the seconde 300, & the third 250 which were Israelites: so here are cõteined the two last parts, which make 550, like vnto 2.Chron. 8.10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto ỹ house which [Salomon] had built for her: then did he builde Millo.

25 And thrise a yeere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lorde: and he burnt incense vpon [the altar,] that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a naule of shippes in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the lande of Edom.

27 And Hiram sent with the naule his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

k In ỹ 2. chro. 8.18. is made mention of thirtie more, which seeme to haue bene employed for their charges.

28 And they came to Ophir and fette from thence [k] foure hundreth and twentie talents of golde, and brought it to King Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power and magnificence.

2. Chron. 9. 1. matth. 12. 42. luke 11. 31.

AND the * Queene of [a] Sheba hearing the fame of Salomon (concerning ỹ Name of the Lord) came to proue him with hard questions.

a Iosephus saith ỹ she was Queene of Ethiopia, & that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus.

2 And she came to Ierusalem with a very great traine, [and] camels that bare sweete odours, and gold exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her al her questions: nothing was hid frõ the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisedome, and the house that he had built,

5 And

b That is the whole order, & trade of his house.

5 And the [b]meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, & his burnt offrings, that he offered in the house of the Lord, and [‡] she was greatly astonied.

‡Eb. there was no more spirit in her.

6 And she said vnto ỹ King, It was a true word that I heard in mine owne land of thy sayings, & of thy wisedome.

7 Howbeit I beleeued not this report, til I came, & had seene it with mine eies: but lo, the one halfe was not tolde mee: [for] thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy mẽ, happie are these thy seruantes, which stande euer before thee, and heare thy [c] wisedome.

c But much more happie are they, which heare the wisedome of God reueiled in his worde.

9 Blessed be ỹ Lord thy God, which [d] loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer & made thee King, to do [e] equitie and righteousnes.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause, why kings are appointed.

10 And she gaue the King fiue score talentes of gold, and of sweet odours exceeding much, & precious stones. There came no more such abundance of sweet odours, as the Queene of Sheba gaue to King Salomon.

11 The naue also of Hiram (that caried gold from Ophir) brought like wise great plentie of *Almuggim trees from Ophir and precious stones.

*2.Chro.9.10.

12 And the King made of the Almuggim trees pillars for ỹ house of ỹ Lord, and for the kings palace, & made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her [‡] of his kingly liberalitie: so she returned and went to her owne countrey, [both] she, and her seruants.

‡Ebr. by the hand of the King.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fiue hundreth three score and six *talents of gold,

Exod,25.39.

15 Besides that [he had] of marchant men and of the marchandises of them ỹ sold spices, & of all the kings of Arabia, & of the princes of the [f] countrey.

f To wit, of Arabia, which for the great abundance of all things was called, happie.

16 And King Salomon made two hundreth targets of beaten gold, fiue hundreth [shekels] of gold went to a target:

17 And three hundreth shieldes of beaten gold, three pound of gold wẽt to one shield: & the King put them in ỹ *house of the Wood of Lebanon.

Chap.7.2.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde.

The Royall throne of Salomon.

19 And the throne had six steps, and the top of the throne [was] round behinde, and there were [g] stayes on either side on the place of the throne, and two lyons standing by the stayes.

g As the chaire bowes, or places to leane vpon.

20 And there stoode twelue lyons on the fiue steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels [were] of golde, and all the vessels of the house of the Wood of Lebanon [were] of pure golde. none [were] of siluer: [for] it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the naue of Tharshish with the naue of Hiram: once in three yeere came the naue of [h] Tharshish, and brought golde & siluer, yuorie, and apes and peacockes.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisedome.

24 And all the worlde sought to see Salomon, to heare his wisedom, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together *charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the charet cities, and with the King at Jerusalem.

*2.Chro.1.14.

27 And the King [‖] gaue siluer in Jerusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

‖Or, he made siluer as plenteous as stones

28 Also Salomõ had horses brought out of Egypt, and fine linen: [‖] the kings marchants receiued the linen for a price.

‖Or, for the cõpanie of the kings marchants did receiue a number at a price.

29 There came vp & wẽt out of Egypt [some] charet, [worth] fiue hundreth [shekels]

[shekels] of siluer: that is, one horse, an hundreth & fifte. and thus they brought [horses] to all the kings of the Hittites and to the kings of Aram by their †meanes.

† Ebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God rayseth vp aduersaries against him. 43 He dyeth.

BUt king Salomon loued *many a outlandish women: both the daughter of Pharaoh, and [the] women of Moab, Ammon, Edō, Zidon & Heth,

Deut. 17. 17. ecclus. 47. 19.

a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the childrē of Israel, * Go not ye in to them, nor let them come in to you: [for] surely they will turne your hearts after their gods. to thē, [I say,] did Salomon ioyne in loue.

Exod. 34. 16.

3 And he had seuen hundreth wiues, [that were] ‖princesses, and three hundreth b concubines, and his wiues turned away his heart.

‖ Or, Queenes.

b To whome appertained no dowrie,

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not c perfect with the Lord he his God, as [was] the heart of Dauid his father.

c He serued not God with a pure heart,

5 For Salomon followed * Ashtaroth the god of the Zidomās, & d Milcom the abomination of the Ammonites.

Iudg. 2. 13.

d Who was also called Molech, Lerf. 7. read 2. King. 23. 10.

6 So Salomō wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as [did] Dauid his father.

7 Then did Salomon builde an hie place for Chemosh the c abomination of Moab, in the mountaine that is ouer against Ierusalem, & vnto Molech the abomination of the children of Ammon.

c Thus the Scripture termeth whatsoeuer mā doeth reuerence and seruice as God,

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, *which had appeared vnto him twise,

Chap. 3. 5. and 9. 2.

10 And had giuen him a * charge concerning this thing, that hee should not follow other gods: but he kept not that, which the Lord had commanded him.

Chap. 6. 12.

11 Wherefore the Lord said vnto Salomon, For asmuch as f this is done of thee, and thou hast not kept my couenāt, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruāt.

f That thou hast forsaken me and worshipped idols. Chap. 12. 15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, [but] will giue one s tribe to thy sonne, because of Dauid my seruāt, & because of Ierusalē which I haue chosen.

g Because the tribes of Iudah & Beniamin had their possessions mixed, they are here taken as one tribe.

14 ¶ Thē the Lord stirred vp an aduersary vnto Salomon, [euen] Hadad the Edomite, of the kings h seede, which was in Edom.

h Of the King of Edoms stocke.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the i slayne,

2. Sam. 8. 14.

i Of the Edomites.

16 (For six moneths did Ioab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad k fledde and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, and came to Paran, and tooke men with thē out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, & appointed him victuales, and gaue him land.

19 So Hadad l found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his own wife, [euen] the sister of Tahpenes the Queene.

l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wayned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept vō his fathers, & that Ioab the captaine of þ hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own countrey.

22 But Pharaoh saide vnto him, what hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me go.

23 ¶ * And God stirred him vp [an other] aduersary, Rezon the sonne of Eliadah, which m fled from his lord Hadadezer King of Zobah.

2. Sam. 8. 3.

m When Dauid had discomfited Hadadezer and his armie.

24 And he gathered men vnto him, and had bene captaine ouer the cōpanie, when Dauid slewe them. And they went to Damascus, & dwelt there, n and they made him King in Damascus.

n To wit, the men, whom he had gathered vnto him.

25 Therefore was he an aduersarie to Israel all the daies of Salomon: besides the euill that Hadad [did,] hee also abhorred Israel, & reigned ouer Aram.

26 ¶ * And

2.Chro. 13.6.

26 ¶ *And Jeroboam the sonne of Nebat an Ephzathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hande against the King.

27 And this was the cause that he lift vp [his] hand against the King, [when] Salomon built Millo, he repared þ breaken places of þ citie of Dauid his father.

28 And this man Jeroboam was a man of strēgth and courage, and Salomon seeing that þ yong man was meete

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

for the worke, he made him ° ouerseer of all the labour of the house of Joseph.

29 And at that time, whē Jeroboam went out of Jerusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, & they two were alone in the field.

p By these visible signes the prophets would more deepely print their message into their hearts, to whō they were sent.

30 Then Ahiiah caught the new garment that was on him, and p rent it in twelue pieces.

31 And said to Jeroboam, Take vnto thee ten pieces: for thus sayeth the Lord God of Israel, Behold, I will rēt the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruāt Dauids sake, and for Jerusalems the citie, which I haue cholen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes (to ‖ doe right in mine eyes, and my statutes, and my lawes) as [did] Dauid his father.

‖ Or, to do that, that pleaseth me.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my seruants sake, whome I haue cholen, [and] who kept my commandements and my statutes.

Chap.12.15.

35 *But I will take the kingdome out of his sonnes hande, and will giue it vnto thee, [euen] the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue

q He hath respect vnto the Messiah, which should be the bright starre þ should shine through all the world.

q a light allway before me in Jerusalem the citie, which I haue cholen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be King ouer Israel.

‡ Ebr. in al that thy soule.

38 And if thou hearken vnto all that I commāde thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, & build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

r For this idolatry that Salomon hath committed.

39 And I will for r this afflict the seed of Dauid, [but not for euer.

s For þ whole spiritual kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the t booke of the actes of Salomon?

t Which booke as is thought, was lost in their captiuitie

42 The time that Salomon reigned in Jerusalē ouer all Israel, was * fourty yeere.

2.Chro.9.30.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: & Rehoboam his sonne reigned in his steade.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Jeroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Jeroboam maketh golden calues.

2.Chro.10.1.

AND * Rehoboam went to Shechē: for all Israel were come to Shechem, to make him King.

2 And when Jeroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Jeroboam had fled frō king Salomon, and ‖ dwelt in Egypt)

Chap.11.40.

‖ Or, returned from Egypt.

3 Then they sent & called him: & Jeroboam & al the Congregatiō of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his soze yoke which he put vpon vs, a ligh- ter, and we will serue thee.

Chap.4.7.

a Oppresse vs not with so great charges, which we are not able to sustaine.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell wt the old men that ‖ had stand before Salomon his father, while he yet liued, and said, what counsell giue ye, that I may make an answere to this people?

‖ Or, had bene of his ancient counsellers.

7 And they spake vnto him, saying, If thou be a b seruant vnto this people this day, and serue them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

b They shewed him that three was no way to winne the peoples hearts, but to grant them their iust petition.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene

brought

brought vp with him, & wayted on him.

c There is nothing harder for them, that are in authoritie, then to bridle their affections, & follow good counsell.

9 And he said vnto them, c What counsell giue ye, that wee may answere this people, which haue spoke to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: [euen] thus shalt thou say vnto thē, My ‖ least part shalbe d bigger then my fathers loynes.

‖Or, little finger.

d I am much more able to keepe you in subiection then my father was.

11 Now where as my father did burden you with a grieuous yoke, I wil yet make your yoke heauier: my father hath chastised you with roddes, but I will correct you with ‖ scourges.

‖Or, scorpios.

12 ¶ Then Ieroboam & all the people came to Rehoboam the thirde daye, as the King had c appointed, saying, Come to me againe the third day.

e The people declare their obedience in this, that they would attempt nothing before the King had giuē them iust occasion.

13 And the King answered the people sharply, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with roddes, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for ‖ it was the ordinance of the Lorde, that he might perfourme his saying, which the Lord had spoken by *Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

‖Or, the Lord was the cause.

Chap.11.11.

16 So whē al Israel sawe þ the king regarded thē not, the people answered the king thus, saying, What portion haue we in f Dauid? We haue none inheritance in the sonne of Iishai. To your tentes, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tentes.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, & all Israel stoned him to death: then king Rehoboam ‖ made speede to get him vp to his charet, to flee to Ierusalem.

‖Ebr. strēgthened him selfe.

19 And Israel rebelled against the house g of Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when al Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer al Israel: none followed the house of Dauid, but þ tribe of Iudah * onely.

Chap.11.13.

21 And when Rehoboam was come to Ierusalem, he h gathered al the house of Iudah with the tribe of Beniamin an hundreth and foure score thousand of chosen men (which were good warriours) to fight against þ house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 * But the word of God came vnto Shemaiah the i man of God, saying,

2.Chro.11.2.

i That is, the Prophet.

23 Speake vnto Rehoboam þ sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the k Lorde, Ye shall not go vp, nor fight against your brethrē the children of Israel: returne euery mā to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

25 ¶ Then Ieroboam buylt Shechem in mount Ephraim, & dwelt therin, and went from thence, & buylt Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord l at Ierusalem, then shall the heart of this people turne againe vnto their lorde, [euen] to Rehoboam King of Iudah: so shall they kill mee and goe againe to Rehoboam King of Iudah.

l He feared lest his people should haue by this meanes bene enticed to rebell against him.

28 Whereupon the King tooke counsell, and made two calues of golde, and said vnto them, m It is to much for you to go vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

m So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euē to Dan.

31 Also he made an n house of hie places, & made Priestes of þ lowest of þ people, which were not of þ sonnes of Leui.

n That is, a temple, where altars were built for idolatrie.

32 And Ieroboam made a feast the o fifteth day of the eight moneth, like vnto the feast that is in Iudah, and offred on the altar. So did he in Beth-el, & offred vnto the calues that he had made: & he placed in Beth-el the Priestes of the hie places, which he had made.

o Because he would þ more binde the peoples deuotion to his idolatrie he made a new holy day, besides those that the Lord had appointed in the Law.

33 And

33 And he offred vpon the altar, which he had made in Beth-el, the fifteenth day of the eyght moneth ([euen] in the moneth which hee had forged of his owne heart) & made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

a That is, a Prophet.

AND beholde, there came a man of God out of Iudah (by the commandement of the Lord) vnto b Beth-el, & Ieroboam stood by the altar to offer incense.

b Not that that was called Luz in Beniamin, but an other of that name.

2 And he cryed against the altar by the commandement of the Lord, and saide, O altar, altar, thus saith the Lord, Behold, a child shalbe borne vnto the house of Dauid, c Iosiah by name, & vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, & they shall burne mens bones vpon thee.

c 2. King. 23. 17.

3 And he gaue a signe the same time, saying, This is the c signe, that the Lord hath spoken, Beholde, the altar shall rent, and the asshes that are vpon it, shal ‖ fall out.

c By this signe ye shall know we that the Lorde hath sent me.

‖ Or, be powred out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, d Lay holde on him: but his hande which hee put forth against him, dried vp, and he couldenot pull it in againe to him.

d The wicked rage against the Prophetes of God, whē they declare them Gods iudgements.

5 The altar also claue asunder, & the asshes fel out from the altar, according to the signe, which the man of God had gi ē by the ‡ commandement of the Lord.

‡ Ebr. mouth.

6 Then the King answered, and said vnto the man of God, e I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may bee restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

e Though the wicked bible themselues for a time, whē they seeke Gods iudgemēts yet after they return to their old malice, & declare that they are but vile hypocrites.

7 Then the King said vnto the man of God, Come home with me, that thou mayest ‖ dine, and I will giue thee a reward.

‖ Or, take sustenance.

8 But the man of God saide vnto the King, If thou wouldest giue me halfe thine houle, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged mee by the word of the Lord, saying, f Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

‖ Or, he charged me: to wit, an Angel.

f Seeing hee had y expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angell.

10 So he went another way and returned not by the way that hee came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came, and tolde him al the workes, that the man of God had done that daye in Beth-el, and the wordes which hee had spoken vnto the King, tolde they their father.

12 And their father saide vnto them, What way went hee? & his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

‡ Ebr. looked.

13 And he said vnto his sonnes, Sadle mee the asse. who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayde vnto him, Art thou the man of God that camest from Iudah? And he saide, ‡ Yea.

‡ Ebr. I am.

15 Then hee sayde vnto him, g Come home with me, and eate bread.

g This he dyd of a simple minde, thinking it his duty to declare friendship to a Prophet.

16 But hee answered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by y word of the Lorde, [saying,] Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, & an h Angel spake vnto me by the worde of the Lorde, saying, Bring him againe with thee into thyne house, that he may eate bread and drinke water: [but] he lyed vnto him.

h This faute is here double: first in that that he suffreth not the Prophet to expresse Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and dyd eate bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lorde came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commandement which the Lord thy God commanded thee,

i God woulde repoune his folly by him, who was the occasion to bring him into erro.

22 But camest backe againe, and hast eaten bread and dronke water in the place (whereof hee dyd say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread

and dronke, hee sadled him the asse, to wit, to ỹ Prophet whom he had brought againe.

k By this fearefull example God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

24 And when he was gone, k a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stoode thereby: the lion stood by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, ỹ brought him backe againe from the way, heard thereof, he sayde, It is the man of God, who hath bene disobedient vnto the cõmandement of the Lorde: therefore the Lord hath delinered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And he went and found his bodie cast in the way, and the asse and the lion stood by the corps: and the lion had not eaten the bodie, nor torne the asse.

l To declare that this was onely ỹ iudgement of God: for if the lyon had done it for hunger, he would also haue deuoured the bodie.

29 And the Prophet tooke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

m Which he had prepared for himselfe.

30 And he laid his body in his m owne graue, and they lamẽted ouer him, [saying,] Alas my, brother.

31 And when hee had buried him, hee spake to his sonnes, saying, When I am dead, burie yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar ỹ is in Beth-el, & against all the houses of the hye places, which are in the cities of Samaria, shall surely come to passe.

n So ỹ wicked profite not by Gods threatnings, but goe backeward & become worse and worse, 2. Tim. 3. 13.

33 [Howbeit] after this, Ieroboam n conuerted not frõ his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places, who would, might ‡ consecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto ỹ house of Ieroboã, euen to roote it out, and destroy it from the face of ỹ earth.

‡ Ebr. fill his hand.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah ỹ sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, a and disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde mee that I should be king ouer this people.

a His own conscience bare him witnes, ỹ the Prophet of God would not satisfie his affections

3 And take ‡ with b thee tenne loaues and ‖ cracknels, and a bottel of hony, and goe to him: he shall tell thee what shall become of the yong man.

which was a wicked man. Chap. 11. 31. ‡ Ebr. in thine hand.

b According to the custome when they wil to aske counsel of prophets, 1. Sam. 9. 7. ‖ Or, wafers.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

‡ Ebr. eyes stoode.

5 Then the Lord saide vnto Ahiiah, Beholde, the wife of Ieroboam cõmeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: [for] when she commeth in, she shall feyne her selfe [to be] c another.

c Then ỹ wife of Ieroboam.

6 Therefore when Ahiiah heard the sounde of her feete as shee came in at the doore, he said, Come in, thou c wife of Ieroboam: Why feynest thou thus thy selfe to be another? I am sent to thee [with] heauie tidings.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked.

7 Goe, tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted e thee from among the people, and haue made thee prince ouer my people Israel,

e Which was but a seruant.

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruãt Dauid, which kept my commandementes, and followed me with all his heart, f did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and f molten images, to prouoke me, and hast cast mee behinde thy backe)

f To wit, two calues.

10 Therefore beholde, I wil bring euill vpon the house of Ieroboam, & will cut off from Ieroboam him that * pysseth against the wall, as well him that g is shut vp, as him that is left in Israel, and wil sweepe away ỹ remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

Chap. 21. 22. & 2. king. 9. 8. g Euery male euen to the dogs, 1. Sam. 25. 22.

h As well him that is in the strong hold, as him that is abroad.

11 The dogges shal eate him of Ieroboams [stocke] ỹ dieth in the citie, & the foules of the aire shal eat him that dieth in the fielde: i for the Lord hath said it.

i They shall lacke the honour of burial in token of Gods malediction.

12 Vp

12 Up therefore and get thee to thine
houſe: for when thy feete enter into the
citie, the childe ſhall die.

13 And all Iſrael ſhall mourne for
him, and burie him: for he only of Iero-
boam ſhall come to the graue, becauſe in
k him there is founde k ſome goodneſſe to-
warde the Lorde God of Iſrael in the
houſe of Ieroboam.

14 Moreouer, the Lorde ſhall ſtirre
him vp a King ouer Iſrael, which ſhall
deſtroy the houſe of Ieroboam in that
l day: l What? yea, euen nowe.

15 For the Lord ſhal ſmite Iſrael, as
when a reed is ſhaken in the water, and
hee ſhall weede Iſrael out of this good
lande, which hee gaue to their fathers, &
ſhall ſcatter them beyonde the m Riuer,
becauſe they haue made them groues,
prouoking the Lord to anger.

16 And he ſhal giue Iſrael vp, becauſe
of p ſinnes of Ieroboam, who did ſinne,
n and made Iſrael to ſinne.

17 ¶ And Ieroboams wife arose, &
departed, and came to Tirzah, and whē
ſhee came to the threſholde of the houſe,
the yong man dyed,

18 And they buried him, & all Iſrael
lamented him, according to the worde of
the Lord, which he ſpake by the hand of
his ſeruant Ahiiah the prophet.

19 And the reſt of Ieroboams actes,
howe he warred, and howe he reigned,
beholde, they are written in the booke of
the Chronicles of the Kings of Iſrael.

20 And the dayes which Ieroboam
reigned, were two & twentie yeere: and
o hee o ſlept with his fathers, and Nadab
his ſonne reigned in his ſteade.

21 ¶ Alſo Rehoboam p ſonne of Sa-
lomon reigned in Iudah. Rehoboam
was one & fourtie yere olde, when he be-
gan to reigne, & reigned ſeuenteene q yere
in Ieruſalem the citie, which the Lorde
did chuſe out of al the tribes of Iſrael, to
put his Name there: and his mothers
name was Naamah an Ammonite.

22 And Iudah wrought wickednes
in the ſight of the Lord: and they prouo-
ked him more with their ſinnes, which
they had committed, ‖ thē al that which
their fathers had done.

23 For they alſo made thē hie places,
and images, & groues on euery hie hill,
and vnder euery greene tree.

24 There were alſo Sodomites r in
the lande, they did according to all p abo-
minations of the nations, which p Lord
had caſt out before the childrē of Iſrael.

25 ¶ And in the fift yere of King Re-
hoboam, Shiſhak King of Egypt came
vp againſt Ieruſalem,

26 And tooke p treaſures of the houſe
of the Lord, & the treaſures of the kings
houſe, and tooke away all: alſo he caried
away all the ſhieldes of golde * which Chap.10,16.
Salomon had made.

27 And King Rehoboam made for
them braſen ſhieldes, & committed them
vnto the hands of the chiefe of the gard,
which waited at the doore of the Kings
houſe.

28 And when the king went into the
houſe of the Lord, the garde bare them,
and brought them againe into the garde
chamber.

29 And the reſt of the actes of Reho-
boam, and all that hee did, are they not
r written in r the booke of the Chronicles
of the Kings of Iudah?

30 And there was warre betweene
Rehoboam & Ieroboam s continually.

31 And Rehoboā ſlept w his fathers,
and was buried with his fathers in the
citie of Dauid: his mothers name [was]
t Naamah an t Ammonite. And Abiiam
his ſonne reigned in his ſteade.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Aſa ſucceedeth in his roume.
16 The battell betweene Aſa and Baaſha. 24 Iehoſhaphat
ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baa-
ſha killeth Nadab.

AND in the eightene yeere of
King * Ieroboam the ſonne 2 Chro.11.22.
of Nebat, reigned Abiiam o-
uer Iudah.

2 Three yeere reigned he in Ieruſa-
lem, & his mothers name [was] Maa-
chah the daughter of a Abiſhalom.

3 And hee walked in all the ſinnes of
his father, which hee had done before
him: and his heart was not perfit with
the Lorde his God as the heart of Da-
uid his father.

4 But for Dauids ſake did the Lord
his God giue him a b light in Ieruſalē,
and ſet vp his ſonne after him, and eſta-
bliſhed Ieruſalem,

5 Becauſe Dauid did that which was
right in the ſight of the Lorde, & turned
from nothing that he commanded him,
all the dayes of his life, *ſaue only in the 2.Sam.11.4.
matter of Uriah the Hittite. and 12.9.

6 And there was warre betwene Re-
hoboam & Ieroboā as long as he liued.

7 The reſt alſo of the acts of Abiiam,
and al that hee did, are they not written
in the * booke of the Chronicles of the 2.Chro.13.3.
Kings of Iudah? there was alſo warre

k In the midſt of the wicked God hath ſome, on whom he doth beſtow his mercies.

l The Lord wil begin to deſtroy it out of hand.

m Meaning, Euphrates.

n The people ſhall not be excuſed, when they do euil at the commandement of their gouernours.

o The Lorde ſmote him that he died, 2. Chro 13.20.

p And died before Ieroboā about foure yeeres.

‖ Or, beſides all that their fathers had done by their ſinnes.

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iuſt iudgemēt deſtroy them vtterly.

r Which bookes were called p bookes of Shemaiah and Iddo the Prophete, 2. Chro. 12.15.

s That is, all the dayes of Rehoboams life.

t Whoſe idolatrie Rehoboam her ſonne followed.

a Some think that this was Abſalom Salomons ſonne.

b Meaning, a ſonne to reigne ouer Iudah.

betweene Abiiam, and Jeroboam.

8 And Abiiam slept with his fathers, and they buried him in ỹ citie of Dauid: and Asa his sonne reigned in his steade.

2.Chro.14.1. 9 ¶ *And in the twentie yeere of Jeroboam King of Israel reigned Asa ouer Judah.

10 Hee reigned in Jerusalem one and fourtie yere, & his [mothers name was] Maachah, the daughter of Abishalom.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as [did] Dauid his father.

12 And he tooke away ỹ Sodomites out of the land, & put away all the idoles that his fathers had made.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished. 2.Chro.15.16

13 And he d put downe *Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe ỹ hie places. Neuertheless Asas heart was e vpright with the Lord all his dayes.

e For in that that he suffred them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, and golde and vessels.

16 ¶ And there was warre betwene Asa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Judah, and built f Ramah, to that he would let none go out or in to Asa King of Judah.

f Of the same purpose that Jeroboam did, because ỹ people should not go vp to Jerusalem lest they should follow Asa.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, & the treasures of the kings house, and deliuered them into the handes of his seruants, & King Asa sent them to *Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of ‖ Aram ỹ dwelt at Damascus, saying,

2.Chro.16.2.

‖Or, Syria.

19 [There is] a couenant betweene me and thee, [and] betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha king of Israel, that he may g depart from me.

g And here me no longer.

20 So Ben-hadad hearkened vnto King Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, & Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

‖Or, made a proclamation.

22 Then King Asa ‖ assembled all Judah, *none excepted. and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Beniamin and Mizpah.

‡Ebr. none innocent.

23 And the rest of all the actes of Asa, and all his might and al that he did, and the cities which hee builte, are they not written in the booke of the Chronicles of the Kings of Judah? but in his olde age he was diseased in his h feete.

h He had the gout and put his trust rather in phisicions then in ỹ Lord, 2.Chro.16.12.

24 And Asa slept with his fathers, & was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his steade.

i His great grandfather.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel ỹ second yeere of Asa king of Judah, and reigned ouer Israel two yere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Jssachar conspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layde siege to Gibbethon.

28 Euen in the third yere of Asa king of Judah dyd Baasha slaye him, and reigned in his steade.

29 And when he was king, he k smote all the house of Jeroboam, hee left none aliue to Jeroboam, vntill hee had destroyed him, according to the *worde of the Lord which he spake by his seruant Ahijah the Shilonite.

k So God stirred vp one tyrant to punish the wickednes of another. Chap.14.10.

30 Because of the sinnes of Jeroboam which hee committed, and wherewith hee made Israel to sinne, by his ‖ prouocation, wherewith hee prouoked the Lord God of Jsrael.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

31 And the residue of the actes of Nadab and al that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betwene Asa & Baasha king of Jsrael, all their daies.

33 In the thirde yeere of Asa king of Judah, began Baasha ỹ sonne of Ahijah to reigne ouer al Jsrael in m Tirzah, [and reigned] foure and twentie yeeres.

m Which was ỹ place where the Kings of Jsrael remained.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboã, and in his sinne, wherewith hee made Jsrael to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marrieth Jezebel. 34 Jericho is built againe.

Then

THen the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, & hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make [b] thine house like the *house of Jeroboam the sonne of Nebat.

4 *He that dieth of Baasha as [flocke] in the citie, him shall the dogs eate: and that mã of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the acts of Baasha, and what he did, & his ‖power, are they not written in the booke of the *Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, & Elah his sonne reigned in his stead.

7 And [c] also by the hand of Jehu the sonne of Hanani the Prophet, came the worde of the Lord to Baasha, and to his house, that he should be like the house of Jeroboam, euen for all the wickednesse that hee did in the sight of the Lorde, in prouoking him with the worke of his hands, and because he killed [d] him,

8 ¶ In the six and twentie yeere of Asa King of Judah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, [and reigned] two yere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah [e] drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him and killed him in the seuen and twentie yeere of Asa King of Judah, and reigned in his steade.

11 ¶ And when he was King, and sate on his throne, he slewe all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which he spake against Baasha by the hand of Jehu the [f] Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lorde God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twenty yeere of Asa king of Judah did Zimri reigne seuen daies in Tirzah, and the people was then in campe against Gibbethon, [g] which [belonged] to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, [euen] in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, & they besieged [h] Tirzah.

18 And when Zimri saw, that the citie was taken, he went into the palace of the kings house, and [i] burnt himselfe, & the kings house with fire, [and] so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that hee wrought, are they not written in the booke of ỹ Chronicles of the kings of Israel?

21 Then were the people of Israel deuided into two partes: [for] [k] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people ỹ followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Judah began Omri to reigne ouer Israel, [and reigned] twelue yeere. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine ‖Samaria of one Shemer for two talents of siluer, & built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lorde, and did [l] worse then all that were before him.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lorde God of

a Thus spake Jehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. Chap.15.29. Chap.14.11.

‖Or, valiantnesse. 2.Chro.16.1.

c That is, the Prophet did his message.

d Meaning, Nadab Jeroboams sonne.

e The Chalde text hath thus. Drinking till he was drunken in ỹ temple of Arza the roote by his house in Tirzah.

f Both Hanani his father, & he were Prophets.

g The siege had continued from the time of Nadab Jeroboams sonne.

h Where Zimri kept himselfe in holde.

i Ebr. burnt the Kings house vpon him.

k That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

l For such is the nature of idolatrie, that the superstitions thereof doeth daily encrease, and the elder it is, the more abominable it is before God and his Church.

‖For, Shomeron.

Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and his strength that hee shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Nowe Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal king of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde GOD of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: he layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the worde of the Lord which he spake [‡] by Ioshua the sonne of Nun.

1 He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatrie, and cruel persecution.

n Reade Iosh. 6.26.

‡ Ebr. by the hād of Ioshua.

CHAP. XVII.

1 Eliah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where hee restoreth his hostesse sonne to life.

AND Eliah the Tishbite one of the inhabitants of Gilead said vnto Ahab, *As [a] the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine these yeres, but [b] according to my word.

Eccles.48.3. Iam.5.16,17.

a That is, what I serue.

b But as I shall declare it by Gods reuelation.

2 And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden,

[Or, brooke.

4 And thou shalt drinke of the riuer: and I haue commanded the [c] rauens to feede thee there.

5 So he went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 And the [d] word of the Lord came vnto him, saying,

d As the troubles of the Saintes of God are many, so his mercie is euer at hand to deliuer them. Luke.4.25,26.

9 *Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So hee arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widowe was there [e] gathering stickes: and hee called her, and saide, Bring me, I pray thee, a little water in a vessel, that I may drinke.

e All this was to strengthen the faith of Eliah to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

11 And as shee was going to fet it, hee called to her, and saide, Bring mee, I praye thee, a morsell of bread in thine hande.

12 And shee saide, As the Lorde thy God liueth, I haue not a cake, but euen an handefull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering [‡] a fewe stickes for to goe in, and dresse it for mee and my sonne, that wee may eate it, and [f] die.

‡ Ebr. two.

f For there is no hope of any more sustenāce

13 And Eliah saide vnto her, Feare not, come, do as thou hast said, but make me thereof a little cake first of all, [g] bring it vnto me, [g] afterwarde make for thee, and thy sonne.

14 For thus saith the Lorde God of Israel, [g] The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lorde sende rayne vpon the earth.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompence for the same.

15 So she went, [g] did as Eliah saide, and she did eate: so did he and her house [h] for a certaine time.

h That is, till he had raine & foode on the earth.

16 The barrell of the meale wasted not, nor the oyle was spent out of [p] cruse, according to [p] word of the Lord, which he spake by the hand of Eliah.

[Or, that he dyed.

17 And after these things, [p] sonne of the wife of the house fell sicke, and his sickenes was so sore, ‖ that there was no [i] breath left in him.

i God would trie whether she had learned by his mercifull prouidence to make him her onely stay and comfort.

18 And shee saide vnto Eliah, what haue

haue I to doe w̄ thee, O ỹ man of God: art thou come vnto me to cal my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne. and hee tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laide him vpon his owne bed.

20 Then he called vnto the Lord, and sayde, O Lorde my God, hast thou [k] punished also this widowe, with whom I soiourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lorde, and sayde, O Lorde my God, I pray thee, let this childes soule come into him againe.

22 Then the Lorde heard the voyce of Eliah, & the soule of the childe came vnto him againe, and he reuiued.

23 And Eliah tooke the childe, and brought him downe out of the chamber vnto the house, and deliuered him vnto his mother, and Eliah sayde, Beholde, thy sonne liueth.

24 And the woman said vnto Eliah, Nowe [l] I know that thou art a man of God, and that the word of the Lorde in thy mouth is true.

CHAP. XVIII.

1 Eliah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliah killeth all Baals prophets. 45 He obtayneth rayne.

AFter many dayes, the worde of the Lord came to Eliah, in the [a] third yere, saying, Goe, shew thy self vnto Ahab, and I will send raine vpon the earth.

2 And Eliah went to shewe himselfe vnto Ahab, and [there was] a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (& Obadiah [b] feared God greatly:

4 For when Jezebel destroyed the Prophets of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fifties in a caue, and hee fed them with bread and water.)

5 And Ahab saide vnto Obadiah, Go into the lande, vnto all the fountaines of water, & vnto all the riuers, if so bee that wee may finde grasse to saue the horses and the mules aliue, lest we deprriue [the land] of the beasts.

6 And so they deuided ỹ land betwene them to walke throughit. Ahab went one way by him selfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Eliah [c] met him: and he knewe him, and fell on his face, and said, Art not thou my lord Eliah?

8 And he answered him, Yea, go tell thy lord, Beholde, Eliah [is here.]

9 And he saide, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lorde hath not sent to seeke thee: and when they sayd, he is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lorde, Beholde, Eliah [is here.]

12 And when I am gone from thee, the Spirit of the Lord shal cary thee into some place ỹ I do not know: so when I come and tell Ahab, if he can not finde thee, then will he kill me: But I thy seruant [d] feare the Lord from my youth.

13 Was it not tolde my lorde, what I did when Jezebel slewe ỹ Prophets of the Lord, how I hid an hundreth mē of ỹ Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tel thy lorde, Beholde, Eliah [is here,] that he may slay me.

15 And Eliah said, As ỹ Lord of hosts liueth, before whome I stande, I will surely shewe my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Eliah.

17 And when Ahab sawe Eliah, Ahab saide vnto him, Art thou he that troubleth Jsrael?

18 And hee answered, I haue not troubled Jsrael, but [f] thou, and thy fathers houle, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Jsrael into mount Carmel, and the prophets of Baal foure hundreth & fiftie, & the prophets of the groues foure hundreth, which eate at Jezebels table.

20 ¶ So Ahab sent vnto all the children of Jsrael, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and saide, Howe long [g] halt ye betweene two opinions? Jf the Lorde be God, followe him: but if Baal be he, then goe after him. And the people answered him not a worde.

22 Then said Eliah vnto the people,

k He was afraide lest gods Name shoulde haue bene blaspheamed and his ministers contemned, except he shoulde haue continued his mercies, as he had begun them, specially while he there remained.

l So hard a thing it is to depende on God, except he be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his name openly.

c God pitieth oft times the wicked for the godlies sake, & causeth Eliah to meete with Obadiah, that the benefite might be knowen to bee granted for Gods children sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

e By my presence I will declare that thou hast told him the truth.

f The true ministers of God ought not onely not to suffer the truth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye followe God or Baal, or whether ye serue God wholy or in part, Zeph. 1, 5.

I only remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let thē therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire [vnder,] and I will prepare the other bullocke, and lay him on the wood, and will put no fire [vnder.]

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that answereth h by fire, let him be God. And all ṗ people answered, and said, It is well spoken.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire [vnder.]

26 So they tooke ṗ one bullocke, that was giuen them, & they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to i answere: and they leapt vpon the altar that was made.

27 And at noone Eliah mocked thē, k and sayde, Crie loude: for he is a god: either hee talketh or pursueth [his enemies,] or is in his iourney, or it may bee l that he sleepeth, and must be awaked.

28 And they cried loud, & cut thēselues as their maner was, vō knives & launcers, till the blood gushed out vpon thē.

29 And when midday was passed, and they had prophesied vntill the offring of the [euening] sacrifice, there was neyther voyce, nor one to answere, nor any that regarded.

30 And Eliah sayde vnto all the people, Come to me. And al the people came to him. And hee repared the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, according to the nomber of the tribes of the sonnes of Iaakob, (vnto whom the Worde of the Lord came, saying, *Israel shall be thy name)

Gene. 32. 28. 2. king. 17. 34

32 And with ṗ stones he built an altar in the name of the Lorde: and he made a ditch round about the altar, as great as would conteine two ‡measures of seede.

‡Ebr. Sats, which some think conteine about three pottles and a third part a piece.

33 And he put the wood in order, and hewed the bullocke in pieces, and layed him on the wood,

34 And saide, Fill foure barrels with water, and powre it on ṗ burnt offering and on the wood. Againe he sayd, Do so againe. And they did so the second time. And he said, Doe it the thirde time. And they did it the third time.

35 And the water ranne round about the altar: and he m filled the ditch with water also.

36 And when they shoulde offer the [euening] sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Izhak & of Israel, let it be knowen this day, ṗ thou art the God of Israel, & that I am thy seruāt, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lorde God, and that thou hast turned their heart againe n at the last.

38 Then the fire of the Lord fell, and consumed the burnt offring, & the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and saide, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not o a man of them escape. And they tooke them, and Eliah brought them to the brooke Kishon, and slewe them there.

41 ¶ And Eliah sayde vnto Ahab, Get thee vp, eate and drinke, for [there is] a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Eliah went vp to the top of Carmel: & he crouched vnto the earth, and put his face betweene his knees,

43 And saide to his seruant, Goe vp nowe and looke towarde the way of the Sea. And he went vp, and looked, and saide, There is nothing. Againe he said, Goe againe p seuen times.

44 And at the seuenth time he sayd, Beholde, there ariseth a litle cloude out of the sea like a mans hande. Then hee sayde, Vp, and say vnto Ahab, Make ready [thy charet,] and get thee downe, that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes & winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And ṗ hand of the Lorde was on Eliah, and he girded vp his loynes, and ran q before Ahab til he came to Izreel.

CHAP. XIX.

5 Eliah fleeing from Iezebel, is nourished by the Angell of God. 15 He is commaunded to anoynt Hazael, Iehu, and Elisha.

NOwe Ahab tolde Iezebel al that Eliah had done, and howe hee had slaine all the r prophets

h By sending downe fire frō heauē to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnesse, which thinke that by any instance or fure the dead & vile idoles can helpe their worshippers in their necessities.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to runne in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commandeth them that as they were truely perswaded to confesse the onely God: so they woulde serue him with all their power and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till he had obtained.

‖ Or, here and there.

q He was so strengthened with Gods spirit, that he ranne faster then the chariet was able to runne.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ Or, whither his minde led him.

c So hard a thing it is to bridle our impacience in affliction, that the saintes could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth, that the more zealous he shewed him selfe to maintaine Gods glorie, the more cruelly was he persecuted. Rom. 11. 3.

f For the nature of man is not able to come neere vnto God, if he thoulde appeare in his strength and full maiestie, and therefore of his mercie he submitteth him selfe to our capacitie.

a prophets with the swoord.

2 The Iezebel sent a messenger vnto Eliah, saying, b The gods doe so to me & more also, if I make not thy life like one of their liues by to morowe this time.

3 Then when he sawe that, he arose, and went ‖ for his life, and came to Beersheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iourney into the wildernes, and came and sate downe vnder a iuniper tree, and desired that he might die, and said, It is nowe enough: O Lorde, c take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the iuniper tree, behold now, an Angel touched him, & said vnto him, Up, [and] eat.

6 And when he looked about, behold, there was a cake baken on the coles, and a potte of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angell of the Lorde came againe the seconde time, and touched him, and saide, Up, [and] eate: for d thou hast a great iourney.

8 Then he arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lorde spake to him, and saide vnto him, What doest thou here, Eliah?

10 And he answered, I haue e bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the swoorde, * and I onely am left, and they seeke my life to take it away.

11 And he sayde, Come out, and stand vpon the mount before the Lorde. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rockes before the Lord: [but] the Lord was f not in the winde: and after the winde [came] an earthquake: [but] the Lorde was not in the earthquake:

12 And after the earthquake [came] fire: [but] the Lord was not in the fire: & after the fire [came] a still and soft voyce.

13 And when Eliah heard it, he couered his face with his mantell, and went out, and stoode in the entring in of the caue: and behold, [there came] a voyce vnto him, and sayde, What doest thou here, Eliah?

14 And he answered, I haue bene very ielous for the Lord God of hostes, g because the children of Israel haue forsaken thy couenant, cast downe thine altars and slaine thy Prophets with the swoorde, and I onely am left, and they seeke my life to take it away.

15 And the Lorde said vnto him, Go, returne by the wildernes vnto Damascus, and when thou commest [there,] anoint Hazael King ouer ‖ Aram.

16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to bee Prophet in thy roume.

17 And * him that escapeth from the swoorde of Hazael, shall Iehu slay: and him that escapeth from the swoorde of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, [euen] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 So he departed thence, and founde Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with h twelfe: and Eliah went towards him, and cast his mantel vpon him.

20 And he left the oxen, and ran after Eliah, & said, i Let me, I pray thee, kisse my father & my mother, & then I will follow thee. who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

g We ought not to depende on the multitude in maintening Gods glorie, but because our duetie so requireth, we ought to do it.

‖ Or, Syria.

2. King. 9. 1, 3. ecclus. 48. 8.

Rom. 11. 4.

h He declareth that wicked dissemblers and idolaters are not big.

i Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lorde promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of ‖ Aram assembled all his armie, and two and thirtie a Kinges with him, with horses, and charets, & went vp and besieged ‖ Samaria, and fought against it.

‖ Or, Syria.

a That is, gouernors, & rulers of prouinces. ‖ Or, Shomeron.

2 And he sent messengers to Ahab King of Israel, into the citie,

3 And saide vnto him, Thus sayeth Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and

and saide, My lorde King, according to thy saying, [b] I am thine, & all þ I haue.

5 And when the messengers came againe, they sayde, Thus commaundeth Ben-hadad, and sayeth, When I shall sende vnto thee, and commaunde, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children.

6 [c] Or els I will sende my seruants vnto thee by to morow this time: & they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their handes, and bring it away.

7 Then the king of Israel sent for al the Elders of the lande, and saide, Take heede, I pray you, & see how he seeketh mischiefe: for he sent vnto me for my wiues, & for my children, & for my siluer, and for my gold, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken [d] not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel my lord þ king, All that thou didest send for to thy seruat at the first time, that I will doe, but this thing I may not doe. And þ messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and saide, The gods doe so to me and more also, if the [e] dust of Samaria be enough to all the people that folowe me, for euery man an handfull.

11 And the King of Israel answered, and saide, Tell [him,] Let not him that girdeth [his harnesse,] boast himself, as he that [f] putteth it off.

12 And when he heard that tidings, as he was with the Kings drinking in the pauilions, he said vnto his seruants, [||Bring forth] your engines, and they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hande this day, that thou maist know, [g] that I am the Lord.

14 And Ahab said, By whome? And he saide, Thus saith the Lorde, By the seruants of the princes of the prouinces. He said againe, Who shall order the battel? And he answered, Thou.

15 ¶ Then he nombred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he nombred the whole people of all the childrē of Israel, [euen] seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was dronken in the tentes, [both] he and þ kings: [for] two and thirtie kings helped him.

17 So the [h] seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayde, whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, [to wit,] the seruants of the princes of þ prouinces, & the hoste which followed thē.

20 And they slewe euery one his [‡] enemie: and the [||] Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with [his] [‡] horsemen.

21 And the king of Israel went out, & smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had saide vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the king of Aram sayde vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtles we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, & place captaines for them.

25 And nōber thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and we will fight against them in the plaine, & doutlesse we shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were nombred, and were all [l] assembled and went against them, and the children of Israel pitched before them, like two litle flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, & spake vnto the king of Israel, saying, Thus saith þ Lord, Because þ Aramites haue

[b] I am content to obey & pay tribute.

[c] He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for he sought an occasion howe to make warre against him.

[d] They thought it their duetie rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

[e] Such lesse shall there be found any pray, that is worth any thing, when they shall be so many.

[f] Boast not before the victory be gotten.

[||] Or, put your selues in order.

[g] Before God went about with signes & miracles to pull Ahab from his impietie, and nowe against with wonderfull victories.

[h] That is, young men trained in the seruice of princes.

[‡] Ebr. man, [||] Or, Syrians.

[i] With them that were appointed for the preseruation of his person.

[k] Thus the wicked blaspheme God in their furie, whome notwithstanding he suffereth not vnpunished.

[l] All they, which were in the battell of the former yere, verse 15.

haue ſayde, The Lord is the God of the mountaines, and not God of the valleyes, therefore will I deliuer all this great multitude into thine hande, and ye ſhall knowe that [m] I am the Lord.

29 And they pitched one ouer againſt the other ſeuen daies, and in the ſeuenth day the battel was ioyned: and the children of Iſrael ſlewe of the Aramites an hundreth thouſand footmen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wal vpon ſeuen and twentie thouſande men that were left: and Ben-hadad fled into the citie, and came into ‡ a ſecret chamber.

31 ¶ And his ſeruants ſayde vnto him, Beholde nowe, we haue heard ſay that the Kinges of the houſe of Iſrael are mercifull Kings: we pray thee, let vs put ſackecloth about our [n] loynes, and ropes about our heades, and go out to the King of Iſrael: it may be that he will ſaue thy life.

32 The they girded ſackecloth about their loynes, and [put] ropes about their heads, and came to the King of Iſrael, and ſaid, Thy ſeruãt Ben-hadad ſaith, I pray thee, let me liue: and he ſayd, Is he yet aliue? he is my brother.

33 Nowe the men tooke diligent heede, ‖ if they couldc catch [any thing] of him, and made haſte, and ſayde, Thy brother [o] Ben-hadad. And he ſaid, Goe, bring him. So Ben-hadad came out vnto him, and he cauſed him to come vp vnto the charet.

34 And [Ben-hadad] ſaid vnto him, The cities, which my father tooke frõ thy father, I will reſtore, and thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then [ſayde Ahab,] I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the [children] of the Prophets ſaid vnto his neighbour by the commandement of þ Lord, [q] Smite me, I pray thee. But the man refuſed to ſmite him.

36 Then ſaide he vnto him, Becauſe thou haſt not obeyed the voyce of the Lorde, beholde, aſſoone as thou art departed from me, a lyon ſhall [r] ſlay thee. So when he was departed from him, a lyon found him and ſlewe him.

37 Then hee founde another man, and ſayde, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded [him.]

38 So the Prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes vpon his face.

39 And when the king came by, he cryed vnto the king, and ſayde, [s] Thy ſeruant went into the middes of the battell: and beholde, there went away a man, whome [another] man brought vnto me, and ſaid, Keepe this man: if he be loſt, þ wãt, thy life ſhal go for his life, or els thou ſhalt pay a talent of ſiluer.

40 And as thy ſeruant had here and there to doe, he was gone: and the king of Iſrael ſaide vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And he haſted, ‡ tooke the aſhes away from his face: ‡ the king of Iſrael knewe him that he was of þ Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, *Becauſe thou haſt let go out of [thine] handes a man whome I appointed to die, thy life ſhal go for his life, and thy people for his people.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖ Samaria.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

AFter theſe things Naboth þ Iezreelite had a vineyarde in Iezreel, hard by þ palace of Ahab king of Samaria.

2 And Ahab ſpake vnto Naboth, ſaying, [a] Giue mee thy vineyarde, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe: ‡ I will giue thee for it a better vineyard thẽ it is: [or] if it pleaſe thee, I will giue thee þ worth of it in money.

3 And Naboth ſayde to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the word which Naboth the Iezreelite had ſpoken vnto him. for he had ſaid, I will not giue thee the inheritance of my fathers, and he lay [b] vpon his bed and turned his face and would eate no bread.

5 Then Iezebel his wife came to him and ſaide vnto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſayde vnto her, Becauſe I ſpake vnto Naboth the Iezreelite, ‡ ſaid vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee [another] vineyard for it: but he anſwered, I will not giue thee my vineyarde.

7 Then

m Who am of like power in the valley, as I am on the hils, and can alwell deſtroy a multitude with fewe as with many.

‡ Ebr. from chamber to chamber.

n In ſigne of ſubmiſſion, and that we haue deſerued death if he will puniſh vs with rigour.

‖ Or, & caught it of him.

o He is aliue.

p Thou ſhalt appoint in my chiefe citie what thou wilte, and I will obey thee.

‖ Or, of the diſciples.

q By this externall ſigne he would moue more liuely touch þ kings heart.

r Becauſe thou haſt tranſgreſſed the commandement of the Lorde.

s By this parable he maketh Ahab condemne him ſelfe, who made a couenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlaine.

Chap. 22. 38.

‖ Or, Shomeron.

‖ Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirite, yet he was not ſo rigorous that he would take from another man his right without full recompence.

b Thus the wicked conſider not what is iuſt & lawfull, but free inwardly, when they cannot haue their inordinate appetites ſatisfied.

7 Then Jezebel his wife sayde vnto him, [c] Doest thou nowe gouerne the kingdome of Israel? vp, eate bread, and [‡] be of good cheere, I will giue thee the vineyarde of Naboth the Izreelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a [d] fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnesse against him, saying, Thou diddest blaspheme God and the King: then carie him out, and stone him that he may die.

11 And the men of his citie, [e] euen the Elders and gouernours, which dwelt in his citie, did as Jezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did [‡] blaspheme God and the King. Then they caryed him away out of the citie, [f] stoned him with stones, that he dyed.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 And when Jezebel heard that Naboth was stoned and was dead, Jezebel sayde to Ahab, [f] Vp, [and] take possession of the vineyarde of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyarde of Naboth the Izreelite, to take possession of it.

17 And the Word of the Lord came vnto Eliah the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria. lo, [he is] in his vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus sayeth the Lorde, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayeth the Lorde, [h] In the place where dogges licked the blood of Naboth, shal dogges licke euen thy blood also.

20 And Ahab sayde to Eliah, Hast thou founde mee, O mine enemie? And he answered, I haue found [thee:] for thou hast solde thy selfe to Woorke Wickednesse in the sight of the Lorde.

21 *Beholde, I will bring euil vpon thee, and will take away thy posteritie, and will cut off from Ahab him that *pisseth against the wall, aswel him [i] as *shut vp, as him that is left in Israel,

22 And I will make thine house like the house of *Jeroboam the sonne of Nebat, and like the house of *Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Jezebel spake the Lord, saying, *The dogges shal eate Jezebel, ‖by the wall of Izreel.

24 The dogges shall eate him of Ahabs [stocke,] that dyeth in the citie: and him that dyeth in the fieldes, shall the foules of the aire eate.

25 (But there was none like Ahab, who did [k] sell him selfe, to Woorke wickednes in the sight of the Lord: whom Jezebel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.)

27 Nowe When Ahab heard those wordes, he rent his clothes, and put sackecloth vpon [‡] him and fasted, and lay in sackecloth and went [k] softly.

28 And the Worde of the Lord came to Eliah the Tishbite, saying,

29 Seest thou howe Ahab is humbled before me? because he submitteth him selfe before me, I will not bring that euill in his dayes, [but] in his [l] sonnes dayes will I bring euill vpon his house.

c As though the said, Thou knowest not what it is to reigne. Commande, and intreate not.
‡Ebr. let thine heart be mercie.
d For then they vsed to enquire of mens fautes: for none coulde fast truely that were notorious sinners.
e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes then the iust lawes of God.
‡Ebr. blesse.
f This example of monstruous cruelte the holy Ghost leaueth to vs to the intent that we should abhorre all tyrannie, and specially in them, whome nature and kinde shoulde moue to be pitifull and inclined to mercie.
g Doest thou thinke to haue any aduantage by murthering of an innocent?
h This was fulfilled in Joram his sonne as 2.King.9.25,26.
i By the wicked counsell of his wife, he became a vile idolater and cruel murtherer, as one that gaue him selfe wholy to serue sinne.
‡Ebr. his flesh.
k In token of mourning, or as some reade, bare footed.
l Meaning, in Jozams time, 2.King.9.26.

CHAP. XXII.

2 Jehoshaphat and Ahab fight against the King of Syria. 15 Michaiah (whereby the King what shalbe the successe of their enterprise. 24 Zidkiah the false Prypher smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Jehoshaphat. 50 and Jozam his sonne.

AND * they continued [a] three yeere without warre betweene Aram and Israel.

2 And in the thirde yeere did Jehoshaphat the King of Judah [b] come downe to the King of Israel.

3 (Then the King of Israel sayde vnto his seruants, Knowe ye not that [c] Ramoth Gilead was ours: and wee stay, and take it not out of the hande of the King of Aram?

Chap.14.10.
2.king.9.8.
1.Sam.25.22.
Chap.14.10.
Chap.15.29.
Chap.16.3.
2.King.9.33, 36.
[Or, fortresse, or possession.
2.Chron.18, 1,2.
a Ben-hadad the King of Syria and Ahab made a peace, which endured three yeeres.
b To see and visite him.
c The Kinges of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not him selfe bound thereby to restore it.

4 And

4 And he sayde vnto Jehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Jehoshaphat sayd vnto the king of Jsrael, [d] I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat sayd vnto the king of Jsrael, [e] Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Jsrael gathered the [f] Prophets vpon a foure hundreth men, and sayd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayde, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat sayd, Js there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the king of Jsrael sayde vnto Jehoshaphat, There is yet one man (Michaiah the sonne of Jmlah) by whome we may aske counsaile of the Lord, but [h] I hate him: for he doeth not prophesie good vnto me, but euill. And Jehoshaphat sayde, Let not the king say so.

9 Then the king of Jsrael called an [i] Eunuche, and sayde, Call quickly Michaiah the sonne of Jmlah.

10 And the king of Jsrael and Jehoshaphat the king of Judah sate either [of them] on his throne in their [k] apparell in the voyde place at the entring in of the gate of Samaria, and all the Prophets prophesied before them.

11 And Zedekiah the sonne of Chenaanah made him [l] hornes of yron, and said, Thus saith the Lord, with these shalt thou push the Aramites, vntil thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde nowe, the wordes of the Prophets [declare] good vnto the king with [*m] one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord saith vnto me, that will I speake.

15 ¶ So he came to the king, and the king sayd vnto him, Michaiah, shall we go against Ramoth Gilead to battel, or shall we leaue off? And he answered him, [n] Go vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I sawe all Jsrael scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde sayd, [o] These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Jsrael sayd vnto Jehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?)

19 Againe he sayd, Heare thou therefore the Worde of the Lord. I sawe the Lord sit on his throne, and all the [p] hoste of heauen stoode about him on his right hand and on his left hand.

20 And the Lord said, Who shall [q] entise Ahab that he may go and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and [q] stoode before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he sayd, I will goe out, and be a [r] false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entise [him,] and shalt also preuaile: goe forth, and doe so.

23 Now therefore beholde, the Lord hath put a lying spirite in the mouth of all these thy prophets, and the Lorde hath appointed euill against thee.

24 Then Zedekiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, [*f] when went the Spirit of the Lorde from me, to speake vnto thee?

25 And Michaiah sayd, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Jsrael said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,

27 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah sayde, If thou returne in peace, the Lorde hath not spoken by me. And he sayd, [u] Hearken all ye people.

29 So the king of Jsrael and Jehoshaphat

d I am readie to ioyne & goe with thee, and all mine is at thy commandement.

e He seemed that he would not go to the warre, except God approued it, yet when Michah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers and serued for lure, whom Jezebel had assembled and kept after the death of those whom Elias slewe.

g Jehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

h Whereby we see that the wicked can not abide to heare the trueth, but hate the Prophets of God and molest them.

i Reade Gen. 37.36.

k In their kingly apparell.

l The true Prophets of God were accustomed to vse figures for the confirmation of their doctrine, Jsa. 20.2. Jerem. 7.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable. *Ebr. mouth.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

n He speaketh this in derision, because the King attributed so much to the false prophets, meaning that by experience he should trie that they were but flatterers.

o It is better they returne home, then to be punished & scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Or, persuade and deceiue.

q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to tell lyes.

2.Chro.18.23.

f Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

t Let him be pined away with hunger and be fed with a small portion of bread and water.

u That when ye shal see these things come to passe, ye may giue God the glorie & know that I am his true Prophet.

shaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel sayd to Iehoshaphat, I wil change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battel.

31 And the king of Aram commanded his two and thirtie captaines ouer his charettes, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Iehoshaphat [x] cryed.

33 And when the captaines of the charets sawe that he was not the king of Israel, they turned backe from him.

34 Then a [certaine] man drewe a bowe ‖ mightily and smote the king of Israel betweene the ioynts [z] of his brigandine. wherefore he sayde vnto his charet man, Turne thine hand & carie me out of the hoste: for I am [z] hurt.

35 And the battel encreased that day, and the [y] king stoode still in his charet against the Aramites, and dyed at euen: and the blood ran out of the wound into the middes of the charet.

36 And there went a proclamation throughout the [z] hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king dyed, & was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria and the dogs licked vp his blood (and ‖ they washed his armour) according [*] vnto the worde of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house, which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, & Ahaziah his sonne reigned in his stead.

41 ¶ [*] And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fiue and thirtie yeere olde, when he began to reigne, and reigned fiue and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles [a] the hie places were not taken away: for the people offred still and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthie deedes that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the [b] deputie [was] king.

48 Iehoshaphat made shippes of [c] Tharshish to saile to [d] Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayd Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

x That is, to the Lord for helpe.

‖ Or, in his simplicitie and ignorantly.

z Ebr. and betweene the brigandine. ‡ Ebr. sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

‖ Or, the harlots washed it. Chap. 21. 19.

2. Chro. 20. 31

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as wel as they did before the temple was built.

b In the time of this king, Idumea was subiect to Iudah and was gouerned by whome they of Iudah appointed.

c By Tharshish the scripture meaneth Cilicia and all the Sea called Mediterranium.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

‖ Or, in all points as his father did.

¶ The

The second booke of the Kings.

The Argvment.

THis second booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke and consulteth with Baal-zebub. 3 He is reproued by Eliah. 10 The captaines ouer fiftie were sent to Eliah, where of two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab:

2 And [a] Ahaziah fell throughe ỹ latteise window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Go, [and] enquire of [b] Baal-zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Eliah the Tishbite, Arise, [and] goe vp to meete the messengers of the king of Samaria, and say vnto them, [c] Is it not because there is no God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliah departed.

5 And the messengers returned vnto him, to whom he sayd, Why are ye now returned?

6 And they answered him, There came a man and met vs, and sayde vnto vs, Goe, [and] returne vnto the king which sent you, and say vnto him, Thus saith the Lord, [d] Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he sayd vnto them, What maner of man was he which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an [e] hearie man, and girded with a girdle of lether about his loynes. Then sayde he, It is Eliah the Tishbite.

9 Therefore [the King] sent vnto him a captaine ouer fiftie with his fiftie [men,] who went vp vnto him: [for] behold, he sate on the top [f] of a mountaine, and he sayde vnto him, O man of God, the King hath commanded [that] thou come downe.

10 But Eliah answered, and sayde to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and sayd vnto him, [h] O man of God, thus the King commaundeth, Come downe quickly.

12 But Eliah answered, and sayde vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 [k] Yet againe he sent the third captaine ouer fiftie with his fiftie. And the thirde captaine ouer fiftie went vp and came, and fel on his knees before Eliah, and besought him, and sayd vnto him, O man of God, I pray thee, let my [l] life and the life of these thy fiftie seruants be [m] precious in thy sight.

14 Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life nowe be precious in thy sight.

15 And the Angel of the Lorde sayd vnto Eliah, Goe downe with him, be [n] not afraide of his presence. So he arose, and went downe with him vnto the King.

a So that he was punished for his idolatrie after two yeres: for the Moabites, which were wont to pay him tribute, rebelled, & he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flyes, thinking that he could preserue them from ỹ biting of flyes: or els he was so called, because flyes were ingendred in great abundance of the bloud of the sacrifices that were offred to that idole.

c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.

d Ignorance is the mother of error and idolatrie.

e Some think that this is ment of his garments which were rough & made of heare.

f To wit, Carmel.

g He declareth what power Gods worde hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He spake this in mocke-rie, and therefore prouoked Gods wrath so much the more.

i Meaning, that God would shewe by effect, whether he was a true Prophet or not.

k Which humble my selfe before God and his seruant.

l That is, spare my life and let me not die as the other two.

m Thus the Lorde grieth boldnes to his that they feare not the threatnings of tyrants, which otherwise of them selues are afraide to doe Gods

 message.

16 And he sayd vnto him, Thus saith the Lorde, Because thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his Worde:) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the Worde of the Lorde which Eliah had spoken. And [a] Iehoram began to reigne in his stead, in the second yere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

n Iehoshaphat going to battel against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the second yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the fift yeere of this Iehoram, Iehoshaphat dyed: & the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

1 Eliah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lorde would take vp Eliah into heauen by a whirle winde, Eliah went with Elisha from [a] Gilgal.

a Which was that place where the children of Israel were circumcised after they came ouer Iorden, & had bene fourtie yeeres in the wildernes, as Iosh. 5.9.

2 Then Eliah sayd to Elisha, Tarie here, I pray thee: for the Lorde hath sent me to Beth-el. But Elisha sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Elisha, and sayd vnto him, Knowest thou that the Lord wil take thy master from [c] thine head this day? And he sayd, Yea, I [d] knowe it: holde ye your peace.

b So called because they are begotten as it were anew by the heauenly worme.

c That is, frō being any more thine heade: for to be as the head, is to be the master, as to be at the feete, is to be a scholer.

d For the Lord had reuealed it vnto him.

4 Againe Eliah sayd vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the prophets that were at [e] Iericho, came to Elisha, and sayd vnto him, Knowest thou, that the Lorde will take thy master from thine head this day? And he sayd, Yea, I know it: holde ye your peace.

c Not onely at Beth-el, but at Iericho and other places were there Prophets, which had scholers, whom they instructed and brought vp in the true feare of God.

6 Moreouer Eliah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both [together.]

7 And fiftie men of the sonnes of the Prophets went and stoode on the other side afarre off, and they two stoode by Iorden.

8 Then Eliah tooke his cloke, and wrapt it together, and smote the [f] waters, and they were deuided hither and thither, and they twaine went ouer on the drie land.

f To wit, of Iorden.

9 Now when they were passed ouer, Eliah sayd vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha sayd, I pray thee, Let thy Spirit [g] be double vpon me.

g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three partes, let me haue two. Eccius. 48.9. 1.mac. 2.58.

10 And he sayd, Thou hast asked an hard thing: [yet] if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there [appeared] a charet of fire, and hozses of fire, and did separate them twaine. * So Eliah went vp by a whirle winde into [h] heauen.

h Thus God hath left a testimonie in all ages (both before the Lawe, in the Lawe, & in the time of the Gospel) of our resurrection.

12 And Elisha sawe it, & he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he sawe him no more: and he tooke his [owne] clothes, and rent them in two pieces.

13 The tooke he also the cloke of Eliah that fell from him, and returned, and stoode by the banke of Iorden.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, and sayd, Where is the Lorde God of Eliah? And so he also, after he had striken the waters, so that they were deuided this way & that way, went ouer, [euen] Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, [i] The Spirit of Eliah doeth rest on Elisha: and they came to meete him, and fel to the ground before him.

i The Spirit of prophecie is giuen to him, as it was to Eliah.

16 And sayd vnto him, Beholde now, there be with thy seruants fiftie strong men: let them go, we pray thee, & seeke thy [k] master, if so be the Spirite of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he sayd, [l] Ye shall not send.

k Meaning, Eliah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinarie, they doubted where he was become, but Elisha was assured that he was taken vp to God.

17 Yet they were instant vpon him, till he was ashamed: whereforе he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him (for he taried at Iericho) & he sayd vnto them, Did not I say vnto you, Go not?

19 And the men of the citie said vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord,

lord, seest, but the water [is] naught, and the ground ‖ baren.

‖ Or, killeth the inhabitats.

20 Then he saide, Bring me a newe cruse, & put salt therin. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there [m] the salt, & saide, Thus saith þ Lord, I haue healed this water: death shall no more come therof, neither barennes [to the ground.]

m Thus God gaue him power, euen ouer the arte of nature, to make that water profitable for mans vse, which before was hurtfull.

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou balde head.

24 And he turned backe, and looked on them, and [n] cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

n Perceiuing their malicious heart against þ Lord and his word hee destreth God to take vengeance of that iniurie done vnto him.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The raigne of Iehoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reproueth him. 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, þ [a] eighteenth yeere of Iehoshaphat king of Iudah, & reigned twelue yeres.

a Reade the annotation in the 1. Chap. and 17. vers.

2 And he wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away þ image of Baal that his father had made.

3 Neuertheles, he cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, [and] departed not therefrom.

b He sacrificed to the golden calues, that Ieroboam had made.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundreth thoulande lambes, and an hundreth thoulande rammes with the wooll.

c This was done after that Dauid had made the Moabites tributaries to his successours.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therfore king Iehoram went out of Samaria the same season, and nombred all Israel,

7 And went, & sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with mee to battell against Moab? And he answered, I wil go vp: for [d] I am, as thou art, my people, as thy people, [and] mine horses as thine horses.

d Reade 1. King. 22. 4.

8 Then said he, what way shall we go vp? And he answered, The way of the wildernes of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the [e] king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that [‡] followed them.

e Meaning, the viceroy or Lieutenant of the king of Iudah, reade 1. King. 22. 47.

‡ Ebr. that were at their feete.

10 Therefore the king of Israel said, Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, & said, Here is Elisha the sonne of Shaphat, which [f] powred water on the handes of Eliah.

f That is, who was his seruant.

12 Then Iehoshaphat saide, [g] The word of þ Lord is with him. Therefore the king of Israel, & Iehoshaphat, and the king of Edom went downe to him.

g He is able to instruct vs what is Gods will in this point.

13 And Elisha said vnto þ king of Israel, [h] what haue I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. And the king of Israel said vnto him, [i] Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

h He knewe that this wicked king would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphat the king of Iudah, I would [k] not haue looked towarde thee, nor seene thee.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

15 But now bring me a minstrel. And when the minstrel [l] played, the hand of the Lord came vpon him.

l Hee sang songes to Gods glorie, and so stirred vp the Prophets heart to prophesie.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, [both] ye and your cattell, and your beastes.

18 But this is a [m] small thing in the sight of the Lord: for he will giue Moab into your hand.

m He will not onely miraculously giue you waters, but your enemies also into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shal fell euery faire tree, & shall stop all the fountaines of water, and [n] marre euery good fielde with stones.

n Though God bestowe his benefites for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

20 And in þ morning when the meate

offring was offred, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able * to put on harneis, and vpwarde, and stoode in [their] border.

22 And they rose early in ỹ morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they said, o This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, and stopt all the fountaines of water, and felled all the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, he tooke with him seuen hundreth men that drew the sworde to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and r offred him for a burnt offring vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

* Ebr. to gird himselfe with a girdle.

o The sodeine ioy of the wicked is but a preparation to their destruction, which is at hand.

p Meaning, they followed them into the townes.

q Which was one of the principall cities of the Moabites, wherein they left nothing, but the walles.

r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his own sonne whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites hearties of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hande. 18 Who dying, 32 He raiseth him vp againe. 40 Hee maketh sweete the pottage, 42 and multiplieth the loaues.

a Reade Chap. 2.2.

b And therefore fell not into debt by vnthriftines or prodigalitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffereth his many times to be brought to extreeme necessitie, before he succour them, that afterward they may the more praise his mercie.

A Nd one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husbande is dead, and thou knowest, that thy seruant did b feare the Lorde: and the creditour is come to take my two sonnes to be his c bondmen.

2 Then Elisha saide vnto her, what shall I do for thee? tell mee, What hast thou at home? And she sayde, Thine handmayde hath nothing at home, saue a d pitcher of oyle.

3 And he saide, Goe, and borow thee vessels abroade of all thy neighbours, emptie vessels, [and] spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into e all those vessels and set aside those that are full.

5 So shee departed from him, and shutte the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she saide vnto her sonne, Bring me yet a vessell. And he saide vnto her, There is no mo vessels. And the oyle f ceased.

7 Then she came and told the man of God. And he said, Go, [and] sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great [estimation] constrained him to eat bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table and a stoole, and a candlesticke, that he may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, & laye there.

12 And saide to Gehazi his seruant, Call this Shunammite: and when hee called her, she stoode before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, i what shall we do for thee? Is there any thing to be spoken for thee to the king or to the captaine of the hoste? And she answered, I k dwell among mine owne people.

14 Againe he said, what is then to be done for her? Then Gehazi answered, Indeed she hath l no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stoode in the doore.

16 And he said, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lie vnto thine handmaide.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had sayde vnto her.

18 ¶ And when ỹ childe was growen, it fell on a day, that hee went out to his father,

e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely prouide for his seruant, that his dettes should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of ỹ house, that he might more commodiously giue himselfe to studie and prayers.

i Thus the seruants of God are not vnthankefull for the benefites they receiue.

k I am content with that that God hath sent me, and can want nothing that one can do for another.

l Which when was a reproch and therefore he would that his matter should pray to God for her that she might be fruitfull. Gen. 18.10.

father, [and] to the reapers.

m His head ached sore, and therefore he cryed thus.

19 And he saide to his father, m Mine head, mine head. Who saide to [his] seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and dyed.

21 Then he went vp, and layed him on the bed of the man of God, and shutte [the doore] vpon him, and went out.

22 ¶ Then he called to her husband, and said, Sende with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

23 And he said, Wherefore wilt thou goe to him to day? [it is] neither n newe moone nor Sabbath day. And he answered, ‡ All shalbe well.

‡ Ebr. peace.

24 Then she sadled an asse, and saide to her seruant, Drive, ‖ go forward: stay not for me to get vp, except I bid thee.

‖ Or, farre off.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God sawe her ‖ ouer against him, he saide to Gehazi his seruant, Behold, the Shunammite.

26 Runne nowe, I say, to meete her, and say vnto her, Art thou in health? is thine husbande in health? [and] is the childe in health? And she answered, We are in health.

o In token of humilitie and ioy that she had met with him.

27 And when she came to the man of God vnto the mountaine, she o caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from me, and hath not tolde it me.

‡ Ebr. her soule is in bitternes.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Girde thy loynes, and take my staffe in thine hand, and go thy way: p if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

p Make such speede that nothing may let thee in thy way, Luke 10.4.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The child is not wake.

32 ¶ Then came Elisha into ỹ house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and q lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched him selfe vpon him, and the flesh of the childe waxed warme.

q The like did Elijah to the widowes sonne at Sarephta, 1. Kmg. 17.21. and S. Paul Act. 20.10. signifying the care that ought to be in them, that beare the word of God and are distributers of the spirituall life.

35 And he went [from him,] and walked vp and downe in the house, ‡ went vp and spred him selfe vpon him: then the childe neesed r seuen times, and opened his eyes.

‡ Meaning often times.

36 Then he called Gehazi, and saide, Call this Shunammite. So hee called her, which came in vnto him. And hee said vnto her, Take thy sonne.

37 And she came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine [was] in the s land, and the children of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

r That is, in the land of Israel.

39 And one went out into the field, to gather herbes, and found, [as it were,] a wilde vine, and gathered thereof t wilde gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

t Which the Apoticaries call colloquintida, ‡ is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, u death [is] in the pot: and they could not eate [thereof.]

u They feared that they were poysoned, because of the bitternes.

41 Then he saide, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baalshalisha, and brought the man of God bread of the first fruites, [euen] twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He saide againe, Giue it vnto the people, that they may eat: for thus saith ỹ Lord, They shal eat, and there x shal remaine.

x It is not the quantitie of bread that sufficeth, but the blessing that God giueth.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie, 16 Elisha refuseth his giftes. 27 Gehazi is striken with leprosie, because he tooke money, and rayment of Naaman.

NOwe was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lorde had deliuered the Aramites. He also was a mightie man [and] valiant, [but] a leper.

a Here appeareth that among the instrudels God hath his, and also that vnfitdels haue them in estimation, which do good to their countrey.

2 And the Aramites had gone out by bandes, and had taken a litle mayde of the land of Israel, and she ‡ serued Naamans wife.

‡ Ebr. she was before.

3 And shee sayde vnto her mistres, Would God my lorde [were] with the b Prophet that is in Samaria, he would soone deliuer him of his lepzosie.

b Meaning, Elisha.

4 And c he went in, and tolde his lord, saying, Thus and thus saith the mayde that is of the land of Israel.

c That is, Naaman tolde it to the king of Syria.

5 And the king of Aram said, Go thy way thither, and I will send a letter vnto the king of Israel. And he departed, and d tooke ‡ with him ten talents of siluer, and sixe thousand [pieces] of golde, and ten change of rayments,

d To giue this as a present to the Prophet. ‡ Ebr. in his hand.

6 And brought the letter to the king of Israel to this effect, Now whē this letter is come vnto thee, vnderstād, that I haue sent thee Naamā my seruant, that thou mayest heale him of his lepzosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and sayde, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his lepzosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that e king of Israel had rent his clothes, he sent vnto the king, saying, c wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall know, that there is a Prophet in Israel.

e The Prophet rebuketh the king because he did not consider that God was true in his promes, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

9 Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Go and wash thee in Jorden seuen times, ‡ thy flesh shall come againe to thee, and thou shalt be cleansed.

‡ Ebr. and thy flesh shall turne to thee.

11 But Naaman was f wroth ‡ went away, and sayde, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lorde his God and put his hand on the place, and heale the lepzosie.

f Shewes reason murmureth, when it considereth only the signes and outward things and hath not regard to the worke of God, which is there continued.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all g waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, ‡ Father, [if] the Prophet had cōmaunded thee a great thing, Wouldest thou not haue done it? howe much rather then, when he saith to thee, Wash, and be cleane?

‡ Ebr. my father.

14 Then went he downe, ‡ * washed himselfe seuen times in Jorden, according to the saying of the mā of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

‡ Ebr. he washed. * Meaning, Elisha.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came and stood before him, and said, Behold, nowe I knowe that [there is] no God in all the world, but in Israel: nowe therefore, I pray thee, take a ‡ reward of thy seruant.

‡ Ebr. blesing.

16 But he saide, As the Lord liueth (before whome I stand) I will not receiue it. And he would haue constrained him to receiue it, h but he refused.

h So the Lord commaundeth that they that receiue freely, should giue also freely.

17 Moreouer Naaman saide, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lord be i mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I do bow downe, [I say,] in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

i He seeketh his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatry: for as for his owne part he confesseth that he will neuer serue any but the true God.

19 Unto whom he said, k Go in peace. So he departed from him about halfe a dayes iourney of ground.

k The Prophet did not approue his acte, but after the comon maner of speach he bideth him farewell.

20 And Gehazi the seruant of Elisha the mā of God, said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will run after him, ‡ take somewhat of him.

‡ Declaring thereby what honour and affection he bare to the Prophet his master.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, l he light downe from the charet to meete him, and said, Is all well?

l Declaring thereby what honour and affection he bare to the Prophet his master.

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to mee, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, ‡ two change of garments.

‡ Ebr. doubles.

23 And

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bags, with two change of garments, & gaue them vnto two of his seruãts, that they might beare them before him.

24 And when he came to [the] towre, he tooke them out of their hands, and layed them in the house, and sent away the men: and [m] they departed.

25 ¶ Then he went in, and stood before his master. And Elisha said vnto him, Whence [commest thou,] Gehazi. And hee saide, Thy seruant went no whither.

26 But he said vnto him, [n] went not mine heart [with thee] when the man turned againe from his charet to meete thee: Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, & men seruants, and mayd seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And he went out from his presence a leper [white] as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too litle for vs.

2 Let vs now go to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Go.

3 And one said, Vouchsafe, I pray thee, to go with thy seruants, and he answered, I will go.

4 So he went [w] them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖yron fell into [y] water: then he cried, and said, Alas master, it was but borowed.

6 And the man of God saide, where fell it? And he shewed him the place. Then he cut downe [a piece] of wood, and cast in thither, and he caused [y] yron to [b] swimme.

7 Then he said, Take it vp to thee. And he stretthed out his hãd, & tooke it.

8 ¶ Then the king of Aram warred against Israel and tooke counsell with his seruants, and sayd, In [c] such & such a place [shalbe] my campe.

9 Therefore [y] man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants & saide vnto them, Will ye not shewe me, which of vs [betrayeth] our counsel to [y] king of Israel?

12 Then one of his seruants saide, None, my lorde, O king, but Elisha the Prophet that is in Israel, telleth [y] king of Israel, [euen] the wordes that thou speakest in thy [e] priuie chamber.

13 And he said, Go, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, [he is] in Dothan.

14 ¶ So he sent thither horses, & charets, & [f] mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed [y] citie with horses and charets. Then his seruant saide vnto him, Alas master, how shall we do?

16 And he answered, [g] Feare not: for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, & said, Lord, I beseech thee, open his eyes, [h] that he may see. And the Lorde opened the eyes of the seruant, and he looked, & beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him, but Elisha prayed vnto the Lord, and saide, Smite this people, I pray thee, with blindnes. And he smote thẽ with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: followe me, and I will leade you to the man whom ye seeke. But he [k] led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eies that they may see. And the Lord opened their eyes, and they sawe, and beholde, [they were] in the mids of Samaria.

21 And the king of Israel said vnto Elisha when he sawe them, [l] My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, & with

m Naamans seruants,

n Was not I present with thee in spirit.

o That is, money to bye possessions with: meaning, that it is detestable in the seruants of God to haue courtous mindes.

p To be an example to all such, as by whose couetousnes Gods worde might be slandered.

a Or a piece of wood fit to build with.

‖Or, the axe head.

b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had giuen such abundace of his Spirit.

c Meaning, that he would lie in ambush and take the Israelites at vnwares,

§Or, fortresse, or secret place.

d The wicked conspire nothing so craftily, but God can trucite it to his seruants and cause their counsell to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to prepare power inough though it be but against one, or a fewe.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. 2. Chro. 32. 7.

h That he may beholde howe thou hast prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, which came downe, thinking themselues sure of him.

k Thus he did being led by y Spirit of God & not because he sought his owne reuengeance, but onely to set forth the glory of God.

l The tokens of reuerence & grate wordes towards y seruants of God, when they thinke to haue any commoditie by them, though in their heart they can not abide them.

with thy bowe: [but] set bread and water before them, that they may eate and drinke and go to their master.

23 And he made great preparation for them: and when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, & went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntill an asses head was at fourescore [pieces] of siluer, and the fourth part of a kab of doues [n] dounge at fiue [pieces] of siluer.

26 And as ỏ king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he saide, [Seeing] the Lorde doth not succour thee, howe should I helpe thee with the [o] barne, or with the wine presse?

28 Also the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eate him to day, & we will eate my sonne to morow.

29 *So we sod my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the womã, he rent his clothes, (and as he went vpon the wall, the people looked, and behold, he had sackecloth ||within [p] vpon his flesh)

31 And he saide, God do so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And ỏ king sent a man before him: [but] before the messenger came to him, he saide to ỏ Elders, See ye not how this [q] murtherers sonne hath sent to take away mine head? take heede when the messenger cõmeth, [and] shut the doore and handle him roughly at the doore: is not the sound of his masters feete behind him?

33 Whyle he yet talked with them, behold, the messenger came downe vnto him, and saide, Beholde, this euill commeth of the Lord: [r] should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophecieth plentie of victaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that woulde not beleeue the woorde of Elisha is troden to death.

THen Elisha said, Heare ye the word of the Lord: thus saith the Lord, [a] To morowe this time a measure of fine flour [shalbe] sold for a shekell, and two measures of barly for a shekell in the gate of Samaria.

2 Then a prince, on whose hand the king [b] leaned, answered ỏ man of God, and saide, Though the Lorde woulde make [c] windowes in the heauen, could this thing come to passe? And he saide, Behold, thou shalt see it with thine eies, but thou shalt not [d] eate thereof.

3 Nowe there were foure leprouse men at the [e] entring in of the gate: and they saide one to another, Why sit wee here vntill we dye?

4 If we say, We will enter into the citie, the famine is in the citie, & we shall dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and whẽ they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a [f] noyse of charets and a noyse of horses, [and] a noyse of a great armie, so that they saide one to another, Beholde, ỏ king of Israel hath hired against vs the kings of ỏ Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents & their horses, and their asses, [euen] the campe as it was, and [g] fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, & raiment, and went & hid it: after they returned, and entred into another tent, and caried thence [also,] and went and hid it.

9 Then saide one to another, We do not well: this day is a day of good tidings, and we hold our peace. if we tary till day light, some ||mischiefe will come vpon vs. Now therefore come, let vs go, and tell the kings houshold.

10 So they came, and called vnto the porters of the citie, & tolde them, saying, We came to the campe of the Aramites, and lo, there was no man there, neither voyce

m For this gentle intreatie and the miracle wrought by ỏ Prophet, did more preuaile for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israel, as in that Kings dayes.

n The Ebrues write, y they burned it in the siege for lacke of wood.

o Meaning, any kinde of victaile, as corne & wine, &c.

Deut. 28. 53, 57.

[Or, vnder his clothes.

p Thus hypocrites, when they feele gods iudgements, think to please him with outward ceremonies, whom in prosperitie they will not know.

q Meaning, Jehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.

r So ỏ wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reuealed by Gods spirite.

b To whom ỏ king gaue the charge and ouersight of things, as verse 17.

c He mocketh at ỏ Prophets woyds, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, whẽ thou shalt see this miracle and yet not be partaker thereof.

e For it was commanded in the lawe that they shoulde dwell apart & not among their brethren, Leuit. 13. 46.

f Thus God needeth no great preparation to destroy the wicked though they be neuer so many, for he can scatter them with a small noyse or hazing of a leafe.

g The wicked needs no greater enemie then their own conscience to pursue them.

||Or, we shalbe punished for our fault.

voyce of man, but horses tyed and asses tyed: and the tentes [are] as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, [h] I will shew you nowe, what the Aramites haue done vnto vs. They knowe that we are affamished, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, we shall catche them alyue, and get into the citie.

h He misconstrued the Prophets words, and therefore could beleeue nothing, as they which are more politicke then godly, euer call more perils then needeth.

13 And one of his seruants answered, and saide, Let men take nowe fiue of the horses that remaine, and are left in the [citie,] (behold, they are euen as all the [i] multitude of Israel that are left therein: beholde, [I say,] they are as the multitude of the Israelites that are consumed) and we will send to see.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Go and see.

‖ Or, two horses of the charet, which were accustomed to drawe in the charet.

15 And they went after them vnto Jorden, & lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned and tolde the king.

16 Then the people went out & spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, & two measures of barly at a shekel [k] according to the word of the Lord.

k Which he spake by the mouth of Elisha, verse 1,

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

l As the people preased out of the gate to runne to the Syrians tents where they had heard was meate, and great spoyle left.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekell, & a measure of fine floure shall be at a shekell, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lorde would make windowes in the heauen, could it come so to passe? And he sayde, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpo him in the gate, & he dyed.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeere. 12 He prophecieth to Hazael that he shal be king of Syria. 15 He reigneth after Ben-hadad. 16 Jehoram reigneth ouer Judah. 20 Edom falleth from Judah. 25 Ahaziah succeedeth Jehoram.

Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine houle, & soiourne where thou [a] canst soiourne: for the Lorde hath called for a famine, and it commeth also vpon the land seuen yeeres.

Gha. 4. 35.

a Where thou canst find a commodious place to dwell, where as is plentie.

2 And the woman arose, and did after the saying of the man of God, & went both she and her household and soiourned in the land of the Philistims seuen yeeres.

3 And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the king for her house and for her land.

b That is, to complaine on them which had taken her possessions whyle she was absent,

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, al the great actes, that Elisha hath done.

5 And as he told [c] the king, how he had restored one dead to life, behold, the woman, whose sonne he had raysed to life, called vpon the king for her house & for her land. Then Gehazi said, My lord, O king, this is the woman, & this is her sonne, whom Elisha restored to life.

c Gods wonderfull prouidence appeareth in this that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes suite.

6 And when the king asked the woman, she told him: so the king appointed her an Eunuche, saying, Restore thou all that are hers, and all the [d] fruites of [her] lands since the day she left the land, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou mayst inquire of the Lord by him, saying, Shall I recouer of this disease?

9 So Hazael went to meete him, and tooke the present in his hand, and of euery [e] good thing of Damascus, [euen] the burden of fourtie camels, and came and stoode before him, and saide, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Go, [and] say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me that he shall surely dye.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obteine the kingdome,

11 And he looked vpon him stedfastly till [Hazael] was ashamed, and the man of God wept.

12 And

12 And Hazael saide, why weepeth my lord? And he answered, Because I knowe the euill that thou shalt do vnto the children of Israel: [for] their strong cities shalt thou set on fire, & their yong men shalt thou slay with the swoorde, and shalt dash their infants [against] the stones, [and] rent in pieces their women with childe.

13 Then Hazael saide, what? is thy seruaunt a dog, that I should do this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So hee departed from Elisha, & came to his master, who saide to him, what saide Elisha to thee? And hee answered, He tolde me that thou shouldest recouer.

15 And on the morow he tooke a thicke cloth and dipt it in water, and [h] spred it on his face, and he dyed: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth. 2.Chro.22.4.

16 ¶ Now in the fift yeere of Iozam the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

i Reade Chap. 1.17.

k He was confirmed in his kingdome after his fathers death.

17 He was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, & he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels. 2.Sam.7.13.

19 Yet the Lorde woulde not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light [and] to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, & made a king ouer themselues.

m Which had bin subiect frō Dauids time vntill this time of Iehoram.

21 Therefore Iozam went to Zair, and all his charets with him, and he arose by night, and smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21.13, and after turned frō king Iehoram because of his idolatrie.

23 Concerning the rest of the actes of Iozam and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Iozam slept with his fathers, and was buried with his fathers in the citie of Dauid. And *Ahaziah his sonne reigned in his stead.

2.Chro.22.1.

25 ¶ In the twelft yeere of Iozam the sonne of Ahab king of Israel did Ahaziah the sonne of Iehozam king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name [was] Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstand, that hee was made king, when his father reigned, but after his fathers death he was confirmed king, whē he was fourtie two yeere old, as 2.Chro. 22.2.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lorde, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Iozam the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Iozam.

p Which was a citie in the tribe of Gad beyond Iordē.

29 And king Iozam returned to be healed in [q] Izreel of the woundes which the Aramites had giue him at Ramah, when hee fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Iozam the sonne of Ahab in Izreel, because he was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehozam the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah, 33 And causeth Iezebel to be cast downe out of a window, and the dogges do eate her.

AND Elisha the Prophet called one of the children of the Prophets, and saide vnto him, [a] Gird thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

1.King.19. 16,17.

a Prepare thy selfe to go diligently about thy busines: for in those countries they vsed long garments, which they tucked vp, when they wer about earnest busines.

2 And when thou commest thither, looke where [is] Iehu the sonne of Iehoshaphat the sonne of Nimshi, and go, and make him arise vp from among his brethren, and leade him * to a secrete chamber.

*Ebr. from chamber to chamber.

3 Then take the boxe of oyle, & powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel. then open the dooze, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, O captaine. And Iehu said, Vnto which of vs? And hee answered, To thee, O captaine.

6 And hee arose, & went into the house, and he powred the oyle on his head, and saide vnto him, Thus saith the Lorde God of Israel, I haue [b] anoynted thee [for]

b This anoynting was for Kings, Priests & Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

for King ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

1.King.21. 15,21.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

1.King.14.10. and 21.21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

1.King.14.10. and 21.22. 1.King.16.3, 11.

10 And the dogs shall eate Iezebel in the fielde of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 Then Iehu came out to the [c] seruants of his lorde. And [one] sayd vnto him, Is all well? wherefore came this [d] mad fellowe to thee? And he sayd vnto them, Ye know the man, and what his talke was.

c That is, the rest of ỳ armie, whom he calleth before, his brethẽ, verse. 2. d In this estimation the world hath the ministers of God: notwithstanding for as much as the Lord hath exalted the children of God (yea they called ỳ sonne of God a deceiuer) & said he had the deuill) therefore they ought not to be discouraged.

12 And they sayd, It is false, tell vs it nowe. Then he sayd, Thus and thus spake he to me, saying, Thus saith the Lorde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, & blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Nowe Ioram kept Ramoth Gilead, he and all Israel because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu sayd, If it be your mindes, let no man depart and escape out of the citie, to go and tell in Izreel.

Chap.8.29.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and [e] Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read, 2. Chr. 22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioas, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stoode in the towre in Izreel, spyed the compame of Iehu as he came, and sayd, I see a compame. And Iehoram sayd, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus sayth the King, Is it peace? And Iehu sayde, What hast thou to do with peace? turne behinde me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

[Or, followe me.

19 Then he sent out another on horsebacke, which came to them, and sayd, Thus sayeth the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them [also,] but commeth not againe, and the marching [is] like the marching of Iehu ỳ sonne of Nimshi: for he marcheth [f] furiously.

f As one that went earnestly about his enterprise.

21 Then Iehoram sayde, Make ready: and his charet was made ready. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, & met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he sayd, Is it peace, Iehu? And he answered, What peace, whiles the whoredomes of thy mother Iezebel, and her witchcraftes [are] yet in great number?

g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will ouerthrow vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, [there is] treason.

24 But Iehu tooke a bow in his hand, and smote Iehoram betwene the shoulders, that the arowe went through his heart: and he fell downe in his charet.

[Or, spake this prophecie against him. 1.King.21.29.

25 Then sayd Iehu to Bidkar a captaine, Take [and] cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord [] layde this burden vpon him.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death that Ahab might enioy his vineyarde more quietly: for els his children might haue claimed possession.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his [h] sonnes, sayd the Lord, & I will render it thee in this fielde, saith the Lord: now therefore take [and] cast him in the field, according to the worde of the Lorde.

27 But when Ahaziah the king of Iudah sawe this, he fled by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: [and they smote him] in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there dyed.

i After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 And in the [k] eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeres: so chap. 8.25. before, when he sayd, that he began to reigne the twelfe yere of Ioram, he taketh part of the yere for the whole.

l Being of an hautie & cruell nature, the would still retеine her princely state and dignitie.

30 And when Iehu was come to Iz-
reel, Iezebel heard of it, and painted her
face, and tired her head, and [l] looked out
at a [k] window.

31 And as Iehu entred at the gate, she
sayd, Had [m] Zimri peace, which slewe
his master?

32 And he lift vp his eyes to the win-
dowe, and said, Who is on my side, who?
Then two [or] three of her ‖ Eunuches
looked vnto him.

33 And he sayd, Cast her downe: and
they cast her downe, [n] and he sprinkled
of her blood vpon the wall, and vpon
the horses, and he trode her vnder foote.

34 And when he was come in, he did
eate and drinke, and sayd, Visite nowe
ponder cursed woman, and burie her:
for she is a [o] kings daughter.

35 And they went to bury her, but they
found no more of her then the skull and
the feete, and the palmes of her hands.

36 Wherefore they came againe and
tolde him. And he sayde, This is the
worde of the Lorde, which he spake [‡] by
his seruant Eliiah the Tishbite, saying,
*In the fielde of Izreel shall the dogs
eate the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe
as doung vpon the ground in the fielde
of Izreel, so that none shall say, [p] This
is Iezebel.

m As though he would say, Cā any traitor or any that rifleth against his superior, haue good successe? reade, 2. King. 16, 10.

‖ Or, chiefe seruants.

n This he did by the motion of the Spirit of God, that her blood shuld be shed, [q] had shed the blood of innocents, to be a spectacle & example of Gods iudgements to all tyrants.

o To wit, of [q] king of Zion, 1. King. 16, 31.

‡ Ebr. by the hand of.

1. King. 21. 23.

p Thus Gods iudgements appeare euen in this world against them that suppresse his worde and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the priests of Baal. 35 After his death his sonne reigneth in his stead.

a The Scripture vseth to call the sonnes which are either children, or nephewes.

AHab had now seuentie [a] sonnes
in Samaria. And Iehu
wrote letters, and sent to Sa-
maria vnto the rulers of Iz-
reel, [and] to the Elders, and to the bring-
ers vp of Ahabs children, to this effect,

2 Nowe when this letter commeth
to you, (for ye haue with you your ma-
sters sonnes, ye haue with you both cha-
rets and horses, and a defenced citie, and
armour)

3 Consider therefore which of your
masters sonnes is best and most meete,
and [b] set him on his fathers throne, and
fight for your masters house.

b He wrote this to proue them whether they would take his part or no.

4 But they were exceedingly afrayd,
and sayd, Beholde, two kings could not
stand before him, howe shall we then
stand?

5 And he that was gouernour of [A-
habs] house, and he that ruled the citie,
and the Elders, and the bringers vp of
the children sent to Iehu, saying, We are
thy seruants, and will doe all that thou
shalt bid vs: We will make no King: doe
what seemeth good to thee.

6 ¶ Then he wrote another letter to
them, saying, If ye be mine, ‡ will obey
my voyce, [c] take the heads of the men
[that are] your masters sonnes, ‡ come
to me to Izreel by to morowe this time.
(Now the kings sonnes, [euen] seuentie
persons [were] with the great men of
the citie, which brought them vp)

c God is a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them,
they tooke the kings sonnes, and slewe
the seuentie persons, and layde their
heads in baskets, and sent them vnto
him to Izreel.

8 ¶ Then there came a messenger
& tolde him, saying, They haue brought
the heads of [p] kings sonnes. And he said,
Let them lay thē on two heapes at the
entring in of the gate vntil the morning.

9 And when it was day, he went out,
and stoode and sayd to all the people, Ye
be [d] righteous: beholde, I conspired a-
gainst my master, and slewe him: but
who slewe all these?

d Ye can not iustly condēne me for [p] kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, & moued you to execute this his iudgement.

‡ Ebr. by the hand of.

1. King. 21. 29.

10 Know nowe that there shall fall
vnto the earth nothing of the worde of
the Lord, which the Lord spake concer-
ning the house of Ahab: for the Lorde
hath brought to passe the things that he
spake ‡ by his seruant * Eliiah.

11 So Iehu slewe all that remained
of the house of Ahab in Izreel, and all
that were great with him, and his fami-
liars, and his [e] priests, so that he let none
of his remaine.

e Speaning, which were the idolatrous priests.

12 ¶ And he arose, and departed and
came to Samaria. [And] as Iehu was
in the way by an house where the shep-
heards did shere,

13 He met with the brethren of Ahazi-
ah king of Iudah, and said, Who are ye?
And they answered, We are the brethren
of Ahaziah, and go downe to salute the
children of the king and the children of
the Queene.

14 And he sayde, Take them aliue.
And they tooke them aliue, ‡ slew them
at the well beside the house where the
sheepe are shorne, [euen] two and four-
tie men, and he [f] left not one of them.

f Thus Gods vengeance is vpō them that haue any part or familiaritie with [p] wicked.

15 ¶ And when hee was departed
thence, he met with Iehonadab [p] sonne
of Rechab comming to meete him, and
he ‖ blessed him, and sayde to him, Is
thine heart vpright, as mine heart is to-
warde thine? And Iehonadab answe-
red, Yea, doubtles. [Then] giue me thine
hand.

g For he feared God & lamented [p] wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie 35, 2.

‖ Or, prayed God for him.

hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he ſayd, Come with me, and ſee the zeale that I haue for the Lorde: ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlewe all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the Worde of the Lorde, which he ſpake to Eliiah.

18 Then Iehu aſſembled all the people, and ſayd vnto them, Ahab ſerued h Baal a litle, [but] Iehu ſhall ſerue him much more.

19 Nowe therefore call vnto me all the prophets of Baal, all his ſeruants, and all his prieſtes, and let not a man be lacking: for I haue a great ſacrifice for Baal: Whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtiltie to deſtroy the ſeruants of Baal.

20 And Iehu ſayd, ‡ Proclaime a ſolemne aſſemblie for Baal. And they proclaimed it.

21 So Iehu ſent vnto all Iſrael, & all the ſeruants of Baal came, & there was not a man left that came not. And they came into the houſe of Baal, & the houſe of Baal was full from ende to ende.

22 Then he ſayd vnto him that had the charge of the veſtrie, Bring forth veſtments for all the ſeruants of Baal. And he brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into ỹ houſe of Baal, he ſayde vnto the ſeruants of Baal, Search diligently, and looke, leſt there be here with you [any] of the i ſeruants of the Lorde, but the ſeruants of Baal onely.

24 And when they went in to make ſacrifice and burnt offring, Iehu appointed fourefore men without, and ſayd, If any of the men whome I haue brought into your hands, eſcape, ‖ his ſoule [ſhalbe] for his ſoule.

25 And when he had made an end of the burnt offering, Iehu ſayde to the garde, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſworde. And the garde, and the captaines caſt them out, & went vnto the k citie, [where was] the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, & threw downe the houſe of Baal, and made a iakes of it vnto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, [neither from] the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord ſayd vnto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, [&] haſt done vnto the houſe of Ahab according to all thinges that were in mine heart, [therefore] ſhall thy l ſonnes vnto the fourth [generation] ſit on the throne of Iſrael.

31 But Iehu regarded not to walke in the Law of the Lorde God of Iſrael with all his heart: [for] he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord began to ‖ lothe Iſrael, and Hazael ſmote them in all the coaſtes of Iſrael,

33 From Iorden Eaſtwarde, [euen] all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, & Iehoahaz his ſonne reigned in his ſtead.

36 And the time that Iehu reigned ouer Iſrael in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings ſonnes, except Ioaſh the ſonne of Ahaziah. 4 Ioaſh is appointed King. 15 Iehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a conenant betweene God and the people. 18 Baal and his prieſts are deſtroyed.

NOwhen * Athaliah the mother of Ahaziah when ſhe ſawe that her ſonne was dead, ſhe arose, and deſtroyed all the 2 Kings ſeede.

2 But Iehoſheba the daughter of King Iozam, [and] ſiſter to Ahaziah b tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the kings ſonnes that ſhould be ſlaine, [both] him and his nource, [keeping them] in the c bed cham-

h Here Baal is taken for Aſtaroth the idole of the Zidonians, which Iezebel cauſed to be worſhipped, as it is alſo ſo vſed, 1. King. 16.32. and 22.53.

‡ Ebr. ſanctifie.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his lawe he giueth expreſſe commaundement. Deu. 13.

‖ Or, he ſhall die for him.

k Which citie was neere to Samaria.

l Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednes was afterward puniſhed.

‖ Or, to cut them off.

* 2. Chro. 22.10.

2 Meaning, all the poſterity of Iehoſhaphat, to whome the kingdome appertained: thus God diſed the crueltie of this woman to deſtroy ỹ whole familie of Ahab.

b The Lorde promiſed to maintein the familie of Dauid and not to quench the light thereof: therefore he moued the heart of Iehoſheba to preſerue him.

c Where the Prieſts did lye.

ber, and they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in ꝑ house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

2.Chro.23. 1,3.

4 ¶ * And the seuenth yeere [d] Iehoiada sent and tooke the captaines ouer hundreths, with [other] captaines and them of the gard, & caused them to come vnto him into the house of the Lord, and made a couenant with them, & tooke an othe of them in the house of the Lorde, and shewed them the Kings sonne.

d The chiefe Priest Iehoshebas husband.

5 And he commanded them, saying, This is it that ye must doe, The thirde part of [e] you, that commeth on the Sabbath, shal [f] ward toward ꝑ kings house.

e Of the Leuites, which had charge of the keeping of the Temple & kept watch by course.

6 And [another] third part in ꝑ gate of g Sur: & [another] third part in the gate behinde them of the garde: and ye shall keepe watch ‖ in the house of Massah.

f That none should come vpon them, whyle they were crowning the King.

7 And two partes of you, [that is,] all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

g Called the East gate of the Temple, 2.Chro.23.5.

‖ Or, that none breake his order.

8 And ye shall compasse the King round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

h Whose charge is ended.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, & they tooke euery man his men that entred in [to their charge] on ꝑ [i] Sabbath with them that went out [of it] on the Sabbath, and came to Iehoiada the Priest.

i Reade verse 5. and 7.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, & were in the house of the Lord.

k To wit, Iehoiada.

11 And the garde stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he brought out [l] the Kings sonne, and put the crowne vpon him, and [gaue him] [m] the Testimonie, and they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

l That is, Ioash, which had bin kept secret sixe yeeres.

m Meaning, the Lawe of God, which is his chiefe charge, and wherby only his throne is established.

13 ¶ And when Athaliah heard the noyse of ꝑ running of ꝑ people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stoode by a [n] pillar, as the maner was, and the princes and the trumpeters by the King and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

n Where the Kings place was in the Temple.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and sayd vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him dye by the sworde: for the Priest had sayd, Let her not be slaine in the house of ꝑ Lorde.

‖ Or, out of the Temple.

o To take her part.

16 Then they layed hands on her, and she went by the way, by the which the horses go to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord and [p] the King, and the people, that they should be ꝑ Lords people: likewise betweene the [q] King and the people.

p That both ꝑ king and the people should maintaine the true worship of God & destroy all idolatrie.

18 Then all the people of the land went into the house of Baal, & destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the [r] Priest set a gard ouer the house of the Lord.

q That he should gouern and they obey in the feare of God.

r Euen in the place where he had blasphemed God and thought to haue bin holpe by his idole, there God powred his vengeance vpon him.

19 Then he tooke ꝑ captaines of hundreths, and the [other] captaines, & the garde, and all the people of the land: and they brought the king from the house of the Lord, & came by the way of the gate of the garde to ꝑ kings house: and he sate him downe on the throne of the Kings.

s To wit, Iehoiada.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with ꝑ sworde beside the Kings house.

t Which by her cruelties & persecution had vexed the whole land before.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2.Chro.24.1.

IN * the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, & his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

a So long as rulers giue eare to ꝑ true ministers of God, they prosper.

3 But [b] the hie places were not taken away: for the people offered yet & burnt incense in the hie places.

b So hard a thing it is for them, that are in authoritie to be brought to the perfite obedience of God.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of ꝑ Lord [that is,] the money of them that are vnder the [c] count,

c That is, the money of redemption, Exod. 30. 12. also the money which the Priest valued the vowes at, Leuit. 27. 2. and their free liberalitie.

count, the money that euery man is set at, [and] all the money that one offreth willingly, and bringeth into the house of the Lord.

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repayre the d broken places of the house, wheresoeuer any decay is found.

d For the Temple which was builte an hundreth fiftie and fiue yeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolaters.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, & the [other] Priestes, and said vnto them, why repaire ye not the ruines of the Temple? nowe therefore e receiue no more money of your acquaintance, except ye deliuer it to [repaire] the ruines of the Temple.

e He taketh from them the ordering of the money because of their negligence.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

f That is, on the Southside.

‖ Or, vessel.

10 And when they sawe there was much money in the chest, the kings secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, that vndertooke the worke, [and] that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

g For the king had appointed other which were meete for that purpose, Chap. 22. 5.

12 And to the masons and hewers of stone, and to bye timber & hewed stone, to repaire that was decayed in the house of the Lorde, and for all that which was layd out for the reparation of the Temple.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterwarde to be made, 2. Chro. 24. 14.

13 Howbeit there was h not made for the house of the Lorde bowles of siluer, instruments of musike, balons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespasse offring and the money of the sinne offrings was not brought into the house of the Lord: [for] it was the Priestes.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to go vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the i halowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the kings house, and sent it to Hazael king of Aram, & he departed from Ierusalem.

i After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whome he pacified with the treasures of the Temple: for God would not be serued with those giftes, seeing the kings heart was wicked.

19 Concerning the rest of the actes of Ioash, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruantes arose and wrought treason, and k slew Ioash in the house of ‖ Millo, when hee came downe to Silla:

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24. 25.

21 Euen ‖ Iozachar the sonne of Shimeath, & Iehozabad the sonne of Shomer his seruats smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his steade.

‖ Or, Iozabar.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, [and he reigned] seuenteene yere.

2 And hee did euill in the sight of the Lord, & followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, [and] departed not therefrom.

a By worshipping the calues, which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all b [his] dayes.

b While Iehoahaz liued.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he sawe the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel d dwelt in their tentes as e before time.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger.

e Ebr as yesterday and before yesterday.

6 Neuertheleſſe they departed not from the ſinnes of the houſe of Jeroboam which made Iſrael ſinne, [but] walked in them. euen the [c] groue alſo remained ſtill in Samaria)

7 For he had left of the people to Jehoahaz but fiftie horſmen, & ten charets, and ten thouſand footemen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to pouder.

8 Concerning the reſt of the actes of Jehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yere of Joaſh king [g] of Iudah began Jehoaſh the ſonne of Jehoahaz to reigne ouer Iſrael in Samaria, [and reigned] ſixtene yere,

11 And did euill in the ſight of the Lord: [for] he departed not from all the ſinnes of Jeroboam the ſonne of Nebat that made Iſrael to ſinne, but hee walked therein.

12 Concerning the reſt of the actes of Joaſh and all that he did, and his valiant deedes, [and] how he fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſate vpon his ſeate: and Joaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickneſs whereof he died, Joaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſaide, [h] O my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſaid vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he ſaide to the king of Iſrael, Put thine hand vpon the bowe. And he put his hand vpon it. And Eliſha put his handes vpon the kings handes,

17 And ſaid, Open the windowe [i] eaſtward. And when he had opened it, Eliſha ſaide, Shoote. And he ſhot. And he ſaid, [Behold] the arrowe of the Lords deliuerance and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaid, Take the arrowes. And he tooke them. And he ſaid vnto the king of Iſrael, Smite the ground. And he ſmote thriſe, and ceaſed.

19 Then the man of God was [k] angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haddeſt conſumed it, where nowe thou ſhalt ſmite Aram but thriſe.

20 ¶ So Eliſha died, and they buried him. And [certaine] bandes of the Moabites came into the land that yere.

21 And as they were burying a man, beholde, they ſawe the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, he [l] reuiued and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Jehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Iſhak, and Iaakob, and would not deſtroy them, neither caſt he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his ſonne reigned in his ſteade.

25 Therefore Jehoaſh the ſonne of Jehoahaz returned, & tooke out of the hand of Ben-hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Jehoahaz his father: [for] three times did Joaſh beate him, and reſtored the cities vnto Iſrael.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that ſlewe his father, 7 And after ſmiteth Edom. 15 Joaſh weeth, and Jeroboam his ſonne ſucceedeth him. 29 And after him reigneth Zachariah.

IN the ſecond yere of Joaſh ſonne of Jehoahaz king of Iſrael reigned [a] Amaziah the ſonne of Joaſh king of Iudah. 2.Chro.25.1.

2 He was fiue and twentie yere olde when hee began to reigne, and reigned nine and twētie yere in Jeruſalem, and his mothers name [was] Jehoadan of Jeruſalem.

3 And he did [b] vprightly in the ſight of the Lord, yet not like Dauid his father, [but] did according to all that Joaſh his father had done.

4 Notwithſtanding the hie places were not taken away: [for] as yet the people did ſacrifice and burnt incenſe in the hie places.

5 ¶ And when the kingdome was confirmed

c Wherein they did commit their idolatry, & which the Lord had commanded to be deſtroyed, Deut. 16.21.

f That is, Hazael and Ben-hadad his ſonne, as verſ. 3. Reade of Hazael, Chap. 8.12.

g His chiefe purpoſe is to deſcribe the kingdome of Iudah and how God performed his promes made to the houſe of Dauid: but by the way he ſheweth howe Iſrael was afflicted and puniſhed for their great idolatry, who though they had nowe degenerate, yet God both by ſending them ſundry Prophets and diuers puniſhments did call them vnto him againe.

h Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as Chap. 2.12: meaning that by their prayers they did more proſper their countrey, then by force of armes.

i That is, toward Syria, for that he did not onely propheſie with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victorie.

k Becauſe he ſeemed content to haue victorie againſt the enemies of God for twiſe or thrie, and had not a zeale to ouercome them continually and to deſtroy them vtterly.

l By this miracle God confirmed the authoritie of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne and imbrace the ſame doctrine.

m That is, vntill their ſinnes were come to a full meaſure, and there was no more hope of amendment.

a In the beginning of his reigne he ſeemed to haue an outward ſhew of godlines, but afterward hee became an idolater and worſhipped the idoles of the Ammeans.

firmed in his hand, he slew his seruants which had * killed the king his father.

Chap.21.20.

6 But the children of those that did slay [him,] he b slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commaunded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shalbe put to death for his owne sinne.

b Because they neither consented nor were partakers with their fathers in that act.

Deut.24.16. ezek.18.20.

7 He slew [also] of c Edom in the valley of salt ten thousand, and tooke ‖ [the citie] of Sela by warre, and called the name thereof Iokthеel vnto this day.

c For the Idumeans, whome Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.

‖ Or, the towre, or, rocke, 2.Chr.25.12.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sone of Iehu king of Israel, saying, Come, d let vs see one another in the face.

d Let vs fight hand to hand and try it by battel, and not destroy one another's cities.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the e cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

e By this parable Iehoash compareth himselfe to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Iehoashs souldiers that spoyled the cities of Iudah.

10 [Because] thou hast smitten Edom, thine heart hath made thee proud: f bragge of glorie, and tary at home. why doest thou prouoke to [thine] hurt, that thou shouldest fall, & Iudah with thee?

f Bragge of thy victorie, so that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

‖ Or, brought him.

14 And he tooke all the golde and siluer, and all the vessels that were founde in the house of the Lord, and in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the actes of Iehoash which hee did and his valiant deedes, and howe he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and hee fled to h Lachish, but they sent after him to Lachish, and slew him there.

2.Chr.25.27.

h Which citie Roboam built in Iudah for a fortresse, 2. Chro.11.9.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all i people of Iudah tooke k Azariah, which was sixtene yere olde, & made him king for his father Amaziah.

i Who is also called Vzziah. 2.Chro.26.1.

k Which is also called Elamon or Eloth.

22 He built k Elath, and restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash, made king ouer Israel in Samaria, [& reigned] one and fourtie yere.

24 And he did euill in the sight of the Lord: [for] he departed not from all the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored l coast of Israel, from the entring of Hamath, vnto the Sea of the wildernes, according to the word of the Lord God of Israel, which he spake * by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath hepher.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans handes, therefore the Scripture doth oft times repeat it in the reproche of all idolaters, ‡ Ebr. by the hand of.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could helpe Israel.

m Reade, 1. King. 14.10. ‡ Ebr. had not spoken.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hande of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant deeds, [and] how he fought, and howe he restored Damascus, and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was also called Antiochia of Syria, or Riblah.

29 So Ieroboam slept with his fathers, [euen] with p kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vziah, 32 Iotham, 38 And Ahaz.

IN the ‡ seuen & twentieth yere of Ieroboam king of Israel, began Azariah, sone of Amaziah king of Iudah to reigne.

2 Sixtene yere olde was he, when he was made king, and he reigned two and fiftie yere in Ierusalem: & his mothers name was Iecholiah of Ierusalem.

3 And he did [a] vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: [for] the people yet offred, and burned incense in the hie places.

5 And the Lord [b] smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart. & Iotham the kings sonne gouerned the house, [and] [c] iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, & Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

9 And did euil in the sight of the Lord, as did his fathers: [for] he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth [generation] after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah king of Iudah: & he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which hee wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroied [f] Tiphsah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, [and reigned] ten yeres in Samaria.

18 And he did euill in the sight of the Lorde, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hande might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, [and reigned] two yere.

24 And he did euill in the sight of the Lorde: [for] hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fiftie men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two & fiftieth yere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, [and reigned] twetie yere.

28 And

‡ Ebr. in the twentieth yere and seuenth yere.

a So long as he gaue care to Zachariah the Prophet.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priestes office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promises, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem who reigned but two yeres.

* Chap. 10. 30.

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In steade of seeking help of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake vpontes, destroyed his countrey, and led his people away captiue.

i Which were of the same conspiracie.

28 And he did euill in the ſight of the Lord: [for] hee departed not from the ſinnes of Ieroboam the ſonne of Nebat, that made Iſrael to ſinne.

29 In ỹ dayes of Pekah king of Iſrael [k] came Tiglath Pileſer king of Aſſhur, and tooke Iion, and Abel, Beth-maachah, & Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilah, [and] all the land of Naphtali, & caried them away to Aſſhur.

k For God ſtirred vp Pul and Tiglath Pileſer againſt Iſrael for their ſinnes, 1. Chr. 5.26.

30 And Hoshea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Vzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Iſrael.

2. Chro. 27.1.

32 ¶ In the ſecond yeere of Pekah the ſonne of Remaliah king of Iſrael, began Iotham ſonne of ‖ Vzziah king of Iudah to reigne.

‖ Or, Azariah.

33 Five and twentie yeere old was he, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: & his mothers name was Ieruſha the daughter of Zadok.

34 And he did vprightly in the ſight of the Lord: he did according [l] to all that his father Vzziah had done.

l He ſheweth that his vprightnes was not ſuch, but that he had many and great faultes.

35 But the hie places were not put away: [for] the people yet offred & burnt incenſe in ỹ hie places: he built the hieſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] thoſe dayes the Lord began to ſend againſt Iudah Rezin the king of Aram, & [n] Pekah ỹ ſonne of Remaliah.

m After the death of Iotham.

n Which ſlew of Iudah in one day fiue ſcore thouſand fighting men, 2. Chro. 28. 6. becauſe they had forſaken the true God,

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

3 Ahaz king of Iudah cõſecrateth his ſonne in fire. 5 Ieruſalẽ is beſieged. 9 Damaſcus is taken & Rezin ſlaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

THe ſeuententh yere of Pekah the ſonne of Remaliah, [a] Ahaz ỹ ſonne of Iotham king of Iudah began to reigne.

a This was a wicked ſõne of a godly father, as of him againe godly Ezekiah, a ſõne of wicked Manaſſeh, ſaue that God in the ende ſhewed mercy. thus we ſee howe vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere old was Ahaz, whẽ he began to reigne, and hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lorde his God, like Dauid his father:

3 But walked in the Way of the kings of Iſrael, yea, & made his ſonne to [b] go thorow the fire, after the abominations of the heathen, whõ the Lorde had caſt out before the children of Iſrael.

b That is, offred him to Molech, or made him to paſſe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. Deut. 18.10. Iſai 7.1.

4 Alſo he offred and burnt incenſe in the hie places and on the hilles, and vnder euery greene tree.

5 *Then Rezin king of Aram & Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not ouercome [c] him.

c For the Lord preſerued the citie and his people for his promes ſake made to Dauid.

6 At the ſame time Rezin king of Aram reſtored [d] Elath to Aram, and droue the Iewes from Elath: ſo ỹ Aramites came to Elath, and dwelt there vnto this day.

d Which citie Azariah had taken from the Aramites and fortified it, chap. 14.22.

7 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant & thy ſonne: come vp, and deliuer me out of ỹ hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp againſt me.

e Contrary to the admonition of the Prophet Iſai, Iſai 7.4.

8 And Ahaz tooke the ſiluer and the gold that was found in the [f] houſe of the Lorde, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

f Thus hee ſpared not to ſpoyle the Temple of God to haue ſuccour of men, & would not once lift his heart toward God to deſire his helpe, nor yet heare his Prophets counſell.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus, and when he had taken it, hee caried the people away to Kir, and ſlew Rezin.

g We ſee that there is no tyme to wicked, but hee ſhall finde flatterers and falſe miniſters to ſerue his turne.

10 And king Ahaz went vnto Damaſcus to meete Tiglath Pileſer king of Aſſhur: and when king Ahaz ſawe the altar that was at Damaſcus, he ſent to Vrijah the Prieſt the paterne of the altar, and the faſhion of it, and all the workemanſhip thereof.

11 And Vrijah the Prieſt made an altar [g] in al pointes like to that which king Ahaz had ſent from Damaſcus, ſo did Vrijah ỹ Prieſt againſt king Ahaz came from Damaſcus.

h Either offrings for peace or proſperitie, or of thankeſgiuing, as Leuit. 3.1. or els meaning the morning and euening offring, Exod. 29.38. nomb. 28.3. and thus hee contemned the meanes and the altar which God had commanded by Salomon, to ſerue God after his owne fantaſie.

12 So when the king was come from Damaſcus, the king ſawe the altar: and the king drew neere to the altar and offred [h] thereon.

13 And he burnt his burnt offring, and his meate offring, & powred his drinke offring, and ſprinkled the blood of his peace offrings beſides the altar.

14 And [ſet it] by ỹ braſen altar which was before the Lorde, and brought it in farther before the houſe betweene the altar

altar and the house of the Lorde, and set it on the [i] North side of the altar.

15 And king Ahaz commanded Uriah the Priest and said, Upon the great altar set on fire in the morning the burnt offring, & in the euen the meate offring, and the kings burnt offring & his meate offring, With the burnt offring of all the people of the land, and their meate offring, and their drinke offrings: & powre thereby all ꝑ blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shalbe for me to inquire [of God.]

16 And Uriah ꝑ Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke ꝑ caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] baile for the Sabbath (that they had made in the house) & the kings entrie without turned he to the house of the Lord, [m] because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of ꝑ kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

i That is, at the right hand as men went into the Temple.

k Here he establisheth by commandement his owne wicked procedings, & doeth abolish the commandement & ordinance of God.

l Or, tent, wherein they lay on ꝑ Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, whē he should thus see him change the ordinance of God, or els that the Temple might be a refuge for him if the king should suddenly assaile his house.

CHAP. XVII.

3 Hoshea king of Israel is taken. 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie. 25 Lyons destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation. 35 Contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, [and reigned] nine yeeres.

2 And hee did euill in the sight of the Lord, [a] but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, & Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, [b] as [he had done] yeerely: therefore ꝑ king of Asshur shut him vp, & put him in prison.

5 Then the king of Asshur came vp throughout all ꝑ land, and went against Samaria, and besieged it three yeere.

a Though he inuented no new idolatrie or impietie as others did, yet he fought for helpe at the Egyptians which God had forbidden.

b For he had paid tribute for the space of eight yeeres.

6 ¶ In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes. Chap. 18.10.

c For at this time ꝑ Medes and Persians were subiect to the Assyrians.

7 For when the children of Israel [d] sinned against the Lorde their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

8 And walked according to the factions of the heathē, whom the Lord had cast out before the children of Israel, and [after the maners] of the kings of Israel, which they vsed,

9 And ꝑ children of Israel had done secretly things that were not vpright before the Lorde their God, & throughout all their cities had built hie places, [both] from the tower [e] of the watch, to the defenced citie,

e Meaning, throughout all their borders.

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: Whereof ꝑ Lord had said vnto them, *Ye shall do no such thing, Deut.4.19.

13 Notwithstanding the Lord testified to Israel, and to Iudah [f] by all the Prophets, and by all the Seers, saying, *Turne from your euill wayes, & keepe my commandements [and] my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets. f Ebr. by the hand of. Iere.18.11.& 25.5.& 35.15.

14 Neuertheless they would not obey, *but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeue in the Lord their God. Deut.31.27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed banitie, and became baine, and followed the heathen that were rounde about them: concerning whom, ꝑ Lord had charged them, that they should not do like them.

16 Finally they left all the commandements of the Lord their God, and made them molten images, *[euē] two calues, and made a groue, and worshipped all Exod.32.8. 1.king.12.28.

the

g That is, the lunne, the moone and the starres, Deut. 4.19.

h Reade chap. 16.3.

i Reade of this phrase, 1. king. 21.20. & 25.

k No whole tribe was left but Iudah: & they of Beniamin and Leui, which remained, were counted with Iudah.

l Out of the land where he shewed the greatest tokens of his presence and fauour.

m That is, God cut off the ten tribes, 1. King. 12.16, 20.

‡Ebr. By the hand of.

Iere. 25.9.

n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to do, Iohn 4.9.

o That is, they left such him not: therefore, least they should blaspheme him, as though there were no God, he auenged the Israelites, he sheweth his mightie power among them by this strange punishment.

p That is, how to worship him: thus the wicked, rather then to lose their commodities, will change to all religions.

the g hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe through the fire, and vsed witchcraft and inchantments, yea, i solde themselues, to do euill in the sight of the Lord, to anger him.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, [and] none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lorde their God, but walked according to the facion of Israel, which they vsed.

20 Therefore the Lord cast off al the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill hee had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, [and] departed not therefrom,

23 Until the Lord put Israel away out of his sight, as he had said ‡ by all his seruants the * Prophets, and caried Israel away out of their land to Asshur n vnto this day.

24 And the king of Asshur brought folke from Babel, and from ⁿ Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not þ Lord: therefore the Lorde sent lyons among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, & beholde, they slay them, because they knowe not þ maner of the God of the land.

27 Then þ king of Asshur commanded, saying, Carie thither one of the Priestes, whom ye brought thence, and let him go and dwell there, & teach them the maner of the God P of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, where in they dwelt.

30 For the men of Babel made q Succoth-Benoth: and þ men of Cuth made Nergal, and the men of Hamath made Ashima.

q Meaning, that euery country þ serued that idole, which was most esteemed in that place whence they came.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out Priests out of them selues for the hie places, who prepared for them [sacrifices] in the houses of the hie places.

33 * They r feared the Lorde, but serued their gods after the maner of the nations whom they caried thence.

Ezek. 20.39. zepha. 1.5.

r That is, they had a certaine knowledge of God, and fe red him, because of the punishment, but they continued still idolaters, as do the Papistes, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.

34 Vnto this day they do after the olde maner: they neither feare God, nether do after r their ordinances, nor after their customes, nor after the Lawe, nor after the commandement, which the Lorde commanded the children of Iaakob, * whom he named Israel,

35 And with whom the Lorde had made couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

r He meaneth this by the Israelites, to whom God had giuen his commandements. Gene. 32.28. 1. king. 18.31. Iudg. 6.10. Iere. 10.2.

36 But feare þ Lord, which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently þ statutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these s nations feared þ Lord, and serued their images [also:] so [did] their children, and their childrens children: as did their fathers, [so] do they vnto this day.

s That is, these strangers, which were sent into Samaria by the Assyrians.

CHAP.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sancherib.

2.Chro.28. 27.& 29.1.

NOw in * the third yeere of Hoshea, sonne of Elah king of Israel, Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere olde when hee began to reigne, and reigned nine & twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promes sake was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance. Nom.21.8,9.

3 And he did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away þ hie places, & brake the images, & cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good king destroyed it, not thinking it worthie to be called a serpent, but a piece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lorde [and] departed not from him, but kept his commandements, which þ Lord had commanded Moses.

7 So the Lord was with him, [and] he prospered in all things, which hee tooke in hand: also he rebelled against the king of Asshur, and serued him not.

8 He smote þ Philistims vnto Azzah, and the coastes thereof, c frō the watch towre vnto the defensed citie.

c Reade chap. 17.9.

9 ¶ * And in the fourth yeere of king Hezekiah (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

Chap.17.3.

10 And after three yeres they tooke it, [euen] in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

Chap.17.6.

11 Then the king of Asshur did carie away Israel vnto Asshur, and put them in Halah and in Habor, [by] the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but trangressed his couenāt: [that is,] al þ Moses the seruant of the Lord had cōmanded, and would neither obey nor do them.

2.Chro.32.1. isa.36.1. ecclus.48.18 19.

13 ¶ * Moreouer, in þ fourteenth yeere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sēt vnto the king of Asshur to Lachish, saying, d I haue offended: depart from me, [and] what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of gold.

d As his zeale was before praised, so his weakenes is here set forth that none should glory in him selfe.

15 Therefore Hezekiah gaue al the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off [the plates] of the doores of the Temple of þ Lorde, & the pillars which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Asshur.

17 ¶ And þ king of Asshur sent e Tartan, and Rab-saris, & Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, & came to Ierusalem, & when they were come vp, they stood by the cundite of the vpper poole, which is by the path of the fullers fielde,

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

18 And called to þ king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of þ house, and Shebnah the chanceller, and Ioah the sonne of Asaph the ‖ recorder.

‖Or, writer of Chronicles, or, secretarie.

19 And Rabshakeh saide vnto them, Tell ye Hezekiah, I pray you, Thus saith þ great king, [euen] the great king of Asshur, what confidēce is this wherein thou trustest?

20 Thou thinkest, Surely I haue †eloquence, f [but] counsell and strength [are] for the warre. On whō then doest thou trust, þ thou rebellest against me?

†Ebr. talke of the lippes.

f Thou thinkest þ woordes will serue to perswade thy people or to moue my master.

21 Lo, thou trustest now in this broken staffe of reede, [to wit,] on g Egypt, on which if a man leane, it will go into his hand, and pearce it: so [is] Pharaoh king of Egypt vnto all that trust on him.

g Egypt shall not onely be able not to succour thee, but shalbe an hurt vnto thee.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

h Thus the idolaters think that Gods religion is destroyed, when superstition and idolatrie are reformed.

23 Nowe therefore giue i hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am

25 Am I nowe come vp without the k Lorde to this place, to destroy it? the Lorde sayde to me, Go vp against this land, and destroy it.

k The wicked always in their prosperitie flatter themselues, that God doth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Joah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖Or, Syrians.

27 But Rabshakeh said vnto them, hath my master sent mee to thy master and to thee to speake these wordes, and not to the men which sit on the wal, that they may eat their owne doung, & drink † their owne pisse with you?

†Eb. the water of their feete.

28 So Rabshakeh stoode and cried with a loude voyce in the Iewes language, & spake, saying, Heare the wordes of the great King, of the king of Assyr.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you ‖out of mine hand.

‖Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shall not be giuen ouer into the hand of the King of Assyr.

31 Hearken not vnto Hezekiah: for thus sayth the King of Assyr, Make † appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

†Eb. blessing: meaning the conditions of peace.

32 Till l I come, and bring you to a land like your owne land, [euen] a lande of wheate and wine, a land of bread and vineyards, a land of olives, oyle and honie, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l He maketh him selfe sure, that he will not graunt them truce, except they render them selues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Assyr?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hande, that the m Lord shoulde deliuer Jerusalem out of mine hande?

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharpely punish it.

36 But the people helde their peace, and answered not him a word: for the Kings commaundement was, saying, Answere ye him not.

37 Then Eliakim, the sonne of Hilkiah which was stewarde of the house, and Shebnah the chanceller, and Joah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians, 37 Sancherib is killed of his owne sonnes.

AND *when King Hezekiah heard it, he rent his clothes and put on sackcloth, & came into the house of the Lord,

*Isa. 37. 1.

2 And sent Eliakim which was the steward of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in sackcloth a to Isaiah the Prophet the sonne of Amoz.

a To heare some newe prophesie and to haue comfort of him.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to b the birth, and there is no strength to bring forth.

b The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauell.

4 If so be the Lorde thy God hath heard all the wordes of Rabshakeh, who the King of Assyr his master hath sent to raile on the liuing God, & to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp [thy] prayer for the c remnant that are left.

c Meaning, for Jerusalem, which onely remained of all the cities of Judah.

5 ¶ So the seruants of king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shal ye say to your master, Thus saith the Lord, Be not afrayd of the wordes which thou hast heard, wherewith the seruants of the king of Assyr haue blasphemed me.

7 Beholde, I will send a blast d vpon him, & he shal heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

d The Lord can with one blast blowe away all the strength of man & turne it into dust.

8 ¶ So Rabshakeh returned, and found the king of Assyr fighting against Libnah: for he had heard that he was departed from Lachish.

9 e He heard also men say of Tirhakah king of ‖ Ethiopia, f Behold, hee is come out to fight against thee: he therefore departed & sent [other] messengers vnto Hezekiah, saying,

e That is, Sanherib.

‖Or, blacke Mores.

f For the Kings of Ethiopia and Egypt ioyned togither against the king of Assyria because of his oppressio of other countreys.

10 Thus shall ye speake to Hezekiah king of Judah, and say, Let not thy g God deceiue thee in who thou trustest, saying, Jerusalem shal not be deliuered into the hand of the king of Assyr.

g The more neere that the wicked are to their destruction, the more they blaspheme

11 Behold, thou hast heard what the kings of Assyr haue done to all landes, how they haue destroyed the: and shalt

thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroied? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, [k] bow downe thine eare, and heare: Lord open thine eies and behold, & heare the wordes of Saneherib, who hath sent to blaspheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Assyria haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood & stone: therfore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hande, that all the [m] kingdomes of the earth may knowe, that thou, O Lorde, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib King of Assyria.

21 This is the worde that the Lorde hath spoken against him, The [n] Virgine, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, hee hath shaken his head at thee.

22 Whom hast thou rayled on & whō hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eies on hie? euen [o] against the Holy one of Israel.

23 By thy messengers thou hast rayled on the Lord, & said, By the multitude of my charets I am come vp to the top of the mountains, by the sides of Lebanō, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will go into the [p] lodging of his borders, and into the forest of his Carmel.

24 I haue digged, & drunke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of old time made it, and haue formed it long ago? [q] and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

26 Whose [r] inhabitants haue small power, and are afraied, and confounded: they are like the grasse of the field, & greene herbe, or grasse on the house tops, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine [s] hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shalbe a [t] signe vnto thee, [O Hezekiah,] Thou shalt eat this yere such things as grow of themselues, and the next yeere such as growe without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] roote downewarde, and beare fruite vpward.

31 For out of Ierusalem shall go a remnant, and some that shall escape out of mount Zion: the [x] zeale of the Lorde of hostes shall do this.

32 Wherefore thus saith the Lord, concerning the King of Assyria, He shall not enter into this citie, nor shoote an arowe there, nor come before it with shield, nor cast a mount against it:

33 [But] he shall returne the way he came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Assyria an hundreth foure score and fiue thousande: so when they rose earely in the morning, behold, they were all dead corpses.

36 So Saneherib King of Assyria departed, and went his way, and returned, and dwelt in Niniueh.

37 And as he was in the Temple worshipping

h Before the Arke of the couenant.

i He sheweth what is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.

k Shew by effect that thou wilt not suffer thy name to be blaspheued.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faythfull desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not beene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniury done to him, & will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isai. 37.24.

[q] Or, pleasant countrey.

[r] Or, the waters of cities besieged.

q He declareth that to as much as he is the author and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

s I will bridle thy rage and turne thee to & fro as pleaseth me.

t God did not onely promes him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiplie in great number that small remnant of Iudah that is escaped.

x The loue that God beareth vnto his church shall ouercome the counsels and enterprises of men.

Is. 37.36. tob. 1.21. ecclus. 48.24. 1. mac. 7.42. 2. mac. 8.19.

shipping Nisroth his god, Adrameleth and Sharezer his sonnes y slewe him with the swoorde: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his steade.

y This was the iust iudgement of God for his blasphemie, that he should be slain before that idole, whom he preferred to the liuing God, & by them, by whome he ought by nature to haue beene defended.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewardes of Berodach. 13 Sheweth his treasures, and is reprehended of Esaiah. 22 He dieth, and Manasseh his sonne reigneth in his steade.

2.Chro.32.24 isa.38.1.

ABout that time * was Hezekiah sicke vnto death: and the Prophet Esaiah ᵇ sonne of Amoz came to him, and said vnto him, Thus sayeth the Lorde, Put thine house in an order: for thou shalt die, and not liue.

a That his minde might not be troubled.

2 Then he turned his face to the wal, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with ᵃ perfite heart, and haue done that which is good in thy sight: and Hezekiah ᶜ wept sore.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that idolatrie should be restored, which hee had destroied, and so Gods Name be dishonored.

4 ¶ And afore Esaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayeth the Lorde God of Dauid thy father, I haue heard thy ᵈ prayer, and ſ seene thy teares: beholde, I haue healed thee, [&] the thirde day thou shalt go vp to the ᵉ house of the Lord.

d Because of his vnfained repentance and prayer God turned away his wrath.

e To giue thankes for thy deliuerance.

6 And I will adde vnto thy dayes fiftene yeere, and will deliuer thee and this citie out of the hād of the king of Assyrie, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Esaiah said, Take a ᶠ lumpe of drie figs. And they tooke it, and layd it on the boyle, and he recouered.

f He declareth that albeit God can heale without other medicines, yet he (whereby that he will not haue these inferior meanes contemned.

8 ¶ For Hezekiah had said vnto Esaiah, what [shalbe] the signe that ᵍ Lord will heale me, and that I shall go vp into the house of the Lord the third day?

9 And Esaiah answered, This signe shalt thou haue of the Lorde, that the Lord will do that he hath spoken, [wilt thou] that the shadowe go forward ten degrees, or ʰ go backe ten degrees?

Ecclus.48.24.

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so [then,] but let the shadowe ⁱ go backe ten degrees.

g Let the sunne go so manie degrees backe that ᵍ houres may be so many the fewer in the Kings diall.

11 And Esaiah the Prophet called vnto the Lord, and he brought againe the shadowe ten degrees backe by the degrees wherby it had gone downe in the ʰ dial of Ahaz.

h Which diall was set in the toy of the stayres that Ahaz had made. Isa.38.8.

12 ¶ * The same season Berodach Baladan the sonne of Baladan King of Babel, sent letters and a ᵏ present to Hezekiah: for he had heard how that Hezekiah was sicke.

i Moued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sanherib his enemie which was now destroied.

13 And Hezekiah heard them, and shewed them all his treasure house, [to wit,] the siluer, and the gold, & the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his ˡ realme, that Hezekiah shewed them not.

k Being moued with ambition & vaine glorie, and also because he seemed to reiopce in the friendship of him that was Gods enemie and an infidel.

14 Then Esaiah the Prophet came vnto king Hezekiah, and said vnto him, what said these men? and from whence came they to thee? And Hezekiah saide, They be come frō a farre countrey, [euē] from Babel.

15 Then said he, what haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Esaiah saide vnto Hezekiah, Heare the Word of the Lord.

17 Behold, the daies come, that al that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, ᵐ shalbe caried into Babel: Nothing shall be left, sayth the Lord.

Chap.24.13. and 25.13. Iere.27.19.

18 And of thy sonnes, that shal proceed out of thee, [&] which thou shalt beget, shal they take away, & they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Esaiah, The Word of the Lord which thou hast ⁿ spoken, is good: for sayd he, Shal it not [be good,] if ᵐ peace and trueth be in my dayes?

l He acknowledgeth Esaiah to be the true Prophet of God, and therefore humbleth himselfe to his worde.

m Seeing that God hath shewed me this fauor, to graunt me quietnes during my life: for he was afrayd lest the enemie should haue had occasion to reiopce, if the Church had decayed in his time, because he had restored religion.

20 Concerning the rest of the actes of Hezekiah, and al his valiant deedes, and how he made a poole and a cundite, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelty. 18 He dieth, and Amon his sonne succeedeth. 23 Who is killed of his owne seruants. 26 After him reigned Iosiah.

MAnasseh * was twelue yeere old when he began to reigne, and reigned fiftie & fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 Chro.33.1.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the * Lorde had cast out before the children of Israel.

Deut. 18.9.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the host of heauen and serued them.

Chap. 18.4.

4 Also he * built altars in the house of the Lord, of ỹ which the Lord said, * In Ierusalem will I put my Name.

Iere. 32.34. 2. Sam. 7.13.

5 And he built altars for all the host of the heauē in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gaue himselfe to witchcraft and sorcery, and he vsed them that had familiar spirits & were soothsayers, and did much euill in the sight of the Lord to anger him.

a Read chap. 16.3.

7 And hee set the image of the groue, that he had made, in the house, whereof the Lord had sayd to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1. King. 8.29. and 9.3. chap. 23.27.

8 Neither will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commanded them, [c] and according to all the Lawe that my seruant Moses commanded them.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that lande which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to do more wickedly then did the heathen people, whō the Lorde destroyed before the children of Israel.

10 Therefore the Lorde spake by his seruants the Prophets, saying,

11 * Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudah sinne also with his idoles,

Iere. 15.4.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem & Iudah, that who so heareth of it, both his * eares shal tingle.

1. Sam. 3.11. c Meaning, that whosoeuer shall heare of this great plague, shall be astonished. d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plommet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, & they shal be robbed & spoiled of all their aduersaries,

c Meaning, Iudah & Beniamin, which were onely left of the rest of the tribes.

15 Because they haue done euil in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed [e] innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, & to do euill in the sight of the Lord.

e The Ebrews write that he slewe Isaiah the Prophet, who was his father in Law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, [euen] in ỹ garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two & twenty yeere olde, when hee began to reigne, and hee reigned two yere in Ierusalem: his mothers name also was Mesh ullemeth the daughter of Haruz of Iotbah.

2. Chro. 33.20 21.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slewe the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

‖ Or, he buried him, to wit, Iosiah, his sonne.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to inquire the Lords will.

2. Chro. 34.1.

IOsiah was * eight yeere olde when hee began to reigne, & he reigned one & thirty yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah

Adaiah of Bozcath.

2 And he did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that hee may ‖ summe the siluer which was brought into the house of the Lord, which the keepers of the ‖ b doore haue gathered of the people.

5 And let them deliuer it into the hād of them that doe the worke, [and] haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 [To wit,] vnto the artificers & tarpenters and malons, and to bie timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with thē of the money, that is deliuered into their hād: for they deale d faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue found the e booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the King, and brought him worde againe, and said, Thy seruants haue ‡ gathered the money, that was found in the house, & haue deliuered it into the hands of them that doe the worke, [and] haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, & Shaphan the chancellor, and Alahiah the Kings seruant, saying,

13 Go ye [and] f inquire of the Lord for me, & for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the words of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, & Achbor & Shaphan, & Alahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of ỹ wardrobe: (and she dwelt in Ierusalē in the § colledge) and they communed with her.

15 And shee answered them, Thus saith the Lorde God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitantes thereof, [euen] all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the h workes of their hands: my wrath also shall be kindled against this place, & shal not be quenched:

18 But to the King of Iudah, who sent you to inquire of the Lorde, to shall ye say vnto him, Thus saith the Lorde God of Israel, The wordes that thou hast heard, [shall come to passe.]

19 [But] because thine heart did melt, and thou hast humbled thy selfe before ỹ Lord, whē thou hearedest what I spake against this place, & against the inhabitants of the same, [to wit,] that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt bee put in thy graue in k peace, & thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

1 Iosiah reareth the Lawe before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their Priestes. 22 He keepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his steade. 33 After he was take, his sonne Iehoiakim was made king.

THen the king a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitantes of Ierusalem with him, and the Priests & Prophets, & all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by b the pillar, & made a c couenant before the Lorde, that they should walke after the Lorde,

a His zeale was prophesied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeres before, 1. King. 13. 2. & being but eight yere olde, he sought ỹ God of his father Dauid, 2. Chro. 34. 3.

‖ Or, coyne, as verſ. 9.

b Certaine of the Priestes were appointed to this office, as Chap. 12. 9.

c From the time of Iosuh for the space of 224. yeres the temple remained without reparation though the negligence of the priests. this declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to see forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chron. 34. 14: which either by the negligence of the Priests had bene lost, or els by the wickedness of wolatrous kings had bene abolished.

‡ Heb. melted.

f Meaning, to some Prophet whom God reuealeth ỹ knowlege of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine which was neere to the Temple, and where the learned assembled to entreate the Scriptures, & the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

k Whereupon we may gather that the anger of God is reuenged against the wicked, when God taketh his seruants out of this world.

2. Chro. 34. 30

a Because he sawe the great plagues of God that were threatened, he knew no more speedie way to auoyde them, then to turne to God by repentance, which can not come but of fayth, & fayth by hearing of the worde of God.

b Where the king had his place, Chap. 11. 14.

c As Iosh. 24. 25.

and keepe his commandements, and his testimonies, and his statutes with all [their] heart, & with all [their] soule, that they might accõplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the [d] priests of the seconde order, and the keepers of the doore, to bring out of the Temple of the Lorde all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caried [e] the powder of them into Beth-el.

5 And hee put downe the [f] Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, [and] in the cities of Iudah, and about Ierusalem, & also them that burne incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the [g] groue from the Temple of þ Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to pouder, & cast the dust thereof vpon the [h] graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lorde, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the priests had burnt incense, [euen] from Geba to Beer-sheba, & destroied the hie places of the gates, that were in the entring in of the gate of Iosua the gouernor of the city which was at the left hand of the gate of the citie.

9 Neuertheless the priests of the hie places [i] came not by to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread amõg their brethren.

10 Hee defiled also [k] Topheth, which was in the valley of the children of Hinnom, that no man should make his sõne or his daughter passe through the fire to Molech.

11 He put downe also the [l] horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lorde, by the chamber of Nethan-melech the eunuch, which was [ruler] of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on þ top of the chãber of Ahaz, which the Kings of Iudah had made, & the altars which Manasseh had made in the two courtes of the house of þ Lord, did þ king breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the [m] mount of corruption (which * Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut down the groues and filled their places with the bones of men.

15 Furthermore [n] the altar that was at Beth-el, [and] the hie place made by Ierobeam the sonne of Nebat, which made Israel to sinne, both this altar & also the hie place brake hee downe, and burnt the hie place, [and] stampt it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mout, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the [o] man of God proclaimed which cried the same wordes.

17 Then he saide, what title is that which I see? And the men of the citie said vnto him, [It is] the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then saide he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the [p] Prophet that came from Samaria.

19 Iosiah also tooke away all þ houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lord, & did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the priestes of the hie places, that were there vpon the altars, and burnt mens bones vpon thẽ, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, * Keepe þ Passeouer vnto the Lord your God, * as it is written in

d Meaning, them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the cõmandement of the Lorde, Deut. 16.21. or as some read the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

i Because that those that had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie should not be heard, Leuit. 18.21. where after Iosiah cõmanded carions to be cast in contempt thereof. l The idolatrous Kings had dedicate horses and charets to the sunne either to carie the image thereof about as the heathen do, or els to sacrifice them, as a sacrifice most agreeable.

[Or, valley.

m That was the mount of olines, so called because it was full of idoles. 1. King. 11. 7.

n Which Ieroboam had built in Israel, 1. king. 12, 28, 29.

o According to the prophesie of Iaddo, 1. king. 13. 2.

p Meaning, the Prophet which came after him, and caused him to cate contrary to the commãdement of the Lord, which were both two buried in one graue. 1. King. 13. 31.

2. Chro. 35. 1. 1. esdr. 1. 1. Exod. 12. 3. deut. 16. 2.

ten in the booke of this couenant.

22 And there was no Passeouer holden q like that frō the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

q For ỹ multitude & zeale of the people with the great preparation.

23 And in the eightenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away thē that had familiar spirites, & the southsayers, and the images, and the idoles, and all the abominatiōs that were espied in the lande of Iudah & in Ierusalem, to performe the wordes of the *Lawe, which were written in the booke that Hilkiah the Priest found in ỹ house of the Lorde.

Leuit.20.27. deut.18.11.

25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neyther after him arose there any like him.

26 Notwithstanding the Lorde turned not from the r fiercenesse of his great wrath wherewith hee was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of the people, which would not not turne vnto him by repentance.

27 Therefore ỹ Lord said, I wil put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayde, *My Name shall be there.

1.King.8.29. & 9.3.chap. 21.7.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

2.Chro.35.20.

29 ¶ In his daies Pharaoh Nechoh king of Egypt went vp against the king of Asshur to the riuer Perath. And king Iosiah s went against him, whome when [Pharaoh] sawe, he slewe him at Megiddo.

s Because he passed through his countrey, he feared lest he would haue done him harme, and therfore would haue stayed him, yet he ẽsulted not with the Lord, and therefore was slaine.

30 Thē his seruants caried him dead from Megiddo, & brought him to Ierusalem, & buried him in his owne sepulchre. And ỹ people of ỹ land tooke Iehoahaz ỹ sonne of Iosiah, & anointed him, and made him king in his fathers stead.

2.Chro.36. 1,2.

31 *Iehoahaz [was] three & twentie yeere olde when he began to reigne, and reigned three moneths in Ierusalē. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did euill in the sight of the Lorde, according to all that his t fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bondes u at Riblah in the lande of Hamath, ‖ while he reigned in Ierusalem, and put the lande to a tribute of an hundreth talents of siluer, & a talent of gold.

u Which was Antiochia in Syria, called also Hamath. ‖ Or, that he should not reigne.

34 ¶ And Pharaoh Nechoh made Eliakim ỹ sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, & took Iehoahaz away, which whē he came to Egypt died there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuyed of euery man of the people of the lande, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twentie yere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of the Lorde, according to all that his fathers had done.

CHAP. XXIIII.

t Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caryed vnto Babylon. 17 Zedekiah is made King.

IN his a dayes came Nebuchad-nezzar King of Babel vp, & Iehoiakim became his seruant three yere: after ward he turned, and rebelled against him.

a In the ende of the thirde yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

2 And the Lorde sent against him bands of the Caldees, and bandes of the Aramites, and bands of the Moabites, and bandes of the Ammonites, & he sent them against Iudah, to destroy it, *according to the worde of the Lord, which he spake by his seruants the Prophets.

Chap.20.17. and 23.27.

3 Surely by the b commandement of the Lorde came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

4 And for the innocent blood that he shedde, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim c slept with his fathers, and Iehoiachin his sonne reigned in his stede.

c Not that he was buried with his fathers, but he dyed in the way, as they led him prisoner towarde Babylon: read Ierre.22,19.

7 ¶ And the king of Egypt came no more out of his land: for ỹ king of Babel

had taken from the riuer of Egypt, vnto the riuer ‖Perath, all that perteyned to the King of Egypt.

‖Or, Euphrates.

8 ¶ Iehoiachin [was] eightene yere olde, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also [was] Nehushta, the daughter of Elnathan of Ierusalē.

9 And hee dyd euill in the sight of the Lorde, according to all that his father had done.

10 *In that time came the seruantes of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

Dan.1.1.

11 And Nebuchad-nezzar King of Babel came against the citie, and his seruants did beliege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, he, & his mother, and his seruantes, and his princes, and his Eunuches: and the king of Babel tooke him in the eight yere [e] of his reigne.

d That is, yelded him selfe vnto him by the counsell of Ieremie.

e In ꝑ reigne of the King of Babylon, Chap.20.17. isa.39.6.

13 *And hee caried out thence all the treasures of the house of the Lorde, and the treasures of the kings house, & brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had saide.

14 And he caried away al Ierusalem, and all the princes, and all the strong mē of warre, [euen] ten thousande into captiuitie, and all the woorkemen, and cunning men: so none remained sauing the poore people of the lande.

2.Chro.36.10. esther.2.6.

15 *And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his Eunuches, and the mightie mē of ꝑ land caried he away into captiuitie from Ierusalē to Babel,

16 And all the men of warre, [euen] seuen thousand, and carpenters, & locke-smithes a thousand: al that were strong and apt for warre, did the king of Babel bring to Babel captiues.

Ierem.37.1,& 52.1.

17 ¶ *And the king of Babel made Mattaniah his vncle king in his steade, and chaunged his name to Zedekiah.

18 Zedekiah was one & twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalem. His mothers name also was Hamutal ꝑ daughter of Ieremiah of Libnah.

19 And he dyd euill in the sight of the Lorde, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lorde was against Ierusalem and Iudah vntill hee cast them out of his [f] sight. And Zedekiah rebelled against the King of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Sedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, ꝑ [b] tenth [moneth and] tenth day of ꝑ moneth, Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalē, & pitched against it, and they built ‖ fortes against it round about it.

Iere.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it cōteineth part of December and part of Ianuarie.

‖Or, a mount.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And ꝑ ninth [day] of the moneth the famine was soze in the city, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children. Lament.4.10.

4 Then the citie was broken vp, and all the men of warre [fled] by night, by the way of ꝑ [d] gate, [which is] betweene two walles that was by the kings garden: nowe the Caldees [were] by the citie rounde about: [and the King] went by the way of the wildernesse.

d Which was a posterne doore or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and al his hoste was scattered from him.

6 Then they tooke the king, & caried him vp to the king of Babel to Riblah, where they [c] gaue iudgement vpon him.

c Or, condemned him for his periurie and treason, 2. Chron. 36, 13.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaynes, and caryed him to Babel.

8 ¶ And in the fift moneth, [and] [f] seuenth [day] of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe stewarde [and] seruant of the king of Babel, to Ierusalem,

f Ieremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seuenth day, to the tenth.

‖Or, Captaine of the garde.

9 And burnt the house of the Lorde, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe stewarde, brake downe the walles of Ierusalem rounde about.

11 And the rest of the people that were left in the city, and those that were fled & fallen to the king of Babel, with the rēnant of the multitude, did Nebuzar-adā chiefe stewarde cary away captiue.

g While the siege endured.

12 But the chiefe stewarde left of the poore of the land to dresse the vines, and to till the lande.

13 *Also

Chap.20.17. Iere.27.22.

13 *Also ye pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in ye house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

h Of these read Exo.27.3

14 The pots[h] also and the belomes, and the instruments of musike, and the incense dishes, & all the vessels of brasse that they ministred in, tooke they away.

15 And the asshe pannes, and the basens, [and all] that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomō had made for the house of the Lorde: the brasse of all these vessels was without weight.

2.King.7.15. iere.52.21. 2.chro.3.15.

17 *The height of the one pillar was eightene cubites, & the chapiter thereon [was] brasse, and ye height of the chapiter [was] with net worke three cubites, & pomegranates vpon the chapiter round about, all of brasse: and likewise [was] the second pillar with the net worke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

i That is, one appointed to succeede in the hie priests roome, if he were sicke or els otherwise letted.

19 And out of ye citie he tooke an Eunuche that had the ouersight of the men of warre, and [k] fiue men of them that were in ye Kinges presence, which were founde in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the land, ye were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote thē, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his own land.

Iere.40.5.9.

22 *Howbeit there remained people in the lāde of Iudah whom Nebuchadnezzar King of Babel left, & made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and [their] men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah ye sonne of Tanhumeth the Netophathite, & Iaazaniah ye sonne of Maachathi, they & their men.

24 And Gedaliah [l] sware to them, & to their men, and said vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shalbe well.

l That is, he did exhort the in the Name of the Lord, according to Ieremies counsel, to submit them selues to Nebuchadnezzar, seeing it was the reuelled will of the Lord. Iere.41.1.

25 *But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, & ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraide of the Caldees.

m Contrary to Ieremies counsel, Iere.40, 41.and 42.43. chapters.

27 Notwithstanding in the seuen & thirtieth yeere after [n] Iehoiachin King of Iudah was caried away, in ye twelfth moneth [and] the seuen and twentieth [day] of the moneth, Euil-merodach King of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of ye prison,

n Thus long was he, his wife, & his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence ye seede of Dauid was reserued euen vnto Christ.

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garmēts: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion [was] a cōtinuall portion giuen him by ye King, euery day a certaine, all the dayes of his life.

o Meaning, ye he had an ordinary in ye court.

¶ The first booke of the ‡ Chronicles,

or ‖ Paralipomenon.

The Argvment.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteyneth a briefe rehersall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

‡ Ebr. words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

CHAP.

Chap.20.17. Iere.27.22.

13 *Also ye pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in ye house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

h Of these read Exo.27.3

14 The pots[h] also and the belomes, and the instruments of musike, and the incense dishes, & all the vessels of brasse that they ministred in, tooke they away.

15 And the asshe pannes, and the basens, [and all] that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomō had made for the house of the Lorde: the brasse of all these vessels was without weight.

2.King.7.15. iere.52.21. 2.chro.3.15.

17 *The height of the one pillar was eightene cubites, & the chapiter thereon [was] brasse, and ye height of the chapiter [was] with net worke three cubites, & pomegranates vpon the chapiter round about, all of brasse: and likewise [was] the second pillar with the net worke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

i That is, one appointed to succeede in the hie priests roome, if he were sicke or els otherwise letted.

19 And out of ye citie he tooke an Eunuche that had the ouersight of the men of warre, and [k] fiue men of them that were in ye Kinges presence, which were founde in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the land, ye were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote thē, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his own land.

Iere.40.5.9.

22 *Howbeit there remained people in the lāde of Iudah whom Nebuchadnezzar King of Babel left, & made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and [their] men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah ye sonne of Tanhumeth the Netophathite, & Iaazaniah ye sonne of Maachathi, they & their men.

24 And Gedaliah [l] sware to them, & to their men, and said vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shalbe well.

l That is, he did exhort the in the Name of the Lord, according to Ieremies counsel, to submit them selues to Nebuchadnezzar, seeing it was the reuelled will of the Lord. Iere.41.1.

25 *But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede, came, & ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraide of the Caldees.

m Contrary to Ieremies counsel, Iere.40, 41.and 42.43. chapters.

27 Notwithstanding in the seuen & thirtieth yeere after [n] Iehoiachin King of Iudah was caried away, in ye twelfth moneth [and] the seuen and twentieth [day] of the moneth, Euil-merodach King of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of ye prison,

n Thus long was he, his wife, & his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence ye seede of Dauid was reserued euen vnto Christ.

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garmēts: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion [was] a cōtinuall portion giuen him by ye King, euery day a certaine, all the dayes of his life.

o Meaning, ye he had an ordinary in ye court.

¶ The first booke of the ‡ Chronicles,

or ‖ Paralipomenon.

The Argvment.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteyneth a briefe rehersall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

‡ Ebr. words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

CHAP.

CHAP. I.

1 The genealogie of Adam & Noah vntill Abraham, 27 And from Abraham to Esau, 35 His children, 43 Kings and dukes came of him.

a Speaning, that Sheth was Adams sonne and Enoth Sheths sonne,

ADam, a Sheth, Enoth,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, b Shem, Ha, and Japheth.

b It had bene sufficient to haue named Shem, of who came Abrahā and Dauid, but because I would was restored by these three, mencion is also made of Ham and Japheth. Gen. 10.2.

5 ¶ * The sonnes of Japheth [were] Gomer, & Magog, & Madai, & Jauan, and Tubal, and Mesheth, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Jauan, Elishah and Tarshishah, Kittim & ‖ Dodanim.

‖ Or, Riphath.
‖ Or, Rodanim.

8 ¶ The sonnes of Ham [were] Cush & Mizraim, Put and Canaan.
9 And the sonnes of Cush, Seba and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah [were] Sheba and Dedan.

c Who first did lift vp himselfe aboue others, Gen. 10.8.

10 And Cush begat c Nimrod, who began to be mightie in the earth.
11 And Mizraim begat Ludim and Anamim, Lehabim and Naphtuhim:
12 Pathrusim also, and Casluhim, of whom came p Philistims, & Caphtorim.
13 Also Canaan begat Zidon his first borne, and Heth,
14 And the Jebusite, & the Amorite, and the Girgashite,
15 And the Hiuite, and p Arkite and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.

Gen. 10.22. & 11.10.

17 ¶ * The sonnes of Shem [were] Elam and Asshur, and Arpachshad, & Lud, and d Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate e Eber.

d Of whom came the Syrians, & therefore they are cal led Aramites throughout all the Scripture.

e Of him came the Ebrewes which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellency of that tribe.

19 Vnto Eber also were borne two sonnes: the name of the one [was] Peleg: for in his dayes was the earth deuided: & his brothers name [was] Joktan
20 Then Joktan begate Almodad & Sheleph, & Hazermaueth and Jerah,
21 And Hadoram and Uzal & Diklah,
22 And Ebal, & Abimael, and Sheba,
23 And Ophir, and Hauilah & Jobab: all these were the sonnes of Joktan.

f He repeateth Shem againe, because hee would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah Gen. 11.26. & 17.5. & 21.2.

24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Reiu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham [were] Izhak, and Ishmael.

29 These are their generatiōs. * The eldest sonne of Ishmael [was] Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

Gen. 25.13.

‖ Or, Hadar.

31 Jetur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams h concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, & Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

h Reade Gen. 25.2.

33 And p sonnes of Midian [were] Ephah, & Epher, & Henoch, & Abida, & Eldaah: al these are p sonnes of Keturah.
34 * And Abraham begat Izhak: the sonnes of Izhak, Esau, and Israel.

Gen. 25.4.
Gen. 22.2.

35 ¶ The sonnes of Esau were i Eliphaz, Reuel, & Jeush, & Jaalā, & Korah
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and k Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.
39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.
40 The sonnes of Shobal [were] Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah [was] Dishon. and the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer [were] Bilhan, and Zaauan, [and] Jaakan. The sonnes of Dishon [were] Uz, and Aran.

i These were borne of three diuers mothers, reade Gen. 36.4. Gen. 36.9.

‖ Or, Zepho.

k Which was Eliphaz concubine: read Gen. 36.12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

43 ¶ And these were p m Kings that reigned in the lande of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his city [was] Dinhabah.
44 The Bela died, & Jobab p sone of Zerah of n Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And whē Husham was dead, Hadad p sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, & p name of his citie [was] Anith.
47 So Hadad died, and Samlah of Mathrecah reigned in his stead.
48 And Samlah died, & Shaul of Rehoboth by the riuer reigned in his stead.
49 And whē Shaul was dead, Baalhanan p sonne of Achbor reigned in his stead.

m He maketh mention of the kings p came of Esau, according to Gods pyomes made to Abraham cōcerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who cōquered their countrey.

n Which was the principall citie of the Edomites.

50 And

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie [was] ‖Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

‖Or, Pau.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖Aliah, duke Jetheth,

‖Or, Aluah.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Jram: these were the dukes of Edom.

CHAP. II.

2 The genealogie of Iudah vnto Ishai the father of Dauid.

Gen.29.32.& 30.5.& 35.18

THese are þ sonnes of Israel, *Reuben, Simeon, Leui & Iudah, Issachar, and Zebulun,

2 Dan, Ioseph, & Beniamin, Naphtali, Gad, and Asher.

Gen.38.3.& 46.12.cha.4.1

3 *The sonnes of a Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in þ sight of the Lord, and he slew him.

a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

Gen.38.29. matth.1.3. Ruth.4.18.

4 *And Thamar his daughter in law bare him Pharez, and Zerah: [so] all the sonnes of Iudah were fiue.

5 *The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah [were] ‖Zimri, & b Ethan, & Heman, & Calcol, & Dara, which were fiue in all.

‖Or, Zabdi. b Of these read 1.King. 4.31.

7 And the sonne of Carmi, ‖*Achar that troubled Israel, transgressing in the thing excommunicate.

‖Or, Achan. Iosh.7.1.

8 The sonne also of Ethan Azariah.

9 And þ sonnes of Hezron that were borne vnto him, Jerahmeel, and c Ram and Chelubai.

c Whom S. Matth. calleth Aram, Matt. 1.3.

10 And Ram begat Aminadab, and Aminadab begat Nahshon d prince of þ children of Iudah,

d That is, chief of the family.

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat ‖Ishai,

‖Or, Iesse. 1.Sam. 16.19. & 17.12.

13 *And Ishai begat his eldest sonne Eliab, and Abinadab the seconde, and ‖Shimma the third,

‖Or, Shamnah.

14 Nathaneel þ fourth, Raddai þ fift,

15 Ozem þ sixt, & Dauid the seuenth.

16 whose sisters [were] Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Joab, and Asahel.

17 And Abigail bare Amasa: & þ father of Amasa [was] Jether an Ishmeelite.

18 And c Caleb the sonne of Hezron begat Jerioth of Azubah [his] wife, & her sonnes are these, Jesher, and Shobab, and Ardon.

c Who was called Chelubai, the sonne of Hezron, verf.9.

19 And when Azubah was dead, Caleb toke vnto him Ephrath, which bare him Hur.

20 *And Hur begat Uri, and Uri begat Bezaleel.

Exod.31.2.

21 And afterwarde came Hezron to the daughter of Machir the father of f Gilead, & tooke her when he was three score yere old, & she bare him Segub.

f Who was prince of mose Gilead, reade Nom.32.40.

22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead.

23 And Gesshur with Aram tooke the townes of Jair g from them, [and] Kenath and the townes thereof, [euen] three score cities. All these were þ sonnes of Machir, the father of Gilead.

g That is, the Gesshurites & Syrians tooke the townes frō Jairs children.

24 And after that Hezron was dead at h Caleb Ephratah, the Abiah Hezrōs wife bare him also Ashur the i father of Tekoa.

h Which was a town named of the husband and wife, called also Beth-lehem Ephratah, meaning, the chiefe & prince.

25 And þ sonnes of Jerahmeel þ eldest sonne of Hezrō were Ram þ eldest, then Bunah, & Ozen & Ozen [and] Ahijah.

26 Also Jerahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Jerahmeel were Maaz, & Jamin and Ekar.

28 And the sonnes of Onam were Shammai and Jada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur [was] called Abihail, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab [were] Seled & Appaim: but Seled died without children.

31 And the sonne of Appaim [was] Ishi, and the sonne of Ishi, Shelhan, and the sonne of Shelhan, k Ahlai.

32 And the sonnes of Jada the brother of Shammai [were] Jether & Jonathā: but Jether died without children.

k Who dyed whiles his father was alme and therefore it is said, verf. 34. that Shelhan had no sonnes.

33 And þ sonnes of Jonathan [were] Peleth & Zaza. These were the sonnes of Jerahmeel.

34 And Shelhan had no sonnes, but daughters. And Shelhan had a seruāt that was an Egyptian named Jarha.

35 And Shelhan gaue his daughter to Jarha his seruant to wife, and shee bare him Attai.

36 And

36 And Attai begate Nathan, & Nathan begate Zabad,
37 And Zabad begate Ephlal, and Ephlal begate Obed,
38 And Obed begate Jehu, and Jehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Elealah,
40 And Elealah begate Sisamai, & Sisamai begate Shallum,
41 And Shallum begate Jekamiah, and Jekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Jerahmeel, [were] Mesha his eldest sonne, which was the [1] father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron [were] Korah and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai [was] Maon: and Maon [was] the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Jahdai [were] Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber and Tirhanah.
49 She bare also Shaaph, [p] father of Madmannah, [and] Sheua [p] father of Machbenah, and the father of Gibea. And Achsah was Caleb's daughter.
50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.
51 Salma the father of Beth-lehem, [and] Hareph the father of Beth-gader.
52 And Shobal [p] father of Kiriath-iearim had sonnes, & he [was the] ouerseer of halfe Hammenuoth.
53 And [p] families of Kiriath-iearim [were] the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarreathites, and the Eshtaulites.
54 The sonnes of Salma of Beth-lehem, & the Netophathite, [n] crowne of the house of Joab, and [half] the Manahthites [and] the Zorites.
55 And the families of the [o] Scribes dwelling at Jabez, the Tirathites, the Shimeathites, the Shuchathites, which are [p] the Kenites, [p] came of Hammath the father of the house of Rechab.

[1] That is, the chiefe gouernour or prince of [p] Ziphims, because the prince ought to haue a fatherly care and affection toward his people.

[m] This difference was betweene the wife and the concubine, [p] the wife was take with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giue them. Iosh. 15.17.

[n] Meaning, the chiefe and principall. [or, the Zorites the halfe of the Manahthites.

[o] Which were men learned & expert in Glaw.

[p] Reade Nom. 10.29. & Iud. 1.16.

CHAP. III.

1 The genealogie of Dauid and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: [p] eldest Ammon of Ahinoam, the Ireelitesse: the second, [b] Daniel of Abigail the Carmelitesse.
2 The third Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.
4 [These] six were borne vnto him in Hebron: and there he reigned seuen yere and sixe moneths: and in Jerusalem he reigned three and thirty yeere.
5 And these foure were borne vnto him in Jerusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:
6 Jbhar also, and [d] Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Japhia,
8 And Elishama, and Eliada, and Eliphelet, nine [in number.]
9 These are [all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.
10 ¶ And Salomons sonne [was] Rehoboã, whose sonne [was] Abiah, [&] Asa his sonne, [&] Jehoshaphat his sonne,
11 [And] Joram his sonne, [and] Ahaziah his sonne, [and] Joash his sonne,
12 [And] Amaziah his sonne, [&] Azariah his sonne, [&] Jotham his sonne,
13 [And] Ahaz his sonne, [&] Hezekiah his sonne, [and] Manasseh his sonne,
14 [And] Amon his sonne, [and] Josiah his sonne.
15 ¶ And of the sonnes of Josiah, the [c] eldest [was] ||Johanan, the second Jehoiakim, the third Zedekiah, [and] the fourth Shallum.
16 And [p] sonnes of Jehoiakim [were] Jeconiah his sonne, [&] Zedekiah his sonne.
17 And the sonnes of Jekoniah, Asir [and] Shealtiel his sonne,
18 Malchiram also and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah [were] [f] Zerubbabel, and Shimmei: and the sonnes of Zerubbabel [were] Meshullam,

[a] Heereturneth to the genealogie of Dauid, to shewe that Christ came of his stocke.

[b] Which 2. Sam. 3.3. is called Chileab, borne of her that was Nabals wife the Carmelite,

[c] Called also Bathsheba the daughter of Eliam: for they gaue them diuers names.

[d] Elishama, or Elishua, 2. Sam. 5.15. & Eliphelet died, and Dauid named those sonnes, which were next born by the same names: in the booke of kings his childre are mentioned which were aliue, and here both they that were aliue and dead.

[c] So called because he was preferred to [p] dignitie royal before his brother Jehoiakim, which was the elder, [or, Iehoahaz. 2. King. 23.30 & 24.17.

[f] Such that Zorobabel was sone of Salathiel, meaning that he was his nephewe according to the Hebrew speach: for he was Pedaiahs sonne.

lam, & Hananiah, and Shelomith their
sister,
20 And Hashubah, and Ohel, & Be-
rechiah, and Hazadiah, [and] Iushab-
hesed, fiue [in number.]
21 And the sonnes of Hananiah [were]
Pelatiah, and Ieshaiah: the sonnes of
Rephaiah, the sonnes of Arnã, ỹ sonnes
of Obadiah, the sonnes of Shechaniah.
22 And ỹ sonne of Shechaniah, [was]
Shemaiah: and the sonnes of Shema-
iah [were] Hattush & Igeal, & Bariah,
g and Neariah and Shaphat, s sixe.
23 And the sonnes of Neariah [were]
Elioenai, and Hezekiah, and Azrikam,
three.
24 And the sonnes of Elioenai [were]
Hodaiah, and Eliashib, & Pelaiah, and
Akkub, and Iohanan, and Delaiah and
Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 38 And conquests.

THe sonnes of Iudah [were]
a *Pharez, Hezron, & Carmi,
and Hur, and Shobal.
2 And Reaiah the sonne of
Shobal begat Iahath, and
Iahath begat Ahumai, & Lahad: these
are the families of the Zoreathites.
3 And these were of ỹ father of Etam,
Izreel, and Ishma and Idbash: & the
name of their sister [was] Hazelelponi.
4 And Penuel [was] ỹ father of Ge-
dor, & Ezer the father of Hushah: these
are the sonnes of Hur the b eldest sonne
of Ephratah, the father of Beth-lehem.
5 But Ashur the father of Tekoa had
two wiues, Helcah, and Naarah.
6 And Naarah bare him Ahuzam,
and Hepher, and Temeni and Haashta-
ri: these were the sonnes of Naarah.
7 And the sonnes of Helcah [were]
Zereth, Izohar and Ethnan.
8 Also Coz begate Anub, and Zobe-
bah, and the families of Aharhel ỹ sonne
of Harum.
9 But Iabez was more honourable
then his brethren: and his mother called
his name c Iabez, saying, Because I
bare him in sorowe.
10 And Iabez called on the God of
Israel, saying, If thou wilt blesse me in
deede, and enlarge my coastes, and [d if]
thine hande be with mee, and thou wilt
cause me [to be deliuered] from euil, that
I bee not hurt. And God graunted the
thing that he asked.
11 And Chelub ỹ brother of Shuah
begate Mehir, which was the father of
Eshton.
12 And Eshton begate Beth-raphа,
and Paseah, and Tehinnah the father
of the citie of Nahash: these are the men
of Rechah.
13 And the sonnes of Kenaz [were]
Othniel and Seraiah, and the sonne of
Othniel, Hathath.
14 And Meonothai begate Ophrah.
And Seraiah begate Ioab the c father
of the valley of craftesmẽ: for they were
craftesmen.
15 And the sonnes of Caleb the
sonne of e Iephunneh [were] Iru, Ez-
lah, and Naam. And the sonne of Elah
[was] Kenaz.
16 And the sonnes of Iehaleel [were]
Ziph, and Ziphah, Tiria, and Asareel.
17 And ỹ sonnes of Ezrah [were] Je-
ther & Mered, and Epher, and Ialon,
and he begate Miriam, and Shammai,
and Ishbah the father of Eshtemoa.
18 Also his ‖ wife Iehudiah bare Je-
red the father of Gedor, and Heber the
father of Socho, and Iekuthiel the fa-
ther of Zanoah: & these are the sonnes
of Bithiah the daughter of Pharaoh
‖ which Mered tooke.
19 And the sonnes of the wife of Hodi-
ah, the sister of Naham ỹ father of Kei-
lah [were] the Garmites, and Eshte-
moa the Maachathite.
20 And the sonnes of Shimõ [were]
Ammon and Rinnah, Ben-hanam and
Tilon. And the sonnes of Ishi [were]
Zoheth, and Ben-zoheth.
21 * The sonnes of Shelah, the
sonne of Iudah [were] Er the father of
Lecah, & Laadah the father of Mare-
shah, and the families of the houshold
of them that wrought fine linnen in the
house of Ashbea.
22 And Iokim & the men of Chozeba
and Ioash, and Saraph, which had the
dominion in Moab, and ‖ Iashubi Le-
hem. [These] also are ancient things.
23 These were potters, and dwelt a-
mong plantes and hedges: g there they
dwelt with the King for his worke.
24 *The sonnes of Simeon [were]
Nemuel, and Iamin, Iarib, Zerah,
[and] h Shaul.
25 Whose sonne [was] Shallum,
[and] his sonne, Mibsam, [&] his sonne
Mishma.
26 And the sonnes of Mishma, Ha-
muel [was] his sonne, Zacchur his
sonne, [and] Shimei his sonne.

g So ỹ Shemaiah was Shechaniahs naturall sonne, & the other fiue, his nephewes, and in all were sixe.

a Speaning, they came of Iudah, as nephewes and kinsmen: for onely Pharez was his naturall sonne. Gene. 31.29. and 46.12. chap. 2.4.

b The first borne of his mother, and not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1.13.

d It is to be vnderstande, that then he woulde accomplish his vowe which he made.

c The lorde of that valley where the artificers dyd worke.

e Called also Efron.

‖ Or, she bare, meaning, the second wife of Ezrah.

‖ Or, of whome he had Mered.

Gen. 38.1, 3, 5.

‖ Or, of the inhabitants of Lehem.

g They were king Dauids gardiners and serued him in his workes. Gene. 46.10. exod. 6.15.

h His sonne Obad is here omitted.

27 And Shimei had sixtene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at [i] Beer-sheba, & at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-biret, & at Shaaraim. these were their cities vnto ỹ reign of [k] Dauid.

32 And their townes [were] Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were rounde about these cities vnto Baal. These are their habitations and the declaration of their genealogie,

34 And Meshobab & Jamlech, and Jolhah the sonne of Amashiah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jeshohaiah, and Alaiah, and Adiel and Jesimiel and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Jedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, & increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they founde fat pasture and good, and a wide lande, both quiet and fruitefull: for they of Ham had dwelt there before.

41 And these described by name, came in the daies of Hezekiah king of Judah, and smote their tentes, and the inhabitants that were founde there, & destroyed thẽ vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, [and] Neariah, and Rophaiah, & Vzziel ỹ sonnes of Ishai [were] their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

i These cities belonged to the tribe of Juvah, Josh. 19.1. and were giuen to the tribe of Simeon.

k Then Dauid restoyed them to the tribe of Juvah.

l For ỹ tribe of Simeon was so great in nũber, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul & Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Joseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bedde, [therefore] his birthright was giuen vnto the [a] sonnes of Joseph the sonne of Israel, so that the genealogie is not rekoned after [his] birthright.

2 For Judah preuailed aboue his brethren, and of him [came] [b] the prince, but the birthright [was] Josephs)

3 *The sonnes of Reuben the eldest sonne of Israel, [were] Hanoch & Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, [and] Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, [and] Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser king of Allhur [c] caryed away: he was a prince of the Reubenites.

7 And when his brethren in their families rekoned the genealogie of their generations, Jeiel & Zechariah [were] the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, ỹ sonne of Joel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastwarde he inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattel in the lande of Gilead.

10 And in ỹ dayes of Saul they warred with the [e] Hagarims, which fell by their hands: & they dwelt in their tentes in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against thẽ in the lande of Bashan, vnto Salchah.

12 Joel [was] the chiefest, and Shapham the second, but Jaanai and Shaphat [were] in Bashan.

13 And their brethren of the house of their fathers [were] Michael, and Meshullam, and Sheba, & Sorai, and Jacan and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni [was] chiefe of the housholde of their fathers.

16 And

Gene. 35.22. & 49.4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes according to Jacobs prophesie, Gen. 49.8. & because Christ should come of him. Gene. 46.9. exod. 6.14. nom. 26.5.

c To wit, in the time of Uzziah King of Israel, 2. king. 15.29.

d These places were beyond Jordan towarde the East in the land giuen to the Reubenites.

e Or, Euphrates.

e The Ishmaelites ỹ came of Hagar Abrahams concubine.

16 And they dwelt in Gilead in f Bathan, & in the townes thereof, & in all the suburbes of Sharon by their borders.

f Both the whole countrey and one peculiar citie were called by this name Bathan.

17 All these were reckoned by genealogies in the dayes of Jotham King of Judah, and in the dayes of Jeroboam [illegible]g of Israel.

18 ¶ The sonnes of Reuben and of Gad, & of halfe the tribe of Manasseh of thole ꝑ were valiant men, able to beare shielde, and sword, and to draw a bowe, exercised in warre, were foure and fourtie thousande, seuen hundreth and three score, that went out to the warre.

19 And they made warre with thee Hagarims, with g Jetur, and Naphish, and Nodab.

g These twain were ꝑ sonnes of Ishmael, Gen.25.15.

20 And they were h holpen against them, and the Hagarims were deliuered into their hande, and all that were with them: for they cryed to God in the battell, and he heard them, because they trusted in him.

h To wit, by the Lord, that gaue them the victorie.

21 And they ledde away their cattell, [euen] their camels fiftie thousande, and two hundreth, & fiftie thousande sheepe, and two thousand asses, and of i persons an hundreth thousand.

i Ebr. soules of men.

22 For many fell downe wounded, because the warre [was] of God. And they dwelt in their steades vntil ꝑ k captiuitie.

k Meaning, the captiuity of the ten tribes vnder Tilgath Pilneeler, k Otherwise called, Baalgad.

23 And the children of the halfe tribe of Manasseh dwelt in the lande, from Bashan vnto l Baal Hermon, and Senir, and vnto mount Hermon: [for] they increased.

24 And these were the heads of the houlholdes of their fathers, euen Epher and Ishi, and Eliel & Azriel, and Jeremiah, and Hodauiah, & Jahdiel, strong men, valiant [and] famous, heads of the houlholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had destroyed before them.

26 And the God of Israel l stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeler King of Asshur, and hee caried them away: [euen] the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

l Thus God stirred vp the wicked and ꝑuerse them as instruments to execute his iust iudgement against sinners, although they were led with malice & ambition. 2.King.18.11.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

THe sonnes of Leui [were] Gershon, Kohath, and Merari.

2 *And ꝑ sonnes of Kohath, Amram, Izhar, and Hebron & Vzziel.

Gene.46.11. exod.6.16. chap.23.12.

3 And the children of Amram, Aaron, and Moses and Miriam. And ꝑ sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

Leuit.10.1. Nom.20.25.

4 Eleazar begate Phinehas. Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate a Zadok, and Zadok begate Ahimaaz,

a Which was the priest after that Abiathar was deposed, according to the prophesie of Eli ꝑ Priest, 1.Sam.2.31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was b Priest in ꝑ house that Salomon built in Jerusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2.Chron. 26.17,18.

11 And Azariah begat Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Jehozadak,

15 And c Jehozadak departed when the Lorde caried away into captiuitie Judah and Jerusalem by the hande of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2.king. 25.18.

16 ¶ The sonnes of Leui [were] Gershom, Kohath and Merari.

17 And these be the names of ꝑ sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath [were] Amram, & Izhar, & Hebron & Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, d Amminadab his sonne, * Korah his sonne, Assir his sonne,

d Who formerly to be called Izhar, Exod.6.21. Nomb.16.1.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah,
Zophai his sonne, & Nahath his sonne,
27 Eliab his sonne, Jeroham his
sonne, Elkanah his sonne,
28 And the sonnes of Shemuel, the
eldest [c] Vashni, then Abiah.
29 ¶ The sonnes of Merari [were]
Mahli, Libni his sonne, Shimei his
sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his
sonne, Asaiah his sonne.
31 And these be they whom Dauid set
for to sing in the house of the Lord, after
that the Arke had [f] rest.
32 And they ministred before the Ta-
bernacle, euen the Tabernacle of the
Congregation with [g] singing, vntil Sa-
lomon had built the house of the Lord in
Ierusalem: then they continued in their
office, according to their custome.
33 And these ministred with their chil-
dren: of the sonnes of Kohath, Heman
a singer, the sonne of Joel, the sonne of
Shemuel,
34 The sonne of Elkanah, the sonne
of Jeroham, the sonne of Eliel, & sonne
of Toah,
35 The sonne of Zuph, the sonne of
Elkanah, & sonne of Mahath, the sonne
of Amasai,
36 The sonne of Elkanah, the sonne
of Joel, the sonne of Azariah, the sonne
of Zephaniah,
37 The sonne of Tahath, the ‖ sonne
of Assir, the sonne of Ebiasaph, the sonne
of Korah,
38 The sonne of Izhar, the sonne of
Kohath, the sonne of Leui, the sonne of
Israel.
39 And his ‖ brother [h] Asaph stood on
his right hand: [and] Asaph was & sonne
of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne
of Baaleiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of
Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of
Zimmah, the sonne of Shimei,
43 The sonne of Jahath, the sonne
of Gershom, the sonne of Leui.
44 And their brethren the sonnes of
Merari [were] on the left hande, [euen]
Ethan the sonne of Kishi, the sonne of
Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, & sonne
of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of
Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of
Mushi, the sonne of Merari, the sonne of
Leui.
48 ¶ And their [i] brethren the Leuites
were [k] appointed vnto all the seruice of
the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt
incense vpon the altar of burnt offering,
and on the altar of incense, for all that
was to doe in the most holy place, and to
make an atonement for Israel, according
to al that Moses the seruant of God had
commanded.
50 These are also & sonnes of Aaron,
Eleazar his sonne, Phinehas his sonne,
Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne,
Zerahiah his sonne,
52 Meraioth his sonne, Amariah his
sonne, Ahitub his sonne,
53 Zadok his sonne, [and] Ahimaaz
his sonne.
54 ¶ And these are the [l] dwelling
places of the throughout their townes
and coastes, [euen] of the sonnes of Aa-
ron for the familie of the Kohathites,
for the [m] lot was theirs.
55 So they gaue them [n] Hebron in
the land of Judah & the suburbes there-
of round about it.
56 But the fielde of the citie, and the
villages thereof they gaue to Caleb the
sonne of Jephunneh.
57 And to the sonnes of Aaron they
gaue the cities [of Judah] for [o] refuge,
[euen] Hebron and Libna with their
suburbes, & Jattir and Eshtemoa with
their suburbes,
58 And [p] Hilen with her suburbes,
[and] Debir with her suburbes,
59 And Ashan and her suburbes, and
Beth-shemesh and her suburbes:
60 ¶ And of the tribe of Beniamin,
Geba and her suburbes, and [q] Alemeth
with her suburbes, and Anathoth with
her suburbes: all their cities [were] thir-
tene cities by their families.
61 And vnto the sonnes of [r] Kohath
the remnant of the familie of the tribe,
[euen] of the halfe tribe of the halfe of
Manasseh, by lot ten cities.
62 And to the sonnes of Gershom ac-
cording to their families out of the tribe
of Issachar, & out of the tribe of Asher,
and out of the tribe of Naphtali, and out
of the tribe of Manasseh in Bashan,
thirtene cities.
63 Unto the sonnes of Merari accor-
ding to their families out of the tribe of
Reuben, & out of the tribe of Gad, and
out

c Who is also called Joel, 1. Sam.8,2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more caried to and fro.

g Read Exod. 27,21.

‖ Or, nephewe.

‖ Or, cousin.

h Seming, the cousin of Heman, verse. 33.

i The Leuites are called the fingers of brethē because they came of the same stocke.

k Read Num. 4.4.

l Of cities which were giuen to the Leuites.

m They were first appointed, and prepared for.

n Which was also called Kiriath-arba, Gene. 23.2. Josh. 21,11.

o That he that had killed a man might flee thereunto for succour till his cause were tried, Deu. 19.2.

p Which Joshua calleth Holon, Josh. 15.51. & 21.15

q Or, Almon, Josh. 21.18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse. 66.

out of the tribe of Zebulun, by lotte twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by [their] names.

66 And they of the families of the sonnes of Kohath, had cities [and] their coasts out of the tribe of Ephraim.

Iosh.21.21. 67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Iokmeam also and her suburbes, and Beth-horon with her suburbes,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, ‖Aner and her suburbs, and ‖Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of [c] Gershom out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and ‖Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, ‖Kedesh and her suburbes, Daberath & her suburbs,

73 ‖Ramoth also & her suburbes, and ‖Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbes,

75 And ‖Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and ‖Hammon & her suburbs, & Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari [were giuen] out of the tribe of Zebulun, ‖Rimmon and her suburbs, ‖Tabor and her suburbes,

78 And on the other side Iorden [by] Iericho, [euen] on the East side of Iorden, out of the tribe of Reuben, *Bezer in the wildernes with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, & Iaazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 Asher.

NOw the sonnes of Issachar [were] Tola & ‖Puah, [a] Iashub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, & Ieriel, and Iahmai, and Ibsham, & Shemuel, heads in the houshold of their fathers. Of Tola [were] valiant men of warre in their generations, [b] whose nomber [was] in the dayes of Dauid two & twenty thousand, and sixe hundreth.

3 And the sonne of Vzzi [was] Izrahaiah, & the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Isshiah, fiue men all princes.

4 And with them in their generations after the houshold of their fathers [were] bandes of men of warre for battell, sixe & thirty thousand: for they had many wiues and children.

5 And their ‖brethren among all the families of Issachar [were] valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.

6 ¶ The [sons] of Beniamin [were] Bela, and Becher, and [d] Iediael, three.

7 And the sonnes of Bela, Ezbon, & Vzzi, and Vzziel, and Ierimoth, and Iri, fiue heads of the houshold of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ieremoth, & Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were nombred by their genealogies according to their generations, and the chief of the houses of their fathers, valiant men of warre, twenty thousand and two hundreth.

10 And the sonne of Iediael [was] Bilhan, & the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, & Huppim [were] the sonnes of ‖Ir, [but] Huhim [was] the sonne [e] of [another].

13 ¶ The sonnes of Naphtali, Iahziel,

‖ Or, Phuuah.
a Who also is called Iob, Gen.46.13.
b That is, their nomber was founde thus great when Dauid nombred the people 2.Sam.24.1.
c Meaning, the foure sonnes & the father.
‖ Or, kinsmen.
d Called also Abhel, Gen. 46.21. Nom. 26.38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen.46.21.
f Meaning, he was not the sonne of Benia min, but of Dan, Gen.46. 23.
‖ Or, of Aher.

‖ Or, Tanach, Iosh.21.25.
‖ Or, Gathrimmon.
f Who in the first verse is called also Gershon.
‖ Or, Beeshterah, Iosh.21.27
‖ Or, Kishon, Iosh.21.28.
‖ Or, Iarmuth, Iosh.21.29.
‖ Or, Enganim, Iosh.21.29.
‖ Or, Helkah, Iosh.21.31.
‖ Or, Ammoth-dor, Iosh.21.32.
‖ Or, Kartan, Iosh.21.32.
‖ Or, Iokneam.
‖ Or, Kartah, Iosh.21.34.
Iosh.20.8. and 21.36.

and Guni, and Jezer, and ‖Shallum s of the sonnes of Bilhah.

14 The sonne of Manasseh [was] Ashriel whom she bare vnto him, [but] his concubine of Aram bare Machir the *father of Gilead.

15 And Machir tooke to wife ꝑ sister] of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the seconde [sonne] was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖Pereth, and the name of his brother was Sheresh: and his sonnes [were] Ulam and Rakem.

17 And the sonne of Ulam [was] Bedan. These were ꝑ sonnes of Gilead the sonne of Machir, the sone of Manasseh.

18 And h his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida [were] Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim [were] Shuthelah, and Bered his sone, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of i Gath that were borne in the land, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖brethren came to comfort him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his ‖daughter [was] Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

25 And Rephah was his k sonne, and Resheph, and Telah his sone, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Jehoshua his sone.

28 And their possessions and their habitations [were] Beth-el, and the villages thereof, and Eastwarde Naaran, and Westwarde Gezer with the villages thereof, Shechem also and the villages thereof, vnto ‖Azzah, and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In these dweit the childrē of Ioseph the sonne of Israel.

30 ¶* The sonnes of Asher [were] Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet [were] Pasach, and ‖Bimhal, and Ashuath: these were the children of Japhlet.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, & Shelesh and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilhah, and Ithran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa and Ara.

39 And the sonnes of Ulla, Harah, & Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre [and] chiefe princes, and they were reckoned by their genealogies for warre and for battell to the nomber of sixe and twenty thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 And race of Saul.

BEniamin also a begate Bela his eldest sone, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sones of Bela were Addar, and Gera, and Abihud,
4 And Abishua, & Naaman & Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are ꝑ sonnes of Ehud: these were the chief fathers of those that inhabited Geba: and b they were caried away captiues to Monahath,
7 And Naaman, and Ahiah, & Gera, he caried them away captiues: and c he begate Uzza, and Ahihud.
8 And Shaharaim begate [certaine] in ꝑ countrey of Moab, after he had sent d away Hushim and Baara his wiues.
9 He

[Or, Shillem, Gen.46.24.
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25. Nō.26.29-31. Iosh.17.1.
[Or, Iezer, Nom.26.30.
h Meaning, the sister of Gilead.
i Which was one of the fiue principall cities of the Philistims, slewe the Ephraimites.
[Or, kinsfolks.
[Or, neece.
k To wit, of Ephraim.
[Or, Adaiah.
a The continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.
Gen.46.17.
[Or, Kimbal.
b Meaning, ꝑ inhabitants of the citie Geba.
c To wit, Ehud.
d After he had put away his two wiues.

9 He begat, I say, of Hodesh his wife, Iobab & Zibia, & Mesha, & Malcham,
10 And Ieuz and Shachia, and Mirma: these were his sonnes [and] chiefe fathers.
11 And of Huphim hee begate Ahitub and Elpaal.
12 And þ sonnes of Elpaal [were] Eber, & Misham & Shamed (which built Ono, and Lod, and the villages therof)
13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)
14 And Ahio, Shashak & Ieremoth,
15 And Zebadiah, & Arad, and Eder,
16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,
19 Iakim also, & Zichri, and Sabdi,
20 And Elienai, & Zillethai, & Eliel,
21 And ‖ Adaiah, and Beraiah, and Shimrath the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, & Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiah,
25 Iphedeiah & Penuel the sonnes of Shashak,
26 And Shamsherai, and Sheheriah, and Athaliah,
27 And Iaareshiah, and Eliah, and Zichri, the sonnes of Ieroham.
28 These were the chiefe fathers according to their generations, [euē] princes, which dwelt in Ierusalem.
29 And at * Gibeon dwelt the father of Gibeon, & the name of his wife [was] Maachah.
30 And his eldest sonne [was] Abdon, then Zur, & Kish, & Baal, and Nadab,
31 And Gedor, and Ahio, & Zacher.
32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, [euen] by their brethren.
33 And [f] Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and [s] Eshbaal.
34 And þ sonnes of Ionathan [was] [h] Merib-baal, and Merib-baal begate Micah.
35 And the sonnes of Micah [were] Pithon, and Melech, & Tarea & Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, & Zimri, and Zimri begat Moza,
37 And Moza begate Bineah, whose sonne [was] Raphah, [and] his sonne Eleasah, [and] his sonne Azel.
38 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru & Ishmael, and Sheariah, & Obadiah, & Hanan: all these were þ sonnes of Azel.
39 And the sonnes of Eshek his brother [were] Ulam his eldest sonne, Iehush þ second, and Eliphelet the third.
40 And the sonnes of Ulam [were] valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah nombred, 10 Of the Priestes, and Leuites, 11. 18 And of their offices.

THus all Israel were nombred by their genealogies: and beholde, they are written in the booke of the kings of Israel & of Iudah, [& they were [a] caried away to Babel for their trāsgressiō.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, [and] in their own cities, [euē] Israel, þ Priests, the Leuites, and the [b] Nethinims.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Uthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.

5 And of Shilonī, Alaiah the eldest, and his sonnes.

6 And of the sōnes of Zerah, Ieuel, & their brethren six hūdreth and ninetie.

7 And of þ sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Halennah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.

9 And their brethrē according to their generations nine hundreth, fiftie and six: all these men were ‖ chiefe fathers in the houseloldes of their fathers.

10 ¶ And of the Priestes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, þ sonne of Ahitub the [c] chiefe of the house of God.

12 And

a Hitherto he hath described their genealogies before they went into captiuitie, & nowe he describeth their history after their returne.
b Meaning, the Gibeonites, which serued in the Temple, reade Ioth.9.23.
c That is, he was the high Priest.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem, Chap.9.35.
f Who in the 1.Sam.9.1. is called Abiel.
g He is also named Ishbosheth, 2.Sam. 2.8.
h He is likewise called Mephibosheth, 2.Sam.9.6.
‖Or, Araiah.
‖Or, chiefe of the families.

12 And Adaiah the ſonne of Ieroham, the ſonne of Pashhur, the ſonne of Malchiah, and Maasai the ſonne of Adiel, the ſonne of Jahzerah, the ſonne of Meshullam, the ſonne of Meshillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſholds of their fathers a thouſande, ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

d To ſerue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Hashhub, the ſonne of Azrikam, the ſonne of Hashabiah of ẏ ſonnes of Merari,

15 And Bakbakkar, Hereſh & Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Asaph,

16 And Obadiah ẏ ſonne of Shemaiah, the ſonne of Galal, the ſonne of Jeduthun, and Berechiah, the ſonne of Asa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And ẏ porters were Shallum, & Akkub, & Talmon, and Ahiman, & their brethren: Shallum [was] the chiefe.

18 For they were porters to this time by cõpanies of the children of Leui vnto the [e] kings gate Eaſtward.

e So called, becauſe ẏ king came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, [and] office to keepe the gates of the [f] Tabernacle: ſo their fathers [were] ouer the hoſte of the Lorde, keeping the entrie.

f Their charge was, that none ſhoulde enter into thoſe places, which were onely appointed for ẏ prieſts to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, & the Lord [was] with him.

21 Zechariah the ſonne of Meshelemiah [was] the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office.

‖ Or, for their fidelitie.

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters Eaſtwarde, Weſtwarde, Northwarde, and Southwarde.

25 And their brethren, [which were] in their townes, came at [g] ſeuen dayes from time to time with them.

g They ſerued weekely, as Ezek. 4. 10.

26 For theſe foure chiefe porters were in perpetuall office, and were of the Leuites and had charge of the chambers, & of the treaſures in the houſe of God.

27 And they lay rounde about the houſe of God, becauſe the charge [was] theirs, and they rauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, and of the [h] flour, and the wine, and the oyle, and the incenſe, and the ſweete odours.

h Whereof the meate offering was made, Leuit. 2. 1.

30 And certaine of the ſonnes of the Prieſtes made ointmentes of ſweete odours.

31 And Mattithiah one of ẏ Leuites which was the eldeſt ſõne of Shallum the Korhite, had the charge of ẏ thinges that were made in the frying pan.

32 And other of their brethre ẏ ſõnes of Kohath had ẏ ouerſight of the [*] ſhewbread to prepare it euery Sabbath.

* Exod. 25. 30.

33 And theſe are the ſingers, the chief fathers of the Leuites, [which dwelt] in the chambers, [i] and had none other charge: for they had to doe in that buſineſſe day and night.

i But were continually occupyed in ſinging pſalmes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the prince all which dwelt at Ieruſalem.

35 *And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife [was] Maachah,

* Chap. 8. 29.
‖ Or, Abigibeon.

36 And his eldeſt ſonne [was] Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, [euen] by their brethren.

39 And [*] Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

* 1. Sam. 14. 51. chap. 8. 33.

40 And the ſonne of Jonathan [was] Merib-baal: and Merib-baal begate Micah.

41 And the ſonnes of Micah [were] Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.

k Alſo called Jehoadah, chap. 8. 36.

43 And

43 And Moza begate Binea, whose sonne [was] Rephaiah, and his sonne [was] Eleasah, [and] his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, & Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dyeth, 5 And his sonnes also. 13 The cause of Sauls death.

1.Sam.31.1. NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, & Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers ‡ hit him, and he was wounded of the archers. ‡Ebr. found.

4 Then saide Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, least these vncircumcised come and mocke at me: but his armour bearer wouldenot, for he was sore afrayde: therefore Saul tooke the sworde and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon the sworde, and dyed.

6 So Saul died and his three sones, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley, sawe howe they fledde, and that Saul and his sonnes were dead, they forsooke their cities, & fled away, and the Philistims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa. ‡Ebr. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the lande of the Philistims rounde about, to publish it vnto their idoles, and to the people.

10 And they layde vp his armour in the house of their god, and set vp his head in the house of [a] Dagon. a Which was the idole of the Philistims, & from the belly downwarde had the forme of a fish, and vpwarde of a man.

11 ¶ When al they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodyes of his sonnes, and brought them to Jabesh, and buryed the bones of them vnder an oke in Jabesh, and fasted seuen dayes.

13 So Saul dyed for his transgression, ‖ he committed against the Lord, [* euē] against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a ‖ * familiar spirite, 1.Sam.15.23. [Or, witch, & sorceresse.]

14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Jshai. 1.Sam.28.8.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron, 5 The Jebusites rebel against Dauid, from whome he taketh the tower of Zion. 6 Joab is made captaine. 10 His valiant men.

THen * all Israel [a] gathered them selues to Dauid vnto Hebron, saying, Beholde, We are thy bones and thy flesh. 2.Sam.5.1. a This was after the death of Jshosheth Sauls sonne, when Dauid had reigned ouer Judah seuen yeeres & sir moneths in Hebron, 2. Sam.5.5.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lorde thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Jsrael.

3 So came all the Elders of Israel to the King to Hebron, and Dauid made a couenant with them in Hebron before the Lorde. And they anoynted Dauid King ouer Jsrael, * according to the word of the Lord by the hand of Samuel. 1.Sam.16.13.

4 ¶ And Dauid and al Jsrael went to Jerusalem, which is Jebus, where [were] the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * whosoeuer smiteth the Jebusites first, shalbe the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, & was captaine. 2.Sam.5.8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Joab repaired the rest of the citie. 2.Sam.5.9.

9 And Dauid prospered, and grewe: for the Lord of hostes [was] with him.

10 ¶ * These also are the chiefe of the valiant mē that were with Dauid, and ioyned their force with him in his kingdom with al Jsrael, to make him king ouer Jsrael, according to the word of the Lord. 2.Sam.23.8.

11 And this is the nomber of the valiant mē whom Dauid had, Jashobeam the sonne of Hachmoni, the [b] chiefe among thirtie: he lift vp his speare against three hundreth, [whome] he slewe at one time. b Meaning, the most excellent and best esteemed for his valiantnes: some reade, the chiefe of the princes.

12 And

12 And after him [was] Eleazar the
‖Or, his vncle. sonne of ‖Dodo the Ahohite, which was
one of the three valiant men.

13 He was wᵗ Dauid at Pas-dāmim,
and there the Philistims were gathered
together to battel: and there was a par-
cel of ground ful of barly, and the people
fled before the Philistims.

14 And they stood in the midst of the
c This act is referred to Shammah, 2.Sam.23. 11. which seemeth was the chiefest of these.
fielde, [c] and saued it, and slew the Phil-
istims: so the Lord gaue a great victorie.

15 ¶ And three of ᵗʰ [f] thirtie captaines
went to a rocke to Dauid, into the cane
of Adullam. And the armie of the Phil-
istims camped in the valley of Rephaim.

16 And when Dauid [was] in ᵗʰ hold, ᵗʰ
Philistims garison [was] at Beth-lehē.

17 And Dauid longed, and said, *Oh,
2.Sam. 23.15. that one woulde giue me to drinke of the
water of the well of Beth-lehem that is
at the gate.

18 Then these three brake thorow the
host of the Philistims, and drew water
out of the well of Beth-lehem that was
by the gate, and tooke it and brought it
to Dauid: but Dauid would not drinke
of it, but powred it [for an oblation] to
the Lorde,

19 And saide, Let not my God suffer
d That is, this water, for the which they ventured their blood,
me to do this: should I drinke ᵗʰ [d] blood
of these mēs liues? for they haue brought
it with the ieopardie of their liues:
therefore he would not drinke it: these
things did these three mightie men.

20 ¶ And Abishai ᵗʰ brother of Ioab,
he was chiefe of the three, [e] he lift vp his
speare against three hundreth, [f] slewe
them, [e] had the name among the three.

21 Among the three he was more ho-
norable then the two, and he was their
2.Sam.23.19. captaine: *but he attained not vnto the
[first] three.

22 Benaiah the sonne of Iehoiada
(the sonne of a valiant man) which had
done many acts, [and was] of Kabzeel,
‖Or, lions. he slewe two ‖strong men of Moab: he
went downe also and slewe a lion in the
middes of a pit in time of snowe.

23 And he slewe an Egyptian, a man
of great stature, [euen] fiue cubites long,
[e] in the Egyptians hand [was] a speare
like a weauers beame: and he went
downe to him with a staffe, and plucked
the speare out of the Egyptians hande,
and slewe him with his owne speare.

24 These thinges did Benaiah the
sonne of Iehoiada, and had the name
among the three worthies.

25 Beholde, he was honourable a-
mong thirtie, but he attained not vnto
the [f first] three. *And Dauid made
him of his counsell.

e Meaning, those three which brought the water to Dauid. 2.Sam.23.23.

26 ¶ These also [were] valiant mē of
warre, Asahel the brother of Ioab, El-
hanan the sonne of Dodo of Beth-lehē,

27 [g] Shammoth the Harodite, He-
lez the Pelonite,

28 Ira the sonne of Ikkesh the Te-
koite, Abiezer the Antothite,

29 [h] Sibbecai the Husathite, Ilai the
Ahohite,

30 Maharai ᵗʰ Netophathite, Heled
the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gbeah
of the children of Beniamin, Benaiah
the Pirathonite,

32 Hurai of the riuers of Gaash, A-
biel the Arbathite,

33 Azmaueth the Baharumite, Eli-
haba the Shaalbonite,

34 The sonnes of Hashem the Giz-
onite, Ionathan the sonne of Shageh
the Harite,

35 Ahiam the sonne of Sacar the Ha-
rarite, Eliphal the sonne of Ur,

36 Hepher the Mecherathite, Ahiah
the Pelonite,

37 Hezro the Carmelite, Naarai the
sonne of Ezbai,

38 Ioel the brother of Nathan, Mib-
har the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the
Berothite, the armour bearer of Ioab,
the sonne of Zeruiah,

40 Ira the Ithrite, Gareb ᵗʰ Ithrite,

41 Uriah the Hittite, Zabad the
sonne of Ahlai,

42 Adina the sonne of Shiza the
Reubenite, a captaine of the Reube-
nites, and thirtie with him,

43 Hanan the sonne of Maachah, and
Ioshaphat the Mithnite,

44 Uzia the Ashterathite, Shama [e]
Ieiel the sōnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and
Iohа his brother the Tizite,

46 Eliel the Mahauite, and Ieribai
and Iolhauiah the sonnes of Elnaam,
and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the
Melobaite.

g Called also Shemmoah, 2.Sam.23.25

h He is also called Pe-bunnai, 2. Sam.23.27.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

Nowe these also are they that came
a To take his part against Saul, who persecuted him.
to Dauid to [a] Ziklag, while
hee was yet kept close, be-
cause of Saul the sonne of
Kish:

Kish: and they were among the valiant and helpers of the battel.

2 They were weaponed vᵇ bowes, and coulde vse the right and the left hande with stones and with arrowes [and with bowes,] and were [of Sauls bᵇ brethren,] [euen] of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, & wherein were excellent showeres with slinges, Iudg. 20, 16.

3 The chief [were] Ahiezer, & Joash the sonnes of Shemaah a Gibeathite, & Jeziel, and Pelet the sonnes of Azmaueth, Berachah and Jehu ꝑ Antothite,

4 And Ishmaiah ꝑ Gibeonite, a valiant man among thirtie, and aboue the thirty, and Jeremiah, & Jehaziel, & Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Isshiah, and Azariel, and Joezer Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah, the sonnes of Jerohan of ‖ Gedor.

‖ Or, Gedur.

8 And of the Gadites there separated them selues vnto Dauid into the holde of the wildernesse, valiant men of warre, [and] men of armes, [and apt] for battell, which coulde handle [speare and] shield, and their faces [were like] the faces of ᶜ lyons, and [were] like the roes in the mountaines in swiftnesse,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah ꝑ second, Eliab the third,

10 Mishmanah the fourth, Jeremiah the fift,

‖ Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Johanan ꝑ eight, Elzabad ꝑ ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least [could resist] an hundreth, and the greatest a thousande.

15 These are they that went ouer Iorden in the ᵈ first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

d Which the Ebrewes called Nisan or Abib, containing halfe March and halfe April, when Iorden was wont to ouerflowe his banks, reade Ioh. 3. 15.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto thē, If ye be come peaceably vnto me, to helpe me, mine heart shall be knit vnto you, but if you [come] to betray mee to mine aduersaries, [seeing] there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.

e The spirit of boldnesse and courage moued him to speake thus.

18 And the ᵉ spirite came vpon Amasai, which was the chiefe of thirtie, [and he sayde] Thine [are we,] Dauid, and with thee, O sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh [some] fell to Dauid, when he came with the Philistims against Saul to battell, but they ᶠ helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He will fall to his master Saul ‖ for our heades.

f They came onely to helpe Dauid and not to succour ꝑ Philistims, which were enemies to their countrey. 1. Sam. 29. 4.

‖ Or, on the ieopardie of our heades.

20 As he went to Ziklag, there fel to him of Manasseh, Adnah, & Jozabad, & Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, heades of the thousandes that were of Manasseh.

21 And they helped Dauid against ᵍ that bande: for they were all valiant men and were captaines in the hoste.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

22 For at that time day by day there came to Dauid to help him, vntil it was a great hoste, like the hoste of ʰ God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the nombers of the captaines that were armed to battell, [and] came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The children of Judah that bare shielde and ‖ speare, [were] six thousand and eight hundreth armed to ꝑ warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousande and an hundreth.

26 Of the children of Leui foure thousande and fiue hundreth.

27 And Jehoiada [was] the chiefe of them of ⁱ Aaron: and with him three thousande and seuen hundreth.

i Of the Leuites which came by descent of Aaron.

28 And Zadok a yong man very valiant, & of his fathers houshold [came] two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time ᵏ kept the warde of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousande, and eight hundreth valiant men [and] famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousande, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men ꝑ had vnderstanding of the ˡ times, to knowe what Israel ought

l Men of good experience, which knewe at all times what was to be done.

ought to do: the heades of them [were] two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battel, expert in warre, [and] in all instruments of warre, fiftie thousand ‖ which couldе set the battell in aray: they were not of ‡ a double heart.

‖ Or, set them selues in aray.

‡ Eb. heart and heart.

34 And of Naphtali a thousand captaines, and with them with shielde and speare seuen and thirtie thousande.

35 And of Dan expert in battel, eight and twentie thousand, and six hundreth.

36 And of Asher that went out to the battel and were trained in the warres, fourtie thousand.

37 And of the other side of Jorden of the Reubenites, and of the Gadites, & of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twentie thousande.

m So that his whole hoste were three hundreth twentie and two thousande, two hundreth twentie and two.

38 m All these men of warre ‖ p̄ coulde lead an armie, came with ‖ p̄right heart to Hebron to make Dauid King ouer all Jsrael: and all the rest of Jsrael [was] of one accorde to make Dauid King.

‖ Or, fight in their aray.

‖ Or, with a good courage.

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

n The rest of the Jsraelites.

40 Moreouer they that were neere them vntil Jssachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, [euen] meate, floure, figges, and reisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioye in Jsrael.

CHAP. XIII.

7 The Arke is brought againe frō Kiriath-iearim to Jerusalem. 9 Vzza dyeth because he touched it.

AND Dauid counseled with the captaines of thousandes and of hūdreths, [and] with all the gouernours.

2 And Dauid sayde to all the Congregation of Jsrael, If it seeme good to you, and that it proceedeth of the Lorde our God, We will send to and fro vnto our brethren, that are left in all the lande of Jsrael (for with them are the Priestes and the Leuites in the cities [and] their suburbes) that they may assemble themselues vnto vs.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

3 And We wil bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶* So Dauid gathered all Jsrael together from ‖ Shihor in Egypt, euen vnto ỹ entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

2.Sam.6.2.

‖ Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam.6.3.

6 And Dauid went vp and all Jsrael to ‖ Baalath, in Kiriath-iearim, that was in Judah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

‖ Or, Baal, read 2.Sam.6.2.

7 And they caryed the Arke of God in a newe cart out of the house of Abinadab: and Vzza & Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Jsrael played before d God with al [their] might, both with songs and with harpes, and with violes, and with timbrels and with cymbales and with trumpets.

d That is, before the Arke where God shewed him selfe: so that the signe is taken for the thing signified which is common to all sacraments both in the olde and newe testament.

9 ¶ And when they came vnto the threshing flooze of e Chidon, Vzza put foorth his hande to holde the Arke, for the oxen did shake it.

e Called also Nachon, 2.Sam.6.6.

10 But the wrath of the Lorde was kindled against Vzza, and hee smote him, because he layed his hand vpon the Arke: so he dyed there f before God.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was given to the Priestes, Num.4.15. so that here all good intentions are condemned, except they be commanded by the word of God.

11 And Dauid was angrie, because the Lorde had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, Howe shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of g Obed Edom the Gittite.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

14 So the Arke of God remained in the house of Obed Edom, [euen] in his house three moneths: and the Lorde blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

2.Sam.5.11.

‡ Eb. Zor.

NOw * sent Hiram the King of ‡ Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knewe that the Lorde had confirmed him King ouer Jsrael, [and] that his kingdom was lift vp on hie, because of his a people Jsrael.

a Because of Gods promes made to the people of Jsrael.

3 ¶ Also Dauid tooke mo wiues at Jerusalem, and Dauid begat mo sonnes and daughters.

4 And these are the names of the children

children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ‖Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shal I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lorde sayde vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim and Dauid smote them there: and Dauid sayde, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, [c] Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God sayd to him, Thou shalt not go vp after them, [but] turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands and the Lord brought the feare of him vpon all nations.

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14, so there are but eleuen and here thirtene, ‖Or, Eliada.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The nomber and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid daunceing before it, is despised of his wife Michal.

a That was in the place of the citie called Sion, 2. Sam. 5. 7, 9.

AND [Dauid] made him houses in the [a] citie of Dauid, and prepared a place for ℔ Arke of God, and pitched for it a tent.

2 Then Dauid sayd, *None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lorde, and to minister vnto him for euer. Nom. 4. 2, 20.

3 And Dauid gathered all Israel together to Jerusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Alaiah the chief, and his brethren two hundreth and twentie.

7 Of the sonnes of Gerhom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 And Dauid called Zadok and Abiathar the Priests, ℭ of the Leuites, Uriel, Alaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he sayd vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the [place] that I haue prepared for it.

13 For *because ye were not there at the first, ℔ Lord our God made a breach among vs: for we sought him not after [due] [f] order.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, *according to the worde of the Lord. Exod. 25. 14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint [certaine] of their brethren to sing with instruments of musike, with violes and harpes, and cymbales, that they might make a sound, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the

b From the house of Obed Edom, 2. Sa. 6, 10, 12.

‖ Or, kinsmen.

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exo. 6. 18, 22, & nomb. 3, 30.

d The third sonne of Kohath, Exod. 6, 18.

e Prepare your selues, & be pure, abstaine from all things whereby ye might be polluted, & so not able to come to the Tabernacle. Chap. 13. 10.

f According as he hath appointed in the Lawe.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, & Jehiel, and Unni, Eliab, & Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan [were] singers to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon [k] Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah & Elkanah were porters for the Arke.

24 And Shecaniah and Jehoshaphat and Nethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Jeiah [were] porters [m] for the Arke.

25 *So Dauid and the Elders of Israel & the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioye.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lord, they offred [o] seuen bullocks and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers & Chenaniah that had the chiefe charge of the singers: and vpon Dauid [was] a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting and sound of cornet, and with trumpets, & with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and sawe king Dauid dancing and playing, and *she despised him in her heart.

h Which were inferiour in dignitie.

i This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was enoll excellent had charge.

l To wit, to appoint Psalmes, and songes to them that sung.

m With Berechiah & Elkanah, berk. 23. 2.Sam.6.12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offred at euery first pase, 2.Sam.6.13.

p Reade, 2.Sam.6.14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2.Sam.6.16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lorde. 8 He appointeth a notable Psalme to be sung in prayse of the Lorde.

SO *they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, & they offered burnt offerings and peace offrings before God. 2.Sam

2 And when Dauid had made an end of offring the burnt offring & the peace offrings, he [a] blessed the people in the Name of the Lord.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottel of [wine.]

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to [b] rehearse & to thanke and prayse the Lord God of Israel.

5 Asaph the chiefe, & next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 [And] Benaiah & Jahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lorde by the hand of Asaph and his brethren.

8 *Prayse the Lorde [and] call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, sing prayse vnto him, [and] talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lorde reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the [f] iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

14 He is the Lord our God: his iudgements [are] throughout all the earth.

15 Remember his couenant for euer, [and] the word, which he commaunded to a thousand generations:

16 *Which he made with Abraham, and his othe to Izhak:

17 And

a He called vpon the Name of God desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefites toward his people.

c Dauid gaue them this Psalme to prayse the Lord, signifying that in all our enterprises the Name of God ought to be praysed and called vpon. Psal.105.1. Isa.12.4.

d Wherof this is the chiefest that he hath chosen him selfe a Church to call vpon his Name.

e Who of his wonderful prouidence hath chosen a few of the stock of Abraham to be his children.

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promes of adoption onely apperteineth to the Church. Gene.22.16, 17,18. Luke 1. 73. heb.6.17.

17 And hath confirmed it to Jaakob for a Lawe, [and] to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the [z] lot of your inheritance.

19 When ye were [h] fewe in nomber, yea, a very fewe, and strangers therein,

20 And walked about from nation to nation, and from [one] kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked [i] Kings for their sakes, saying,

22 Touche not mine [k] anointed, and doe my [l] Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, & his wonderfull workes among all people.

25 For the Lord [is] great and much to be praysed, and he is to be feared aboue all gods.

26 For all the gods of the people [are] [m] idoles, but the Lord made the heauens.

27 Prayse and glory [are] before him: power and beautie [are] in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and power.

29 Giue vnto the Lorde the glorie of his Name: bring an offering and come before him, [and] worship the Lorde in the glorious Sanctuarie.

30 [n] Tremble ye before him, all the earth: surely the worlde shall be stable [and] not moue.

31 Let the [o] heauens reioyce, & let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the Sea roare, and all that therein is: let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he commeth to [p] iudge the earth.

34 Prayse the Lorde, for he is good, for his mercie [endureth] for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may prayse thine holy Name, and [q] glorie in thy prayse.

36 Blessed [be] the Lorde God of Israel for euer and euer: and let all people say, [r] So be it, and prayse the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom & his brethren, three score and eight: and Obed Edom the sonne of Jeduthun, & Hosah [were] porters.

39 And Zadok the Priest and his brethren the Priests [were] before the Tabernacle of the Lorde, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them [s] were Heman, and Jeduthun, & the rest that were chosen (which were appointed by names) to prayse the Lorde, because his mercie [endureth] for euer.

42 Euen with them [were] Heman and Jeduthun, to make a sound with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euery man to his house: and David returned to [t] blesse his house.

CHAP. XVII.

3 David is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 David giueth thankes. 23 And prayeth vnto God.

NOwe *after ward when David dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of [a] cedar trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan sayd to David, Doe [c] all that is in thine heart: for God is with thee.

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe, and tell David my seruant, Thus sayth the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bin from [e] tent to tent, and from habitation [to habitation.]

6 Whereseeuer I haue [f] walked with all Israel, spake I one worde to any of the iudges of Israel (whom I commaunded to feede my people) saying, why haue ye not built me an house of cedar trees?

z Ebr. coarde, whereby parcels of lands were measured.

h Meaning, from the time that Abraham entred, vnto the time that Jaakob went into Egypt for famine.

i As Pharaoh & Abimelech.

k Mine elect people & them whom I haue sanctified.

l To whome God declared his worde, and they declared it to their posteritie. Psal. 95. 1.

m His strong faith appeareth herein, that though all the worlde would followe idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mighte hand of God.

o He exhorteth the dum creatures to reioice with him in considering the greatnes of the grace of God.

p To restore all things to their estate.

q Hee esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these prayses.

s With Zadok and the rest of the Priests.

t Declaring that after our dutie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God and instruct our families to prayse his Name.

a Well built and faire.

b That is, in tentes couered with skinnes.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauored Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to and fro.

f Meaning, whereseeuer his Arke was, which was a signe of his presence.

7 Nowe therefore thus shalt thou
lay vnto my seruant Dauid, Thus saith
the Lorde of hostes, I tooke thee from
the sheepecoat g [and] from following
the sheepe, that thou shouldst be a prince
ouer my people Israel.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie though thine own merites, but by my pure grace.

8 And I haue bene with thee whi-
thersoeuer thou hast walked, and haue
destroyed all thine enemies out of thy
sight, and haue ‖ made thee a name, like
the name of the great men that are in
the earth.

‖ Or, gotten thee fame.

9 (Also I will appoint a place for my
people Israel, and h will plant it, that
they may dwell in their place, and moue
no more: neither shall the ‡ wicked peo-
ple ‖ vexe them any more, as at the be-
ginning,

h Make them sure that they shall not remoue.

‡ Ebr. sonnes of iniquitie.

‖ Or, consume.

10 And since the time that I commaun-
ded iudges ouer my people Israel) And
I will subdue all thine enemies: there-
fore I say vnto thee, that the Lorde wil
i build thee an house.

i Will giue thee great posteritie.

11 And when thy dayes shall be fulfil-
led to go with thy fathers, then will I
raise vp thy seede after thee, which shall
be of thy sonnes, and will stablish his
kingdome.

12 He shall build me an house, and I
will stablish his throne for k euer.

k That is, vnto the comming of Christ: for then these figures should cease.

13 I will be his father, and he shall be
my sonne, and I wil not take my mercie
away from him, as I tooke it from him
that was before l thee.

l Which was Saul.

14 But I will establish him in mine
house, and in my kingdome for euer, and
his throne shalbe stablished for euer.

15 According to all these wordes, and
according to all this vision. So Nathan
spake to Dauid.

m He went into the tent where the Arke was, thewing what we ought to doe when we receiue any benefites of the Lorde.

16 ¶ And Dauid the King m went in
and ‖ sate before the Lord and sayd, who
am I, O Lorde God, and what is mine
house, that thou hast brought me n hi-
therto?

‖ Or, remained.

n Meaning, to this kingly estate.

17 Yet thou esteemest this a small
thing, O God, hast also spoken concer-
ning the house of thy seruant for a great
while, and hast regarded me according
to the estate of a man of o hie degree, O
Lord God.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that shall proceede of me.

18 What can Dauid [desire] more of
thee for the honour of thy seruant? for
thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen
according to thine p heart hast thou done
all this great thing to declare all mag-
nificence.

p Freely, & according to the purpose of thy will, without any deserving.

20 Lord, there [is] none like thee, nei-
ther [is there] any God besides thee, ac-
cording to all that we haue heard with
our eares.

21 Moreouer what one nation in the
earth [is] like thy people Israel, whose
God went to redeeme them [to be] his
people, and to make thy selfe a Name,
[and to doe] great and terrible things by
casting out nations from before thy peo-
ple, whome thou hast deliuered out of
Egypt?

22 For thou hast ordeined thy people
Israel to be thine owne people for euer,
and thou Lord art become their God.

23 Therefore now Lord, let the thing
that thou hast spoken concerning thy
seruant & concerning his house, be confir-
med for euer, and doe as thou hast sayd,

24 And let thy Name be stable & mag-
nified for euer, that it may be sayd, The
Lorde of hostes, God of Israel, [is] the
God of q Israel, & let the house of Dauid
thy seruant be stablished before thee.

q That is, he that weeth him self in deede to be their God, by deliuering them from dangers, & preserueing them.

25 For thou, O my God, hast r reuealed
vnto ſ eare of thy seruant, that thou wilt
build him an house: therefore thy ser-
uant hath ‡ bin bolde to pray before thee.

r Thou hast declared vnto me by Nathan the Prophet.

‡ Ebr. hath found.

26 Therefore nowe Lord [for] thou
art t God, and hast spoken this goodnes
vnto thy seruant)

t And canst not breake promes.

27 Nowe therefore, it hath pleased
thee to blesse the house of thy seruant,
that it may be before thee for euer: for
thou, O Lord, hast blessed it, and it shall
be blessed for euer.

CHAP. XVIII.

1 The battel of Dauid against the Philistims, 2 And against Moab, 3 Iobah, 5 Aram, 12 And Edom.

NOw after this Dauid smote
the Philistims, and subdued
them, and tooke a Gath, and
the villages thereof out of the
hand of the Philistims.

a Which, 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong town, and kept the country round about in subiection.

2 And he smote Moab, and the Moa-
bites became Dauids seruants, and
‖ brought giftes.

‖ Or, payed tribute.

3 ¶ And Dauid smote ‖ Hadarezer
King of Zobah vnto Hamath, as hee
went to stablish his border by the riuer
‖ Perath.

‖ Or, Hadadezer.

‖ Or, Euphrates.

4 And Dauid tooke from him a thou-
sand charets, and seuen thousand horse-
men, & twentie thousand footemen, and
* destroyed all the charets, but he reser-
ued of them an hundreth charets.

* 2. Sam. 8. 4.

5 ¶ Then came the Aramites of Da-
mascus to succour Hadarezer King of
Zobah, but Dauid slewe of the Ara-
mites two and twentie thousand.

6 And

6 And Dauid put [a garison] in Aram of ‖ Damascus, & the Aramites became Dauids seruants, and brought giftes: and the Lord [b] preserued Dauid where-soeuer he went.

‖ Or, Darmesek.

b That is, in all things that he enterprised.

7 And Dauid tooke the shieldes of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from [c] Tibhath, & from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

c Which, 2. Sam. 8. 8. are called Betah and Berothai. 1. King. 7. 23. Iere. 52. 20.

9 ¶ Then Tou king of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent [d] Hadoram his sonne to king Dauid, to salute him, & to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) [who brought] all vessels of golde, and siluer and brasse.

d Called also Ioram, 2. Sa. 8, 10.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoiled.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley [f] eightene thousand,

f Which is vnderstand that Ioab slewe twelue thousand, as is in the title of the thirteenth psal. and Abishai the rest.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lorde preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok [g] sonne of Ahitub, and Abimelech the sonne of Abiathar [were] the Priestes, and ‖ Shausha the Scribe,

‖ Or, Seraiah.

17 * And Benaiah the sonne of Iehoiada was ouer the [h] Cherethites and the Pelethites: and the sonnes of Dauid [were] chiefe about the king.

2. Sam. 8. 18.

g Reade, 2. Sam. 8. 17.

h Because Nahash receiued Dauid and his company, whē Saul persecuted him, he would now shew pleasure to his sonne for the same.

CHAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 And is ouercome.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his steade.

2. Sam. 10. 2.

2 And Dauid said, I will shew kindnes vnto Hanun the sonne of Nahash, because his [a] father shewed kindnes vnto mee. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

a Which is vnderstand that Dauid had receiued kindnes of Nahash.

3 And the princes of the children of Ammon saide to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruantes come to thee to [b] search, to seeke and to spye out the land?

b Thus the malicious euer interprete the purpose of the godly in the worst sense.

4 Wherefore Hanun tooke Dauids seruants, and [c] shaued them, and cut off [d] their garments by the halfe vnto the buttockes, and sent them away.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and vilany, where as the embassadours ought to haue bene honoured: and because the Iewes vsed to weare side garments and beardes, they thus disfigured them to make them odious to others.

5 And there went [certaine] and tolde Dauid concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the king said, Tarie at Iericho, vntill your beardes be growen: then returne.

6 ¶ When the children of Ammon saw that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousande talents of siluer to hyre them charets and horsemen out * of Aram Naharaim & out of Aram Maachah, and out of [e] Zobah.

‖ Or, had made themselues to be abhorred of Dauid. 2. Sam. 10. 6, 8.

e Which were fiue in all.

7 And they hired them two and thirtie thousande charets, and the king of [f] Maachah and his people, which came and pitched before [g] Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

f Which was a citie of the tribe of Reuben beyonde Iorden.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiat men.

9 And the children of Ammon came out, and set their battell in araye at the gate of the citie. And the kings that were come, were by themselues in the fielde.

10 When Ioab sawe that the front of the battell was against him before and behind, then he chose out of all the chosē of Israel, and set him selfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hande of Abishai his brother, and they put themselues in araye against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the [h] children of Ammon preuaile against thee, then I will succour thee.

g He declareth that where the cause is euill, the courage can not be valiant, & that in good causes men ought to be courageous and commit the successe to God.

13 Be strong, and let vs shewe our selues valiant for our [i] people, and for the cities of our God, and let the Lorde do that which is good in his owne sight.

14 So Ioab and the people that was

with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the h riuer: and Shophach the captaine of the hoste of Hadarezer [went] before them.

h That is, Euphrates.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iorden, and came vnto them, and put him selfe in araye against them: And when Dauid had put him selfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand charets, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

i For this place reade, 2. Sam. 10. 18.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

2.Sam.11.1. AND *when the yeere was expired, in the time that kings go out [a warfare,] Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged a Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

a Which was the chiefe citie of the Ammonites, 2. Sam. 12. 29, 30.

2 *Then Dauid tooke the crowne of their king from off his head, and founde it the weight of a b talent of golde, with precious stones in it: and it was [set] on Dauids head, and he brought away the spoile of the citie exceeding much.

b Which mounteth about the value of seuen thousand and seuentie crownes which is about three score pound weight.

3 And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

2. Sam. 21. 18. ‖ Or, Gob, 2. Sam. 21. 18.

4 ¶ *And after this also there arose warre at ‖ Gezer with the Philistims: then Sibbechai the Hushathite slewe ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

‖ Or, Saph. ‖ Or, Raphaim, or, the gyants.

5 And there was yet [another] battell with the Philistims: and Elhanan the sonne of Iair slew c Lahmi, the brother of Goliath the Gittite, whose speare staffe [was] like a weauers beame.

c Reade, 2. Sam. 21. 19.

6 And yet againe there was a battell at Gath, where was a man of a [great] stature, and his fingers [were by d sixes, [euen] foure and twentie, and was also the sonne of Haraphah.

d Meaning, that he had sixe a piece on handes & feete.

7 And when hee reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the handes of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be nombred, 14 And there die seuentie thousand men of the pestilence.

AND a Satan stood vp against Israel, and prouoked Dauid to nomber Israel.

a He tempted Dauid in setting before his eyes his excellencie and glorie, his power and victories: reade, 2. Sam. 24. 1.

2 Therefore Dauid saide to Ioab, and to the rulers of the people, Go, [and] nomber Israel from b Beer-sheba euen to Dan, and bring it to me, that I may know the nomber of them.

b That is, from South to North.

3 And Ioab answered, The Lorde increase his people an hundreth times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lorde require this thing? why should he be a cause of c trespasse to Israel?

c It was a thing indifferent and vsuall to nomber the people, but because he did it, of an ambitious minde, as though his strength stoode in his people, God punished him.

4 Neuertheless the kings word preuailed against Ioab. And Ioab departed and went through all Israel, and returned to Ierusalem.

5 And Ioab gaue the nomber [and] summe of the people vnto Dauid: and all Israel were d eleuen hundreth thousand men that drew sword: and Iudah was c foure hundreth and seuentie thousand men that drew sword.

d Ioab partly for griefe and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

6 But the Leuites & Beniamin counted hee not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

‖ Or, Prophet.

10 Go

10 God and tell Dauid, saying, Thus saith ᵖ the Lord, I offer thee three things: choose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, ‖ the sworde of thine enemies ‖ to take [thee,] or els the sworde of the Lord ‖ pestilēce in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel: nowe therefore aduise thee, what word I shal bring againe to him that sent me.

13 And Dauid saide vnto Gad, I am in a wonderfull straite. let me now fall into the hand of the Lord: for his mercies [are] exceeding great, and let me not fall into the hand of man.

14 So the Lorde sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 (And God sent the Angel into Jerusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [s] repented of the euill and said to the Angel that destroyed, It is nowe ynough, let thine hand cease. Then the Angel of the Lord stoode by the threshing floore of ‖ Ornan the Jebusite.

16 And Dauid lift vp his eyes, ‖ sawe the Angel of the Lorde stand betweene the earth and the heauen with his sword drawen in his hand, [and] stretched out towarde Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid saide vnto God, Is it not I that commanded to nomber the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on mee and on my fathers house, and not on [h] thy people for [their] destruction.

18 (Then the Angel of the Lorde commaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Jebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about, and sawe the Angel, and his foure sonnes [that were] with him, [i] hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Giue mee the place of [thy] threshing floore, that I may builde an [k] altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan saide vnto Dauid, Take it to thee, ‖ let my lord the king do that which seemeth him good: lo, I giue thee bullockes for burnt offrings, and threshing instruments for wood, and wheate for meate offring, I giue it all.

24 And king Dauid saide to Ornan, Not so: but I will bye it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornan for that place [m] fiue hundreth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, ‖ he [n] answered him by fire from heauen vpon the altar of burnt offring.

27 And when the Lorde had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time whē Dauid saw that the Lorde had heard him in the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernes, ‖ the altar of burnt offring [were] at that season in the hie place at Gibeon.

30 And Dauid coulde not go before it to aske counsel at God: for he was afraid of the sworde of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to builde the Temple of the Lord, which thing he himselfe was forbidden to do. 9 Vnder the figure of Salomō Christ is promised.

AND Dauid said, This is the [a] house of the Lord God, and this is the altar for the burnt offring of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the lande of Israel, and hee set masons to hew and polish stones to build the house of God.

3 Dauid also [c] prepared much yron for the nailes of the doores [‖] of the gates,

‖ Or, smite thee.

f Reade, 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

‖ Or, Araunah.

h Thus he doth the weth a true repentance and a fatherly care toward his people, which be firetly God to spare them and to punish him and his.

i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the cōmaundemēt of God, as ver. 18, for els it had bene abominable, except he had either Gods worde, or reuelation.

l That is, as much as it is worth: for hauing inough of his owne and yet to haue taken of another mans goods to offer vnto the Lorde, it had bene theft and not acceptable to God.

m Reade, 2. Sam. 24. 24.

n God declared that hee heard his requeste in that he sent downe fire from heauen: for els they might se no fire in sacrifice, but of that which was reserued still vpō the altar, Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24, as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie thekels of golde, 2. Chro. 3. 9.

and for the ioynings, and abundance of braſſe paſſing weight,

4 And cedar trees without nomber: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid ſayde, Salomon my ſonne is yong and tender, and we muſt build an houſe for the Lord, magnificall, excellent and of great fame and dignitie throughout all countries. I will [therefore] nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomō his ſonne, and charged him to builde an houſe for the Lord God of Iſrael.

7 And Dauid ſaid to Salomon, *My ſonne, I purpoſed with my ſelfe to build an houſe to the Name of the Lorde my God,

8 But the word of the Lord came to me, ſaying, * d Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe vnto my Name: for thou haſt ſhed much blood vpon the earth in my ſight.

9 Beholde, a ſonne is borne to thee, which ſhall be a man of reſt, for I will giue him reſt frō all his enemies rounde about: therefore his name is Salomon: and I wil ſend peace and quietnes vpon Iſrael in his dayes.

10 * He ſhall builde an houſe for my Name, and he ſhall be my ſonne, and I will be his father, and I will eſtablish the throne of his kingdome vpon Iſrael for euer.

11 Now [therefore] my ſonne, the Lord ſhalbe with thee, and thou ſhalt * proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpoke of thee.

12 Onely the Lorde giue thee f wiſdome and vnderſtanding, and giue thee charge ouer Iſrael, euen to keepe the Lawe of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heed to obſerue the ſtatutes and the iudgements which the Lord cōmanded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraide.

14 For beholde, according to my g pouertie haue I prepared for the houſe of the Lord an hundreth thouſand talents of golde, & a thouſand thouſand talents of ſiluer, and of braſſe and of yron paſſing weight: for there was abundance: I haue alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

15 Moreouer thou haſt workemen with thee ynough, ‖ hewers of ſtone, and

workemen for timber, and all men expert in euery worke.

16 Of golde, of ſiluer, [and] of braſſe, and of yron there is no nomber: h Up [therefore,] and be doing, and the Lord will be with thee.

17 Dauid alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne, [ſaying,]

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for he hath giuen the i inhabitants of the land into mine hand, and the land is ſubdued before the Lorde and before his people.

19 Nowe ſet k your heartes and your ſoules to ſeeke the Lord your God, and arile, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, appointeth Salomon King. 3 Hee cauſed the Leuites to be nombred. 4 And aſſigneth them to their offices. 13 Aaron and his ſonnes are for the hie Preiſt. 14 The ſonnes of Moſes.

SO when Dauid was old and full of dayes, * he made Salomon his ſonne King ouer Iſrael.

2 And hee gathered together all the princes of Iſrael with the Prieſtes and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere & aboue, and their nomber according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand [were ſet] to ‖ aduaunce the worke of the houſe of the Lord, and ſixe thouſand were ouerſeers and iudges.

5 And foure thouſand [were] porters, and foure thouſande praiſed the Lorde with inſtruments which † hee made to praiſe [the Lord.]

6 * So Dauid deuided offices vnto them, [to wit,] to the ſonnes of Leui, to * Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites [were] ‖ Laadan and Shimei.

8 The ſonnes of Laadan, the chiefe [was] Jehiel, & Zetham & Joel, three.

9 The ſonnes of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes of Shimei [were] Jahath, Zina, Jeuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Jahath was the chiefe, and ‖ Zizah

a. Sam. 7. 13.

Chap. 28. 3. d This declareth howe greatly God deteſteth the ſhedding of bloud, ſeeing Dauid for this cauſe is ſtayed to builde the Temple of the Lord, albeit he enterpriſed no warre, but by Gods cōmaundement and againſt his enemies.

2. Sam. 7. 13. 1. King. 5. 5.

e Hee ſheweth that there can be no proſperitie, but when the Lord is with vs.

f Theſe are onely the meanes whereby kings gouerne their ſubiects aright, & whereby the realmes do proſper and floriſh.

g For Dauid was poore in reſpect of Salomon.

‖ Or, maſons, and carpenters.

h That is, go about it quickly.

i The nations round about.

k For els he knew that God would plague them, and not proſper their labours except they ſought with all their hearts to ſet forth his glory.

1. King. 1. 30.

‖ Or, to haue care ouer.

† Ebr. I made, meaning Dauid.

Chap. 6. 1.

Exod. 6. 17.

‖ Or, Libni, Chap. 6. 17.

‖ Or, Zina.

‖ Zizah the ſecond, but Jeuſh and Beriah had not many ſonnes: therefore they were in the families of [their] father, counted but as one.

12 ¶ The ſonnes of Kohath [were] Amram, Izhar, Hebron & Uzziel, foure.

Exod. 2.2. & 6.20. hebr. 5.45.

13 * The ſonnes of Amram, Aaron and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holie place, he and his ſonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

a That is, to ſerue in the moſt holy place and to conſecrate the holy things.

14 ¶ Moſes alſo the man of God, [& his children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites and not of the Prieſts, as Aarons ſonnes, Exo. 2.22. & 18.3.

15 The ſonnes of Moſes [were] Gerſhom, and Eliezer,

16 Of the ſonnes of * Gerſhom [was] Shebuel the chiefe.

c The Scripture vſeth to call chiefe or the firſt borne, although he be alone and there be none borne after, Sa. 1, 25.

17 And [p] ſonne of Eliezer [was] Rehabiah the [c] chiefe: for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

18 The ſonne of Izhar [was] Shelomith the chiefe.

19 The ſonnes of Hebron [were] Jeriah the firſt, Amariah [p] ſecond, Jahaziel the third, & Jekamiam the fourth.

20 The ſonnes of Uzziel [were] Michah the firſt, and Iſſhiah the ſecond.

21 ¶ The ſonnes of Merari [were] Mahli & Muſhi. The ſonnes of Mahli, Eleazar and Kiſh.

22 And Eleazar dyed, and had no ſonnes, but daughters, and their [d] brethren the ſonnes of Kiſh tooke them.

d Meaning, their couſins.

23 The ſonnes of Muſhi [were] Mahli, and Eder, and Jerimoth, three.

24 Theſe were the ſonnes of Leui according to the houſe of their fathers, [euen] [p] chiefe fathers according to their offices, according to [p] nomber of names [and] their ſumme that did the worke for the ſeruice of the houſe of the Lorde from the age of [e] twentie yeres & aboue.

e Dauid did chuſe the Leuites twiſe, firſt at the age of thirtie, as here, 23. and againe afterward at 20, as the neceſſitie of the office did require: at the beginning they had no charge in the Temple before they were fiue and twentie yeere olde, and had none after fiftie, Nom. 4. 3.

25 For Dauid ſaid, The Lorde God of Iſrael hath giuen reſt vnto his people, that they may dwell in Jeruſalem for euer.

26 And alſo the Leuites ſhal no more beare the Tabernacle and all the veſſels for the ſeruice thereof.

27 Therefore according to the laſt words of Dauid, [p] Leuites were nombred from twentie yeere and aboue,

28 And their office [was] vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in [p] courts, and chambers, & in the [f] purifiyng of all holy things, and in the worke of the ſeruice of the houſe of God,

f Waſhing and cleanſing al the holy veſſels,

29 Both for the ſhewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, & for the fryed things, and for that which was roſted, and for all meaſures and eſe,

30 And for to ſtand euery morning, to giue thankes and to prayſe the Lorde, and likewiſe at euen,

31 And to offer all burnt offrings vnto the Lorde, in [p] Sabbaths, in the moneths, & at [p] appointed times, according to the nomber [and] according to their cuſtome continually before the Lord,

32 And that they ſhoulde keepe the charge of the Tabernacle of [p] Congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIIII.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

THeſe are alſo the * diuiſions of the ſonnes of Aaron. The ſonnes of Aaron [were] Nadab, and Abihu, Eleazar, and Ithamar.

Leuit. 10.4, 6, nom. 3.4. & 26.60.

2 But Nadab and Abihu dyed [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Prieſts office.

a Whiles their father yet liued.

3 And Dauid diſtributed them, euen Zadok of [p] ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

‖ Or, couſins.

4 And there were founde mo of the ſonnes of Eleazar by the † nomber of men, then of [p] ſonnes of Ithamar. and they deuided them, [to wit,] among the ſonnes of Eleazar, ſixteene heads, according to the houſholde of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers, eyght.

† Ebr. heads.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuarie and the rulers [of the houſe] of God [were] of the ſonnes of Eleazar and of the ſonnes of Ithamar.

6 And Shemaiah [p] ſonne of Nethaneel [p] ſcribe of the Leuites, wrote them before the king & the princes, & Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and [before] the chiefe fathers of the Prieſts and of the Leuites, one familie being reſerued for Eleazar, and another reſerued for Ithamar.

7 And

7 And the first [b] lot fell to Jehoiarib, and the second to Jedaiah,
8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchiiah, the sixt to Miiamin,
10 The seuenth to Hakkoz, the eight to [c] Abiiah,
11 The ninth to Jeshua, the tenth to Shecaniah,
12 The eleuenth to Eliashib, the twelft to Jakim,
13 The thirteenth to Huppa, the fourteenth to Jeshebeab,
14 The fiftéenth to Bilgah, the sixteenth to Jmmer,
15 The seuententh to Hezir, the eightenth to Happizzez,
16 The ninetenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentie to Jachin, the two and twentie to Gamul,
18 The three and twentie to Deliah, the foure and twentie to Maaziah.
19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Jsrael had commanded him.
20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, [was] Shubael, of the sonnes of Shubael, Jedeiah.
21 Of Rehabiah. [euen] of the sonnes of Rehabiah, the first Jlliiah,
22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath,
23 And [his] sonnes Jeriah [the first,] Amariah the second, Jahaziel the third, [and] Jekameam the fourth,
24 The sonne of Vzziel [was] Michah, the sonne of Michah [was] Shamir,
25 The brother of Michah [was] Jlshiiah, the sonne of Jlshiiah, Zechariah,
26 The sonnes of Merari [were] Mahli and Mushi, the sonne of Jaaziah [was] Beno,
27 The sonnes of Merari, of Jahaziah [were] Beno, and Shoham, and Zaccur and Jbri.
28 Of Mahli [came] Eleazar, which had no sonnes.
29 Of Kish. the sonne of Kish [was] Jerahmeel,
30 And the sonnes of [e] Mushi [were] Mahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the houshold of their fathers.
31 And these also cast [f] lottes with their brethren the sonnes of Aaron before king Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, [euen] the chiefe of the families against their yonger brethren.

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of John Baptist was of this course or lot of Abia, Luke 1.5.

d By the dignitie that God gaue to Aaron.

e Which was the seconde sonne of Merari.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed with their places and lots.

SO Dauid and the captaines of the armie [a] separated for the ministerie the sonnes of Asaph, and Heman, and Jeduthun, who shoulde [sing] prophelies with harpes, with violes, and with cymbales, and their nomber was [euen] of the men for the office of their ministerie, [to wit,]
2 Of the sonnes of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sonnes of Asaph [were] vnder the hand of Asaph, [which sang] prophelies by the [‡] commission of the king.
3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [b] six, vnder the hands of their father: Jeduthun [sang] [c] prophelies with an harpe, for to giue thankes and to praise the Lord.
4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir [and] Mahazioth.
5 All these were the sonnes of Heman the kings ‖ seer in the wordes of God to lift vp the ‖ horne: and God gaue to Heman fourteene sonnes and three daughters.
6 All these were vnder the ‖ hand of their father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, and Jeduthun, and Heman [were] at the kings [‡] commandement.
7 So was their nomber with their brethren that were instruct in the songs of the Lord, [euen] of all that were cunning, two hundred foure score and eight.
8 And they cast lots, [d] charge against [charge, as] well small as great, the cunning man as the scholer.
9 And the first lot fell to [f] Joseph, [which was] of Asaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.
10 The third, to Zaccur, [he,] his sonnes and his brethren [were] twelue.
11 The fourth, to ‖ Jzri, [he,] his sonnes

a The singers were deuided into 24. courses so that euery course or order conteined twelue, and in all there were 288. as verse 7.

‡ Ebr. hands.

b Whereof one is not here nombred.

c Meaning, Psalmes and songes to praise God.

‖ Or, Propher.

‖ Or, power, meaning of the king.

‖ Or, gouernement.

‡ Ebr. hand.

d Who shoulde be in euery company and course.

e Without respect to age or cunning.

f So that he serued in the first turne, and the rest euery one as his turne folowed orderly.

sonnes and his brethren twelue.
12 The fift, to Nethaniah, [he,] his sonnes and his brethren twelue.
13 The sixt, to Bukkiah, [he,] his sonnes and his brethren twelue.
14 The seuenth, to Jeharelah, [he,] his sonnes and his brethren twelue.
15 The eight, to Jeshaiah, [he,] his sonnes and his brethren twelue.
16 The ninth, to Mattaniah, [he,] his sonnes and his brethren twelue.
17 The tenth, to Shimei, [he,] his sonnes and his brethren twelue.
18 The eleuenth, to Azareel, [he,] his sonnes and his brethren twelue.
19 The twelft, to Ashabiah, [he,] his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, [he,] his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, [he,] his sonnes & his brethren twelue.
22 The fifteenth, to Jerimoth, [he,] his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, [he,] his sonnes and his brethren twelue.
24 The seuenteenth, to Joshbekashah, [he,] his sonnes and his brethren twelue.
25 The eightenth, to Hanani, [he,] his sonnes and his brethren twelue.
26 The nintenth, to Mallotht, [he,] his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, [he,] his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, [he,] his sonnes & his brethren twelue.
29 The two and twentieth, to Giddalti, [he,] his sonnes and his brethren twelue.
30 The three and twentieth, to Mahazioth, [he,] his sonnes & his brethren twelue.
31 The foure and twentieth to Romamti-ezer, [he] his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate, which he should keepe, 20 And ouer the treasure.

COncerning the ‖ diuisions of the porters, of the Korhites, Melhelemiah the sonne of Kore of ᵇ the sonnes of [a] Asaph.
2 And the sonnes of Melhelemiah, Zechariah the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fift, Jehohanan the sixt, [and] Eliehoenai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had ᵇ blessed him.
6 And to Shemaiah his sonne, were sonnes borne, that ᶜ ruled in the house of their father, for they were men of might.
7 The sonnes of Shemaiah [were] Othni, and Rephael, and Obed, Elzabad [and] his brethren strong men: Elihu also, and Semachiah.
8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes & their brethren mightie and ᵈ strong to serue, [euen] three score & two of Obed Edom.
9 And of Melhelemiah sonnes and brethren, eightene mightie men.
10 And of Hosah of the sonnes of Merari, the sonnes [were] Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)
11 Helkiah the second, Tebaliah the third, [and] Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah [were] thirtene.
12 Of these [were] the ‖ diuisions of the porters of the chiefe men, [hauing] the charge ᶜ against their brethren, to serue in the house of the Lord.
13 And they cast lottes both small and great for the house of their fathers, for euery gate.
14 And the lot on the Eastside fell to ‖ Shelemiah: then they cast lottes for Zechariah his sonne [f] a wise counseler, and his lot came out Northward:
15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpwarde, warde ouer against warde.
17 Eastward [were] sixe Leuites, [&] Northward foure a day, [and] Southward foure a day, and toward Asuppim ⁱ two [and] two.
18 In ᵏ Parbar towarde the West [were] foure by the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
20 ¶ And of the Leuites, Ahiiah [was] ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

‖ Or, courses and turnes.

[a] This Asaph was not the notable musition, but another of that name called also Ebiasaph. Chap. 6. 23. 37. & 9. 19. & also Jasaph.

b In giuing him many children.
c Or, like their fathers house, meaning, worthy men, and valiant.
‖ Or, nephewes.
d And meete to serue in the office of the porterships.
‖ Or, cousins.
‖ Or, courses.
c According to their turnes, as well the one as the other.
‖ Or, Meshelemiah.
f One expert and meete to keepe that gate.
g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Consultatiō house.
h Whereat they vsed to cast out the filth of ỹ citie.
i Meaning, two one day & two another.
k Which was an house where in they kept the instrumēts of the Temple.

21 Of

21 Of the sonnes of Laadan ỹ sonnes of the Gershunnites [descending] of Laadan, ỹ chiefe fathers of Laadan [were] Gershunni [and] Jehieli.

22 The sonnes of Jehieli [were] Zethan and Joel his brother, [appointed] ouer the treasures of the house of the Lorde.

l These also had charge ouer the treasures.

23 Of the l Amramites, of the Izharites, of the Hebronites [and] of the Ozielites.

24 And Shebuel the sonne of Gerthom, the sonne of Moses, a ruler ouer the treasures.

‖ Or, cousins.

25 And of his ‖ brethren [which came] of Eliezer, was Rehabiah his sonne, and Jeshaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomuth his sonne.

26 Which Shelomith and his brethren [were] ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, ỹ captaines ouer thousands, and hundreths, and the captaines of the armie had m dedicated.

m According as the Lorde commanded, Nom. 31, 28.

27 ([For] of the battels ‡ of ỹ spoiles they did dedicate to mainetaine ỹ house of the Lord)

28 And all that Samuel the Seer had dedicated, and Saul the sonne of Kish and Abner the sonne of Ner, and Joab the sonne of Zeruiah, [and] whosoeuer had dedicate [any thing, it was] vnder the hand of Shelomith, and his brethren.

29 Of the Izharites [was] Chenaniah ‡ his sonnes, for the businesse n without ouer Israel, for officers and for iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Alhabiah and his brethrē, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Jorden westward, in all the businesse of the Lorde, and for the seruice o of the king.

o That is, for the kings house.

31 Among the Hebronites [was] Jeriah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Jazer in Gilead.

p To wit, the cousins of Jeriah.

32 And his p brethren men of actiuitie, two thousand and seuē hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter [perteining] to q God, and for the kings businesse.

q Both in spirituall & temporall things.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THe children of Israel also after their nomber, [euen] the chiefe fathers and captaines of thousands ‡ of hundreths, and their officers that serued the king by diuers ‡ courses, a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course [were] foure and twentie thousande.

‡ Ebr. diuisiós, or bands.

a Which executed their charge and office, which is ment by coming in and going out.

2 Ouer the first course for the first moneth [was] Jashobeam the sonne of Zabdiel: and in his course [were] foure and twentie thousand.

3 Of the sonnes of Perez [was] the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodai, an Ahohite, ‡ [this was] his course, and Mikloth [was] b a captaine, and in his course [were] foure and twentie thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoste for the third moneth [was] Benaiah the sonne of Jehoiada the chiefe Priest: and in his course [were] foure and twentie thousand.

6 This Benaiah was mighty amōg *thirtie and aboue the thirtie, and in his course [was] Amizabad his sonne.

2. Sam. 23. 20, 22, 23.

7 The fourth for the fourth moneth [was] Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course [were] foure and twentie thousand.

8 The fift for the fift moneth [was] prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth [was] Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth [was] Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for ỹ eight moneth [was] Sibbecai the Hushathite of ỹ Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth [was] Abiezer the Anethothite of the sonnes of ‖ Jemini: and in his course foure and twentie thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth [was] Maharai, ỹ Netophathite of the Zarhites: and in his course foure and twentie

twentie thousand.

14 The eleuenth for the eleuenth moneth [was] Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth [was] Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

c Meaning, besides these twelue captaines.

16 ¶ Moreouer c [the rulers] ouer the tribes of Israel [were these:] ouer the Reubenites [was] ruler, Eliezer ꝑ sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer [them] of Aharon, [and] Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah ꝑ sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites & the Gadites,

21 Ouer the d [other] halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azarel the sonne of Ieroham. these are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the nomber of them from twentie yere olde and vnder, because the Lorde had sayd that hee would increase Israel like vnto the starres of the heauens.

Chap.21.7.

24 And * Ioab the sonne of Zeruiah began to nomber: but he finished it not, e because there came wrath for it against Israel, neither was the nomber put into the f Chronicles of King Dauid.

e And the commaundement of the King was abominable to Ioab, Chap. 21.6.

f The Ebrews make both these bookes of Chronicles but one, and at this verse make the mids of the booke, as touching the nomber of verses.

25 And ouer the Kings treasures [was] Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towres [was] Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the fielde that tilled the ground, [was] Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, [was] Shimei the Ramathite: and ouer that which appertained to the vines, & ouer the store of the wine [was] Sabdi the Shiphmite:

28 And ouer the olive trees and mulberie trees that were in ꝑ valleys, [was] Baal Hanan the Gederite: and ouer the store of the oyle [was] Ioash:

29 And ouer the oxen that fed in Sharon, [was] Shetrai the Sharonite: and ouer the oxen in the valleis, [was] Shaphat the sonne of Adlai:

30 And ouer the camels [was] Obil the Ishmaelite: and ouer ꝑ asses [was] Iehdeiah the Meronothite:

31 And ouer the sheepe [was] Iazis the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Iehonathan Dauids vncle a man of counsell and of vnderstanding (for he was a scribe) & Iehiel the sonne of Hachmoni [were] with the Kings b sonnes.

g That is, a man learned in the worde of God.

b To be their schoolemasters and teachers.

33 And Ahitophel [was] the Kings counseller, and Hushai the Archite the Kings friend.

34 And i after Ahitophel [was] Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie [was] Ioab.

i After that Ahitophel had hanged himself, 2. Sam. 17.23 Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to perfourme it, 8 Exhorting him to feare the Lorde.

NOwe Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thousands & the captaines of hundreths, and the rulers of all the substance and possession of the King, and of his sonnes, with the [eunuches, and the mightie, and all the men of power, vnto Ierusalem.

[Or, chiefe seruants, Gen. 37. 36.

2 And King Dauid stoode vp vpon his feete, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of a rest for the Arke of the couenant of the Lorde, and for a * footestoole of our God, and haue made ready for the building,

a Where the Arke should remaine and remoue no more to and fro. Psal. 99.5. 2. Sam. 7.5, 13. chap. 22.8.

3 But God said vnto me, * Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet [as] the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of b Iudah is the house of my father, and among the sonnes of my father he delited in me to make me king ouer all Israel)

b According to the prophesie of Iaakob, Gen. 49.8.

5 * So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath

Wisd. 9.7.

euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto me, Salomon thy sonne, he shall build mine house and my courtes: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he indeuour himselfe to doe my commaundements, & my iudgements, as this day.

c If he continue to keepe my Law and depart not therefrom, as he doeth hitherto.

8 Nowe therefore in the sight of all Israel the Congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commaundements of the Lord your God, that ye may possesse this d good land, and leaue it for an inheritance for your children after you e for euer.

d To wit, of Canaan.

e He declareth that nothing can separate them from the commoditie of this land both for themselues & their posteritie, but their sinnes and iniquitie. 1. Sam. 16. 7. psal. 7. 9. iere. 11. 20. & 17. 10. & 20. 12.

9 And thou, Salomō my sonne, know thou the God of thy father, and serue him with a perfite heart, & with a willing minde: * for the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

f Meaning, for his Arke.

g Put it in execution.

10 Take heede nowe, for the Lorde hath chosen thee to build f the house of the Sanctuarie: be strong [therefore,] and g doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galeries thereof, and of the chambers thereof that are within, and of the house of the mercieseate,

12 And the paterne of all that h he had in his minde for the courtes of the house of the Lorde, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lorde, and for all the vessels of the ministerie of the house of the Lord.

14 [He gaue] of golde by weight, for [the vessels] of golde, for all the vessels of all maner of seruice, [and] all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of golde for the i candlesticks, and gold for their lampes, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlestick, and the lamps thereof, according to the vse of euery candlestick,

h That is, the ten candlesticks, 1. King. 7. 49.

16 And the weight of the golde for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshhooks, and the bowles, and ‖ plates, and for basens, golde in weight for euery basen, and for siluer basens, by weight for euery basen,

‖ Or, couerings

18 And for the altar of incense, pure golde by weight, and golde for the paterne of k the charet of the Cherubs that spred them selues, and couered the Arke of the couenant of the Lord:

i Meaning, of the mercieseate which couered ye Arke, which was caried the charet because the Lord declared himselfe there.

19 All, sayd he, [by writing sent] to me l by the hand of the Lorde, [which] made me vnderstand all the worke manship of the paterne.

k For all this was left in writing in ye booke of the Lawe, Exod. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.

20 And Dauid sayd to Salomon his sonne, Be strong & of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, [euen] my God [is] with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen [they shall be] with thee for the whole worke, with euery free heart that is skilfull in any maner of seruice. The princes also and all the people [will be] ‡ wholy at thy commandement.

l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.

‡ Heb. at all thy words.

CHAP. XXIX.

2 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid ye King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke [is] great: for this house [is] not for man, but for the m Lord God.

m And therefore it ought to be excellent in all points.

2 Nowe I haue prepared with all my power for the house of my God, gold for [vessels] of gold, and siluer for [them] of siluer, and braſſe for [things] of braſſe, yron for [things] of yron, and wood for [things] of wood, and onix stones, and stones to be set, and carbuncle stones & of diuers colours, and all precious stones, and marble stones in abundance.

n His great zeale towards the furtherance of the Temple made him to spare no expenses, but to bestowe his owne peculiar treasure.

3 Moreouer, because I haue n delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that

that I haue prepared for the house of the Sanctuarie,

c He sheweth what he had of his owne stoyre for the Lords house.

4 Euen c three thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the [things] of golde, and the siluer for [things] of siluer, and for all the worke by the hands of artificers: and who is d willing ‖ to fill his hand to day vnto the Lord?

d He was not onely liberall himselfe, but prouoked others to set forth the worke of God.

‖ Or, to offer.

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the kings worke, offred willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of braſſe, and one hundreth thousand talents of yron.

e Meaning, them that had any.

8 And they with whome [precious] stones were e found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunnite.

9 And the people reioyced when they offred willingly: for they offred willingly vnto the Lord, with a f perfite heart. And Dauid the king also g reioyced with great ioy.

f That is, with a good courage and without hypocrisie. Psal. 122.1.

g Which bindeth vs euerie thankes to our father Iaakob.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed [be] thou, O Lord God, of Israel our father, for euer and euer.

11 Thine, O Lord, [is] greatnes and power, and glorie, and victorie & prayse: for all that is in heauen and in earth [is thine:] thine is the kingdome, O Lord, and thou exellest as head ouer all.

12 Both riches and honour [come] of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the giftes be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.

13 Now therefore our God, we thanke thee, and prayse thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things h come of thee: and of thine owne hand we haue giuen thee.

i And therefore haue this land but lent to vs for a time.

15 For we are ‡ strangers before thee, and sojourners, like all our fathers: our dayes [are] like the shadowe vpon the earth, and there is none ‡ abiding.

‡ Ebr. waiting for them to returne.

16 O Lorde our God, all this abundance that we haue prepared to builde thee an house for thine holy Name, is of thine hand and all [is] thine.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnes: I haue offred willingly in the vprightnes of mine heart all these things: now he also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

* 1. Sam. 16. 7. chap. 28. 9.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the k purpose, [and] the thoughts of the heart of thy people, and prepare their hearts vnto thee.

k Continue them in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, & thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid sayd to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, & bowed downe their heads, and worshipped the Lord and the l King.

l That is, did reuerence to the King.

21 And they offred sacrifices vnto the Lord, and on the morow after that day, they offred burnt offrings vnto ? Lord, [euen] a thousand yong bullocks, a thousand rammes, [and] a thousand sheepe, with their m drinke offrings, and sacrifices in aboundance for all Israel.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lorde the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anointed him prince before the Lorde, and Zadok for the hie Priest.

23 So Salomon sate on the n throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernement of all things.

24 And all the princes and men of power, and all the sonnes of king Dauid ‡ submitted them selues vnder king Salomon.

‡ Ebr. gaue the hand.

25 And the Lorde magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Iai reigned ouer all Israel.

* 1. King. 2. 11.

27 And the space that he reigned ouer Israel, [was] fourtie yeere: seuen yeere reigned he in Hebron, and three and thirtie yeere reigned he in Jerusalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the

King first and last, beholde, they are
o The bookes of Nathan and Gad are thought to haue bin lost in the captiuitie.
written in ỳ booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,
30 with all his reigne and his power, and p times that went ouer him, & ouer Israel and ouer all the kingdomes of the earth.
p Meaning, the troubles and griefes.

The second booke of the Chronicles.

The Argvment.

THis second booke conteineth briefly in effect that which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two & thirtieth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth three score and eightene yeres, and sixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon, 8 He prayeth vnto God to giue him wisedome: 11 Which he giueth him and more. 14 The nomber of his charets and horses, 15 And of his riches.

IN Hen Salomon ỳ sonne of Dauid was ‖ confirmed in his kingdome: and the Lorde his God [was] with him, & magnified him highly.
‖ Or, established, and strong, reade 1. King. 2.46.

2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreths and to the iudges, and to all the gouernours in all Israel, [euen] the chiefe fathers.
a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

3 So Salomon and all the Congregation with him went to the hie place that was at b Gibeon: for there was the Tabernacle of the Congreation of God which Moses the seruant of the Lorde had made in the wildernes.
b Reade 1. King. 3.4.
c So called, because that God thereby shewed certain signes to the congregation, of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.
d Which was for the burnt offrings, Exo. 27.1. Exod. 38.1, 2.

6 And Salomon offred there before the Lorde vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offrings offered he vpon it.
1. King. 3.4.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his stead.

9 Nowe [therefore,] O Lorde God, let thy promes vnto Dauid my father be e true: for thou hast made me King ouer a great people, like to the dust of the earth.
e Performe thy promise made to my father concerning me.

10 Giue me nowe wisedome & knowledge, that I may f go out and go in before this people: for who can iudge this thy great people?
f That I may gouerne this people, reade 1. Chro. 27.1.

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honor, nor the g liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest iudge my people, ouer whom I haue made thee King,
g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, & reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: & he had a thousand, and foure hundreth charets, & twelue thousand horsemen, whom he placed in
1. King. 10.26.

the

King first and last, beholde, they are
o The bookes of Nathan and Gad are thought to haue bin lost in the captiuitie.
written in ỳ booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,
30 with all his reigne and his power, and p times that went ouer him, & ouer Israel and ouer all the kingdomes of the earth.
p Meaning, the troubles and griefes.

The second booke of the Chronicles.

The Argvment.

THis second booke conteineth briefly in effect that which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two & thirtieth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth three score and eightene yeres, and sixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon, 8 He prayeth vnto God to giue him wisedome: 11 Which he giueth him and more. 14 The nomber of his charets and horses, 15 And of his riches.

IN Hen Salomon ỳ sonne of Dauid was ‖ confirmed in his kingdome: and the Lorde his God [was] with him, & magnified him highly.
‖ Or, established, and strong, reade 1. King. 2.46.

2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreths and to the iudges, and to all the gouernours in all Israel, [euen] the chiefe fathers.
a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

3 So Salomon and all the Congregation with him went to the hie place that was at b Gibeon: for there was the Tabernacle of the Congreation of God which Moses the seruant of the Lorde had made in the wildernes.
b Reade 1. King. 3.4.
c So called, because that God thereby shewed certain signes to the congregation, of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.
d Which was for the burnt offrings, Exo. 27.1. Exod. 38.1, 2.

6 And Salomon offred there before the Lorde vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offrings offered he vpon it.
1. King. 3.4.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his stead.

9 Nowe [therefore,] O Lorde God, let thy promes vnto Dauid my father be e true: for thou hast made me King ouer a great people, like to the dust of the earth.
e Performe thy promise made to my father concerning me.

10 Giue me nowe wisedome & knowledge, that I may f go out and go in before this people: for who can iudge this thy great people?
f That I may gouerne this people, reade 1. Chro. 27.1.

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honor, nor the g liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest iudge my people, ouer whom I haue made thee King,
g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, & reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: & he had a thousand, and foure hundreth charets, & twelue thousand horsemen, whom he placed in
1. King. 10.26.

the

h Which were cities appointed to keepe and maintaine the charets.

i He caused to great plentie that it was no more esteemed then stones.

Iſa. 19.9. ezek. 27.7.

k Reade, 1. king. 10.28.

the [b] charet cities, and with the king at Jeruſalem.

15 And the king gaue ſiluer and golde at Jeruſalem as [i] ſtones, and gaue cedar trees as the wilde figge trees, that are aboundantly in the plaine.

16 Alſo Salomon had horſes brought out of Egypt and * fine linen: [k] the kings marchants receiued the fine linnen for a price.

17 They came vp alſo and brought out of Egypt [ſome] charet, [worth] ſixe hundreth [shekels] of ſiluer, that is an horſe for an hundreth and fiftie: and thus they brought [horſes] to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

‡ Ebr. hands.

CHAP. II.

2 The nomber of Salomons workemen to builde the Temple. 3 Salomon ſendeth to Hiram the king of Tyrus for wood and workemen.

NOw when Salomō determined to builde an houſe for the Name of the Lord, and an ‖ houſe for his kingdome.

‖ Or, Palace.

2 And Salomon tolde out ſeuentie thouſande that bare burdens, and foure ſcore thouſand men to hewe [ſtones] in the mountaine, and three thouſand and ſixe hundreth to ouerſee them.

a Which is to be vnderſtande of all ſoꝛt of officers & ouerſeers: for elſe the chiefe officers were but 3300. as 1. kin. 5.16.

3 And Salomon ſent to ‖ Huram the king of Tyrus, ſaying, As thou haſt done to Dauid my father, and * diddeſt ſende him cedar trees to builde him an houſe to dwell in, [ſo do to me.]

‖ Or, Hiram. 2. Sam. 5.11.

4 Beholde, I build an houſe vnto the Name of the Lord my God, to ſanctifie it vnto him, and to burne ſweete incenſe before him, and for the continuall ſhew-bread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the newe monethes, and in the ſolemne feaſts of the Lord our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I builde, [is] great: for great [is] our God aboue all gods.

6 Who is he then that can be able to builde him an houſe, when the heauen, and the heauen of heauens cannot containe him? Who am I then that I ſhould builde him an houſe? but [I do it] to burne [b] incenſe before him.

b That is, to do the ſeruice which hee hath commaunded, ſignifying that none is able to honour and ſerue God in that perfection as his maieſtie deſerueth.

7 Send me now therefore a cunning man that can worke in golde, in ſiluer, and in braſſe, and in yron, and in purple, and ‖ crimoſin & blewe ſilke, and that can graue in grauen worke with the cunning men that are with mee in Iudah and in Jeruſalem, whome Dauid my father hath prepared.

8 Send mee alſo cedar trees, firre trees and ‖ Algummim trees from Lebanon: for I know we that thy ſeruants can ſkill to hewe timber in Lebanon: and behold, my ſeruants [ſhalbe] with thine,

9 That they may prepare me timber in abundance: for the houſe which I do builde, [is] great and wonderfull.

10 And beholde, I will giue to thy ſeruants the cutters and the hewers of timber twentie thouſand ‡ meaſures of beaten wheate, and twentie thouſande meaſures of barley, and twentie thouſand baths of wine, and twentie [d] thouſand baths of oyle.

‡ Ebr. Coſim.

d Of Bath, read 1. king. 7. 26. It is called alſo Epha, but Epha is to meaſure thie things, as Bath is a meaſure for liquours.

11 The Huram king of Tyrus anſwered in writing which he ſent to Salomō, Becauſe the Lorde hath loued his people, he hath made thee king ouer them.

12 Huram ſaid moreouer, Bleſſed [be] the Lorde God of Iſrael which made the heauen and the earth, and that hath giuen vnto Dauid [e] king a wiſe ſonne, that hath diſcretion, prudence and vnderſtanding to builde an houſe for the Lord, and a palace for his kingdome.

e The very heathen confeſſed that it was a ſingular gift of God when he gaue to any nation a king that was wiſe and of vnderſtanding, albeit it appeareth that this Hiram had [f] true knowledge of God.

13 Now therefore I haue ſent a wiſe man, [and] of vnderſtanding of my father Hurams,

14 The ſōne of a woman of [g] daughters of Dan: and his father was a man of Tyrus, & he can ſkill to worke in gold, in ſiluer, in braſſe, in yron, in ſtone, and in timber, in purple, in blewe ſilke, and in fine linen and in crimoſin, and can graue in all grauen workes, and deuyder in all deuydered worke that ſhalbe giuen him, with thy cunning men, & with the cunning men of my lord Dauid thy father.

f It is alſo written, that the was of the tribe of Naphtali, 1. king. 7. 14. which may be vnderſtand that by reaſon of the confuſion of tribes, which then began to be, they maried in diuers tribes, ſo that by her father ſhe might be of Dan and by her mother of Naphtali.

g Or, Ships.

15 Now therefore the wheat and the barley, the oyle and the wine, which my lorde hath ſpoken of, let him ſend vnto his ſeruants.

16 And we will cut wood in Lebanon as much as thou ſhalt neede, & will bring it to thee in ‖ raftes by the ſea to ‖ Japho, ſo thou mayeſt cary them to Jeruſalem.

‖ Or, Ioppe.

17 ¶ And Salomon nombred all the ſtrangers that were in the lande of Iſrael, after the nombring that his father Dauid had nombred them: and they were found an hundreth and three and fiftie thouſand, and ſixe hundreth.

18 And he ſet ſeuentie thouſande of them to the burden, and foure ſcore thouſand to hewe [ſtones] in the mountaine, and three thouſande and ſixe hundreth ouerſeers to cauſe the people to worke.

CHAP. III.

1 The Temple of the Lorde, and the porche are builded, with other things thereto belonging.

SO* Salomon began to build the house of the Lord in Jerusalem, in mount [a] Moziah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing flooze of *Ornan the Jebusite.

2 And he began to build in the second moneth, [e] the second day, in the fourth yere of his reigne.

3 And these are the [measures, whereon] Salomon grounded to builde the house of God: the length of cubites after the first [b] measure [was] threescore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front [c] of the breadth [was] twentie cubites, and the height [was] an [d] hundreth and twentie, and hee ouerlayde it within with pure golde.

5 And the greater house he sieled with firre tree which he ouerlayde with good golde, and graued thereon palme trees and chaines.

6 And hee ouerlayde the house with precious stone for beautie: and the golde [was] golde of [e] Paruaim.

7 The house, I say, the beames, postes, and walles thereof, [f] the doores thereof ouerlayde hee with golde, and graued Cherubims vpon the walles.

8 The made also the house of the most holy place: the length thereof [was] in the front of [g] breadth of the house, twentie cubites, and the breadth therof twentie cubites: and he ouerlayde it with the best golde, of fine hundreth talents.

9 And the weight of the nailes [was] fiftie shekels of golde, and he ouerlayde the chambers with golde.

10 And in the house of the most holy place he made two Cherubims wrought like children, and ouerlayde them with golde.

11 *And the wings of the Cherubims [were] twentie cubites long: the one wing [was] fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewyse the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The winges of these Cherubims were spread abroade twentie cubites: they stoode on their feete, and their faces [were] toward the house.

14 The made also [f] the vaile of blewe silke and purple, and crimolin, and fine linen, and wrought Cherubims thereon.

15 And hee made before the house two pillars [g] of fiue and thirtie cubites hie: and the chapiter that was vpon the top of [eche] of them, [was] fiue cubites.

16 He made also chaines for the oracle, and put them on [h] heades of the pillars, and made an [i] hundreth pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of hasse. 2 The molten Sea. 6 The caldrons. 7 The candlesticks, &c.

AND hee made an altar of brasse twentie cubites long, and twentie cubites broade, and ten cubites hie.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

3 And vnder [b] it was [h] facion of oxen, which did compasse it round about, [c] ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpo twelue oxen: three looked toward [h] North, [e] three looked toward the west, and three looked toward the South, and three looked toward the East, [e] the Sea [stood] about vpo them, and all their hinder parts were inward.

5 And the thickenesse thereof [was] an handes breadth, and the brim thereof [was] like the worke of the brim of a cup, with floures of [‖] lilies: it conteyned [d] three thousand baths.

6 Chee made also ten caldrons, and put fiue on the right hande, and fiue on the left, to wash in them, [and] to clense in them that which apperteined to the burnt offrings: but the Sea [was] for the Priestes to wash in.

7 And he made ten candlesticks of golde (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an

1.King.6.1.

a Which is the mountaine where Abraham thought to haue offered his sonne, Gen.22.2. 2.Sam.24.16, 21.

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It conteineth as much as did the breadth of the Temple, 1.king.6.3.

d From the foundation to the top: for in the booke of kings mention is made, from the foundation to the first stage.

e Some think it is that place which is called Peru.

1.King.6.24.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubites long, but the halfe cubite coulde not be seene: for it was hid in the roundnes of the chapiter, & therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundreth, reade 1.king.7.20.

a A great vessell of hasse, so called because of the great quantitie of water, which it conteined, 1.king.7.23.

b Meaning, vnder the brim of the vessell.

1.king.7.24.

c In the right of euery cubite were ten heades or knops which in all are 300.

‖ Or, floure delices.

d In the first booke of kings Chap.7.26. mention is onely made of two thousand: but the lesse nomber was taken there, and here according as the measures prouided afterward is declared.

e Euen as they should be made.

an

an hundreth basens of golde.

9 And he made ỹ court of the Priests, and the great [f] court and doores for the court, and ouerlayde the doores thereof with brasse.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pottes and besomes and basens, and Huram finished the worke that he should make for king Salomon for the house of God,

12 [To wit,] two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 [And] a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and flesh-hookes, and all these vessels made Huram [g] his father, to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great aboundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the [h] shewbread stoode.

20 Moreouer the candlesticks, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures & the lampes, & the snuffers of golde, which was fine golde.

22 And the ‖ hookes, and the basens, and the spoones, & the ashpannes of pure golde: the entrie also of the house [and] doores thereof within, [euen] of the most holy place: and the doores of the house, [to wit,] of the Temple [were] [i] of golde.

[f] Called also the porche of Salomon, Act. 3.11. It is also taken for the Temple where Christ preached, Mat. 21.23.

‖ Or, caldrons.

[g] Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse and his father a Tyrian. Some reade, for his father, the autour of this worke.

[h] In Shew. the head of the faces, because they were set before ỹ Arke, where the Lorde shewed his presence.

‖ Or, instruments of Musike.

[i] That is, couered with plates of gold.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

1.King.7.51. and 8.1.

SO was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in ỹ things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, [and] put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lorde from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp ỹ Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests [and] Leuites bring vp.

6 And king Salomon & all the Congregation of Israel that were assembled vnto him, [were] before the Arke, offring sheepe & bullockes, which could not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of ỹ house, into the most holy place, [euen] vnder the wings of the Cherubims.

8 For the Cherubims stretched out [their] wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing [was] in the Arke, saue [d] the two Tables, which Moses laue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priestes were come out of the Sanctuarie (for all the Priests that were present, were [e] sanctified [and] did not waite by course.

12 And the Leuites the singers of all sortes, [as] of Asaph, of Heman, of Ieduthun and of their sonnes and of their brethren, being clad in fine linen, stoode with cymbales, and with violes and harpes at the East ende of the altar, and with them an hundreth and twentie Priestes blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and singing, & made one sound to be heard in praising and thanking the Lord, and when they lift vp [their] voice with trumpets and with cymbales, and

[a] Reade, 2. Sam. 6.12.

[b] When the things were dedicate and brought into the Temple.

[c] Called in Ethanim, conteyning part of September & part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say, that the worlde was created in that moneth, and after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

[d] For Aarons rod and Manna were taken thence before it was brought to this place.

[e] Were prepared to serue the Lord.

[f] They agreed all in one tune.

with instruments of musike, and when they praised the Lord, [singing] g For he is good, because his mercie [lasteth] for euer) then the house, [euen] the house of the Lord was filled with a cloude,

14 So that the Priestes coulde not stande to minister, because of the cloude: for the glorie of the Lorde had filled the house of God.

g This was the effect of their songes, Psal. 118, 1. and psal. 36, 1.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for thole that shall pray in the Temple.

THen* Salomon a saide, The Lorde hath saide ỏ he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

1.King.8.12.
a After that he had seene the glorie of the Lord in the cloude.

3 And the king turned his face, and blessed all the congregation of Israel (for all the Cõgregation of Israel stoode [there])

4 And he said, Blessed [be] the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖hand fulfilled it, saying,

‖ Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an ‖house, that my Name might bee there, neither chose I any man to be a ruler ouer my people Israel:

‖ Or, Temple.

6 But I haue chosen Jerusalem, that my Name might be there, & haue chosen Dauid to be ouer my people Israel.

7 *And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

1.Sam.7.5.

8 But the Lord said to Dauid my father, Where as it was in thine heart to builde an house vnto my Name, thou diddest well, that † thou wast so minded.

† Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, hee shall builde an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the rowme of Dauid my father, & am set on the throne of Israel as the Lorde promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b couenant of the Lorde, that he made with the children of Israel.

b Meaning, the two Tables, wherein is conteyned the effect of the couenant that God made with our fathers.

12 ¶ And the king c stoode before the altar of the Lorde, in the presence of all the Congregation of Israel, and stretched out his handes,

c Ona scaffolde that was made for that purpose, that he praying for the whole people might be heard of all, as 1.king.8.22.

13 (For Salomon had made a brasen skaffolde and set it in the middes of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his handes toward heauen)

d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

14 And said, O Lord God of Israel, *there [is] no God like thee in heauen nor in earth, which keepest couenãt, and mercy vnto thy seruants, that walke before thee with all their heart.

2.Mac.2.8.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖hand, as [appeareth] this day.

‖ Or, in effect, or, by thy power.

16 Therefore nowe Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

† Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede that God will dwell with man on earth? beholde, the *heauens, and the heauens of heauens are not able to conteine thee: how much more [vnable] is this house, which I haue built?)

1.King.8.27.

19 But haue thou respect to the prayer of thy seruãt, and to his supplication, O Lord my God, to heare the crie & prayer which thy seruant prayeth before thee,

20 That thine e eyes may be open toward this house day and night, [euẽ] toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayst hearken vnto ỏ prayer, which thy seruant prayeth in this place.

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, [euen] in heauen, and when thou hearest, be mercifull.

1.King.8.31.

22 ¶ When a man shall sinne against his f neighbour, and hee lay vpon him an othe to cause him to sweare, and the † swearer shal come before thine altar in this house,

f By reteyning any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

† Ebr. othe.

23 Then heare thou in heauen, & do, and iudge thy seruants, in recompensing the wicked to bring his way g vpon his head,

g Meaning, to giue him that which hee hath deserued.

head, and in iustifiyng the righteous, to giue him according to his righteousnes.

24 ¶ And when thy people Israel shalbe ouerthrowne before the enemie, because they haue sinned against thee, and turne againe, & ‖confesse thy Name, and pray, and make supplication before thee in this house,

‖Or, prayse.

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, & ‖turne from their sinne, when thou doest afflict them,

‖Or, toward this place.

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them ỹ good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

Chap.20.9.

28 ¶ *When there shalbe famine in the lande, when there shalbe pestilence, blasting, or mildewe, when there shalbe grashopper, or caterpiller, when their enemie shal beseige them † in the cities of their land, [or] any plague or any sickines,

†Ebr. in the land of their gates.

29 [Then] what prayer [and] supplication so euer shalbe made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, & giue euery man according vnto al his wayes, as thou doest know his h heart (for thou onely knowest the hearts of the children of men)

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, & walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, & thy mighty hand, and thy stretched out arme: when they shall come and ‖ pray in this house,

i He sheweth that before God there is no acception of person, but all people that feareth him and worketh righteousnes, is accepted, Act.10.35.

33 Heare thou in heauen thy dwelling place, & do according to all that the stranger calleth for vnto thee, that al the people of ỹ earth may know thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall go out to battel against their enemies, by the way that k thou shalt send them, & they pray to thee, ‖ in the way toward this citie which thou hast chosen, and toward the house which I haue built to thy Name,

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his worde.

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

‖Or, according to the maner of this citie. 1.King.8.46. ecclus.7.22. 1.ioh.1.8.

36 If they sinne against thee (* for there is no man that sinneth not) & thou be angrie with them and deliuer them vnto the enemies, & they take them and carie them away captiue vnto a lande farre or neere,

37 If they ‖turne againe to their heart in ỹ lande whither they be caried in captiues, and turne & pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed, and haue done wickedly,

‖Or, repent.

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and [toward] the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitatiō their prayer and their supplication, & ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

‖Or, maintein their right.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer [that is made] in this place.

41 * Now therefore arise, O Lorde God, [to come] into thy l rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with m saluation, & let thy Saints reioyce in goodnes.

Psal.132.8.

l That is, into thy Temple.

m Let them be preserued by thy power and made vertuous and holy.

42 O Lorde God, refuse not the face of n thine anointed: remember the mercies [promised] to Dauid thy seruant.

n Heare my prayer, which am thine anointed king.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lorde filleth the Temple. 12 Hee heareth his prayer, 17 And promiseth to exalt him and his throne.

AND * when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offring and the sacrifices: and the glorie of the Lord filled the house,

a Hereby God declareth that he was pleased with Salomons prayer.

2.Mac.2.10.

2 So that the Priestes coulde not enter into the house of the Lorde, because the glorie of the Lord had filled ỳ Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon ỳ house, they bowed themselues with [their] faces to ỳ earth vpon the pauement, & worshipped and prailed ỳ Lord, [saying,] For he is good, because his mercie [lasteth] for euer.

1.King.8.62, 63. 4 *Then the king and all the people offred sacrifices before the Lord.

5 And king Salomon offred a sacrifice of two and twentie thousand bullocks, and an hundreth & twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priestes wayted on their offices, and the Leuites with the instruments of musike of ỳ Lord, which king Dauid had made to praise the Lord, Because his mercie [lasteth] for euer: when Dauid prayled [God] ǂ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

ǂ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offring, and the meate offring, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the worde of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tentes, ioyous and with glad heart, because of the goodnes that the Lorde had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1.king.8. 66. but they went not away till the next day, 2.King.9.21.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomōs heart to make in the house of the Lord: and he prospered in his house.

Nom.12.6. 12 And the Lord *appeared to Salomon by night and said to him, I haue heard thy prayer, & haue chosē this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I command the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, do humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, & be mercifull to their sinne, & will heale their land:

c I will cause the pestilence to cease and destroy the beastes that hurt ỳ fruites of the earth, & send raine in due season.

15 Then mine eies shall be open and mine eares attent vnto ỳ prayer [made] in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue comanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenāt with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel. Chap.6.16.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,

20 Then will I plucke them vp out of my lande, which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: and where as men abuse those things, which God hath appointed to set forth his praise, he doeth withdraw his graces thence.

21 And this house which is most high, shalbe an astonishmēt to euery one that passeth by it, so that he shall say, Why hath the Lorde done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath hee brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

2.King.9.10. AND * after [a] twentie yeere when Salomon had built the house of the Lorde, and his owne house,

a Signifying that hee was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused

b That is, which Hiram gaue againe to Salomon because they pleased him not: & therefore called thē Cabul, ỳ is, nirte or filth, 1.King.9.13.

the

the childzen of Jſrael to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wil-
c Meaning of munitions and treasures for the warre.
dernes, and repaired all c the cities of ſtoze which he built in Hamath.

5 And he built d Beth-hozon the vp-
d That is, he repaired and fortified them: for they were built long before by Sheerah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68. & 7. 24.
per, and Beth-hozon the nether, cities defenſed with walles, gates and barres:

6 Alſo Baalath, and all the cities of ſtoze that Salomon had, and all the chaꝛet cities, and the cities of the hoꝛſemen, and euery pleaſant place that Salomon had a mind to build in Jeruſalem, and in e Lebanon, and thꝛoughout all the land of his dominion.
e Reade 1. King. 7. 2.

7 [And] all the people that were left of the Hittites, and the Amoꝛites, & Peꝛizites, and the Hiuuites, and the Jebuſites, which were not of Jſrael,

8 [But] of their childzen which were left after them in the lande, whom the childzen of Jſrael had not conſumed, euen them did Salomon make ‡ tributaꝛies vntill this day.
‡ Ebr. to come vp to tribute.

9 But of the childzen of Jſrael did Salomon make no ſeruantes foꝛ his woꝛke: foꝛ they were men of warre, and his chiefe pꝛinces, and the captaines of his chaꝛets and of his hoꝛſemen.

10 So theſe were the chiefe of the offi-
f For in all there were 3300, but here he meaneth of them that had the principall charge, reade 2. King. 5. 23.
cers which Salomon had, [euē] two hundꝛeth & fiftie ꝑ dare rule ouer the people.

11 ¶ Then Salomon bꝛought vp the daughter of Pharaoh out of the citie of Dauid, into the houſe that he had built foꝛ her: foꝛ he ſaide, My wife ſhall not dwell in the houſe of Dauid king of Jſrael: foꝛ it is holy, becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt of-
Chap. 4. 1.
frings vnto ꝑ Lord, on the * altar of the Lord, which he had built before ꝑ pooꝛch,

13 Euen * offer according to the com-
Exod. 29. 39. ‖ Or, after the maner of euery day.
g Reade Leuit. 23.
mandement of Moſes ‖ euery day, in ꝑ Sabbaths, and in the newe moones, and in the ſolemne feaſtes, g thꝛee times in the yeere, [that is,] in the feaſt of the Unleauened bꝛead, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.

14 And he ſet the courſes of ꝑ Pꝛieſtes to their offices, according to the oꝛder of Dauid his father, and the Leuites in their watches, foꝛ to pꝛayſe and miniſter before the Pꝛieſts euery day, and the
2. Chro. 24. 1.
pooꝛters by * their courſes, at euery gate: foꝛ ſo [was] the cōmandement of Dauid the man of God.

15 And they declined not from ꝑ commandement of the king, concerning the Pꝛieſtes and the Leuites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made pꝛo-
h Both for the matter and alſo for the workemanſhip.
uiſion foꝛ all the h woꝛke, from the day of the foundation of the houſe of the Lord, vntill it was finiſhed: [ſo] the houſe of the Lord was perfite.

17 Then went Salomon to Ezion-
i Meaning, the red Sea.
geber, and to Eloth by the i ſeaſide in the land of Edom.

18 And Huram ſent him by the hands
k Which ſumme is thought to amount to three millions & fiue hundꝛeth thouſand crownes: foꝛ here is miſtion made of thirtie mo, the are ſpoken of, 1. King. 9. 28.
of his ſeruants, ſhippes, and ſeruants that had knowledge of the ſea: and they went with the ſeruants of Salomon to Ophir, and bꝛought thence k foure hundꝛeth and fiftie talents of gold, & bꝛought them to king Salomon.

CHAP. IX.

9 The Queene of Sheba commeth to ſee Salomon and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

1. King. 10. 1. mat. 12. 32. luke 11. 31.
AND * when the Queene of Sheba heard of the fame of Salomō, ſhe came to a pꝛoue Salomon with hard queſtions at Jeruſalem, with a very great traine, and camels that bare ſweete odours and much golde, and pꝛecious ſtones: and when he came to Salomō, ſhe communed with him of all that was in her heart.
a To know whether his wiſdome were ſo great as the repoꝛt was.

2 And Salomon declared all her que-
b There was no queſtion ſo hard that he did not ſolue.
ſtions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba ſawe the wiſedome of Salomon, & the houſe that he had built,

4 And the meate of his table, and the
‖ Or, galleries whereby he went vp.
‡ Ebr. there was no more ſpirit in her.
ſitting of his ſeruants, and the oꝛder of his wayters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings which he offred in the houſe of the Lord, and ſhe was ‡ greatly aſtonied.

5 And ſhe ſaid to the king, [It was] a
‖ Or, acles.
true woꝛd which I heard in mine owne land of thy ‖ ſayings, & of thy wiſedome:

6 Howbeit I beleeued not their re-
c Meaning, that the Iſraelites were Gods peculiar people, & that kings are the lieutenants of God, which ought to grant vnto him the ſuperiointie, and miniſter iuſtice to all,
poꝛt, vntill I came, and mine eyes had ſeene it: and behold, the one halfe of thy great wiſdome was not tolde me: [foꝛ] thou exceedeſt the fame that I heard.

7 Happy are thy men, & happie are theſe thy ſeruants, which ſtand before thee alway, and heare thy wiſedome.

8 Bleſſed be ꝑ Lord thy God, which loued thee, to ſet thee on his c thꝛone as king,

king, in the stead of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then thee gaue the king fiue score talents of gold, and of sweete odours exceeding much and precious stones: neither was there such sweete odours [since,] as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought gold from Ophir, brought [d] Algummim wood and precious stones.

11 And the king made of the Algummim wood [e] staires in the house of the Lorde, and in the kings house, & harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, [f] besides for that which she had brought vnto the king: so she returned and went to her owne countrey, [both] she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was fiue hundreth three score and fiue talents of gold,

14 Besides that which chapmen and marchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And king Salomō made two hundreth targets of beaten gold, [and] [g] fiue hundreth [shekels] of beaten gold went to one target,

16 And three hundreth shields of beaten gold: three hundreth [h] [shekels] of gold went to one shielde, & the king put them in the house of the wood of Lebanō.

17 And the king made a great throne of yuorie and ouerlaid it with pure gold.

18 And the throne had fiue steps, with a footestoole of golde [i] fastened to the throne, and staies on either side on the place of the seate, and two lions standing by the [k] stayes.

19 And twelue lions stoode there on the fiue steppes on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels [were] of gold, and all the vessels of the house of the Wood of Lebanon [were] of pure gold: [for] siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the shippes of Tarshish, and brought gold, and siluer, yuorie, and apes, and peacockes.

22 So king Salomon excelled all the kings of the earth in riches & wisdome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of gold, and rayment, armour, & sweete odours, horses, and mules, from yeere to yeere.

25 And Salomon had [m] foure thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, & to the border of Egypt.

27 And the king gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figge trees, that are abound-dant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first & last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahijah the Shilonite, & in the visions of ‖ Iedo the Seer [o] against Ieroboam the sonne of Nebat.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 Her followeth lewde counsell. 16 The people rebell.

THen * Rehoboam [2] went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent & called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, & his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he saide to them, [Depart] yet three dayes, then come againe vnto me. And the people departed.

6 And

d Read Chap. 2.8. & 1. king. 10.11.

e Or, pillars: meaning, the garnishing & trimming of the staires or pillars.

f That is, which the king gaue her for recompence of that treasure which she brought.

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

h Or, pounds, called minæ, whereof euery one seemed to make an hundreth shekels.

i That is, the steppes and the footestoole were fastened to the throne.

k Vpon the pommels or knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

m That is, ten hosses in euery stable, which in all mount to fourtie thousand, as 1. king. 4. 26.

‖ Or, Euphrates.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖ Or, Iddo.

o That is, which prophesied against him, 1. King. 11. 41, 42.

1. King. 12. 1. a After the death of Salomon.

b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

6 And King Rehoboam tooke counſell with the olde men that had ſtand before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, & pleaſe them, and ſpeake louing wordes to them, they will be thy ſeruants for euer.

8 But he left the counſell of the ancient men that they had giuē him, & tooke coūſel of the yong mē that were brought vp with him, and c waited on him.

c Or, that ſtood by him, that is, which were of his counſell and ſecrets.

9 And he ſaid vnto them, What counſell giue ye, that wee may anſwer this people, which haue ſpoken to mee, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men ſ were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My d leaſt part ſhalbe bigger then my fathers loynes.

d Or, little finger: meaning that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I [will correct you with ‖ſcourges.

‖Or, ſcorpions.

12 ¶ Then Jeroboam and al the people came to Rehoboam the third day, as the King had appointed, ſaying, Come againe to me the third day.

13 And the King anſwered thē harply: and King Rehoboam left the counſel of the ancient men,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with roddes, but I [will correct you] with ſcourges.

e Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelfe, ſo that it can not be excuſed in doing euill, by alleging that it is Gods ordinance.

15 So the king hearkened not vnto the people: for it was the ordinance of God that † Lord might performe his ſaying, which he had ſpoken * by Ahiah † Shilonite to Jeroboam the ſonne of Nebat.

16 So when all Iſrael ſawe that the King would not heare them, the people anſwered the King, ſaying, *What portiō haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: nowe ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

‡ Ebr. by the hand.

1.King.12.16.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Judah.

18 Then King Rehoboam ſent Hadoram that was ‖ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam ‡ made ſpeede to get him vp to his charet, to flee to Jeruſalem.

‖Or, receiuer

‡Eb. ſtrengthened himſelfe.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Jeroboam. 5 Cities which he build. 21 He hath eighteene wiues, and three ſcore concubines, and by them eight and twentie ſonnes, and three ſcore daughters.

1.King.12.20, 21.

AND * when Rehoboam was come to Jeruſalem, hee gathered of the houſe of Judah and a Beniamin nine ſcore thouſand choſen men of warre to fight againſt b Iſrael, [and] to bring the kingdome againe to Rehoboam.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Jeroboam.

b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam, the ſonne of Salomon King of Judah, and to all Iſrael that are in Judah, and Beniamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go vp, nor fight againſt your brethren: returne euery man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and c built ſtrong cities in Judah.

c Or, repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.

6 He built alſo Beth-lehem, & Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, & Ziph,

9 And Adoraim, & Lachiſh, & Azekah,

10 And Zorah, and Aialon & Hebron, which were in Judah and Beniamin, ſtrong cities.

11 And he ‖repaired the ſtrong holds and put captaines in them, and ſtore of victuall, and oyle and wine.

‖Or, ſtrengthened.

12 And in all cities he put ſhields and ſpeares, & made them exceeding ſtrong: ſo Judah and Beniamin were his.

13 ¶ And the Prieſts and the Leuites that were in all Iſrael, ‡reſorted vnto him out of all their coaſts.

‡Ebr. ſtoode.

14 For the Leuites left their ſuburbs and their poſſeſſion, & came to Judah, and to Jeruſalem: * for Jeroboam and his ſonnes had caſt them out from miniſtring in the Prieſts office vnto † Lord.

Chap.13.9.

15 * And he ordeined him Prieſtes for the hie places, and for the d deuils and for

1.King.12.31.

d Meaning, idoles, reade Iſa.44.15.

the calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [c] hearts to seeke the Lord God of Israel, to offer vnto the Lorde God of their fathers.

17 So they strēgthened the kingdome of Iudah, & made Rehoboam the sonne of Salomon mightie, three yere long: for three yeere they [f] walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the sone of Dauid to wife, [and] Abihail the daughter of Eliab the sonne of Jishai,

19 Which bare him sonnes, Jeush, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Absalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eightene wiues, and three score concubines, & begate eight and twentie sonnes, and three score daughters.

22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: [for] hee thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countries of Iudah and Beniamin vnto euery strong citie: & he gaue them abundāce of vitaile, and [h] desired many wiues.

c Which were zealous of true religion and feared God.

f So long as they feared God, and set foyth his word they prospered.

g Called also Abiiam, who reigned three yere, 1. King. 15.2.

h He gaue him selfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lorde and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

‖ Or, when the Lord had established Rehoboams kingdome.

2 Therefore in the fift yeere of King Rehoboam, Shishak the king of Egypt came vp against Ierusalē (because they had transgressed against the Lord)

3 With twelue hundreth charets, and three score thousande horsemen, and the people were without nomber, that came with him frō Egypt, [e] the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.

b Which were a people of Africa called the Troglodites, because they dwelled in holes.

‖ Or, blacke Mores.

4 And hee tooke the strong cities which were of Judah, and came vnto Jerusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Judah, that were gathered together in Jerusalē, because of Shishak, and said vnto them, Thus sayth the Lorde, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

c Signifying the no calamitie can come vnto vs, except we forsake God, & that he neuer leaueth vs till we haue cast him off.

6 Then the princes of Israel, and the King humbled themselues, and sayde, The Lord [is] [d] iust.

d And therefore doth iustly punish you for your sinnes.

7 And when the Lord saw that they humbled themselues, the worde of the Lord came to Shemaiah, saying, They haue humbled themselues, [therefore] I will not destroy them, but I will sende them deliuerance shortly, and my wrath shall not [e] be powred out vpon Jerusalem by the hand of Shishak.

e Ebr. drop downe.

8 Neuertheles they shalbe his seruāts: to shall they know my [c] seruice, and the seruice of the kingdomes of the earth.

c He meaneth that Gods punishments are not to destroy his vtterly, but to chastise the, to bring them to the knowledge of themselues and to knowe howe much better it is to serue god then tyrants. Chap. 9, 15, 16

9 ¶ Then Shishak King of Egypt came by against Jerusalem, and tooke the treasures of the house of the Lord, & the treasures of [f] kings house: he tooke [euen] al, and he caried away the shields of gold, [g] which Salomon had made.

10 In stead whereof King Rehoboam made shields of braſſe, and committed them to the hands of the chiefe of the garde, that wayted at the doore of the Kings house.

11 And when the king entred into the house of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because he [h] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Judah [i] things prospered.

f Which declareth that God forsaketh not the death of a sinner, but his conuersion. Ezech. 18.32. & 33.11

13 [k] So king Rehoboam was strong in Jerusalem and reigned: for Rehoboam was one & fourtie yere olde when he beganne to reigne, and reigned [l] seuenteene yeres in Jerusalem, the city which the Lord had cholen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

1. King. 14. 21.

g That is, twelue yeres after that he had bene ouercome by Shishak, verse 2.

14 And hee did euill: for he prepared not his heart to seeke the Lord.

15 The acts also of Rehoboam, first & last, are they not written in the [m] booke of Shemaiah the Prophet, and Iddo the Seer, in rehearling the genealogie? and there [was] warre alway betwene Rehoboam and Jeroboam.

[m] Ebr. saying.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his steade.

‖ Or, Abiiam.

CHAP.

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lorde and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eightenth yere of king Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yeere in Ieruſalem: (his mothers name also was [b] Michaiah the daughter of [c] Uziel of Gibea) & there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the army of valiant men of warre, [euen] foure hundreth thouſand choſen men. Ieroboam alſo ſet the battell in aray agaynſt him with eight hundreth thouſand choſen mē which were ſtrong [and] valiant.

4 And Abiiah ſtoode vp vpon mount [d] Zemeraim, which is in mount Ephzaim, and ſaide, O Ieroboam, and all Iſrael, heare you me,

5 Ought you not to knowe that the Lord God of Iſrael hath giuen ẏ kingdome ouer Iſrael to [e] Dauid for euer, [euen] to him and to his ſonnes by a couenant [f] of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp, and hath *rebelled againſt his lord:

7 And there are gathered to him ſvaine men [and] ‖wicked, & made themſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was [h] [but] a child and ‖tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdome of the Lord, [which is] in the hands of ẏ ſonnes of Dauid, and ye be a great multitude, and the golden calues [are] with you which Ieroboam made you for gods.

9 *Haue ye not driuē away the prieſts of the Lorde the ſonnes of Aaron and the Leuites, and haue made you prieſts like the people of [other] countreys? Whoſoeuer commeth to ‡cōſecrate with a [i] yong bullocke and ſeuen rams, the ſame may bee a Prieſt of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forſaken him, and the prieſts the ſonnes of Aaron miniſter vnto ẏ Lord, & the Leuites in [their] office.

11 And they burne vnto the Lorde euerie [k] morning and euery euening burnt offerings and ſweete incenſe, and the breade is ſet in order vpon the pure table, and the candleſticke of golde with the lampes thereof, to burne euerie euening: for we keepe ẏ watch of the Lorde our God: but ye haue forſaken him.

12 And behold, this God [is] with vs as a captaine, and his Prieſts with the ſounding trumpets, to crie an alarme againſt you. O ye children of Iſrael, fight not againſt the Lorde God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment [m] to compaſſe, [and] come behind them, ſo that they were before Iudah, and the ambuſhment behind them.

14 Then Iudah looked, and behold, the battell [was] before & behinde them, and they cried vnto the Lorde, and the Prieſts blew with the trumpets,

15 And the men of Iudah gaue a ſhoute: and euen as the men of Iudah ſhouted, God ‖ſmote Ieroboam and all Iſrael before Abiiah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abiiah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuayled, [n] becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and tooke cities from him, [euen] Beth-el, and the ‡ billages thereof, and Iſhanah with her billages, & Ephzon with her billages.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, & married fourtene wiues, and begat two and twentie ſonnes, and ſixtene daughters.

22 The reſt of the acts of Abiiah and his maners and his ſayings are written in the ſtorie of the Prophet Iddo.

CHAP. XIIII.

1 Aſa deſtroyeth idolatrie, and commandeth his people to ſerue the true God. 11 He prayeth vnto God when he ſhould go to fight. 12 He obteyneth the victorie.

SO *Abiiah ſlept with his fathers, and they buried him in the citie of Dauid, & Aſa his ſonne reigned in his ſtead: in whoſe dayes the lande was quiet ten yeeres.

1.King.15.8.

a He meaneth Iudah and Beniamin.
b Or, Maacha. 1.King.15.2.
c Called alſo Abihalom, for Abihalom was her grandfather, 1.King. 15.2.
d Which was one of the tops of Mount Ephraim.
e And therefore whoſoeuer doeth vſurpe it or take it from that ſtocke, tranſgreſſeth ẏ ordinance of the Lord. thus like an hypocrite he alleged the worde of God for his aduantage.
f That is, perpetual, becauſe ẏ thing which is ſalted, is preſerued from corruption: he meaneth alſo that it was made ſolemnly and confirmed by offring of ſacrifices, whereas they vſed ſalt accordīg as was ordeined, Ezd. 18.19. 1.King.11.26.
g This worde in the Chalde tonge is Raca, which our Sauiour teſteth, Matth.5.22.
‡ Ebr. children of Belial.
h Meaning, in heart and courage.
‖ Or, faint hearted. Leuit.26.36. 1.King.12.31. chap.11.14.
‖ Ebr. fill his hand.
i He ſheweth ẏ nature of idolaters which take no trial of the vocation, life & doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſtes ſufficient to ſerue their turne.
k As it was appointed in the Lawe, Exod.29.39.
l Becauſe their cauſe was good and approued by the Lorde, they doubted not of the ſucceſſe and victorie.
m Ebtenning the good counſel which came of the Spirit of God, bee thought to haue ouercome by deceit.
‖ Or, gaue him the ouerthrow
n He ſheweth that the ſtay of all kingdomes & aſſurance of victories depeny vpon our truſt and confidence in the Lord.
‡ Eb. daughters
1.King.15.8.

2 And Asa did that was good & right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange [gods] and the hie places, and brake downe the images, and cut downe the [a] groues,

a Which were planted cõtrarie to the lawe, Deut. 16, 21.

4 And commanded Iudah to seeke the Lord God of their fathers, and to do [according] to the Lawe and the commandement.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was [b] quiet before him.

b He sheweth that the rest & quietnesse of kingdomes standeth in abolishing idolatrie, and aduauncing true religion.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lorde had giuen him rest.

7 Therefore he said to Iudah, Let vs build these cities & make walles about, and towres, gates, and barres, whiles the land is [c] before vs: because we haue sought the Lorde our God, wee haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

c Whiles we haue the full gouernment thereof.

8 And Asa had an armie of Iudah that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [d] of Ethiopia with an host of ten hundreth thousand, and three hundreth charets, and came vnto [e] Mareshah.

d The King of Ethiopia or Egypt.

e Which was a citie in Iudah, Iosh. 15. 44: Where Michaiah the Prophet was borne. 1. Sam. 14. 6.

10 Then Asa went out before him, & they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cryed vnto the Lorde his God, and sayde, Lorde, [*] it is nothing with thee to helpe [with many, or] with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lorde, thou art our God, [f] let not man preuaile agaynst thee.

[*] Or, against many, without power.

f Thus ỹ children of God neither trust in their owne power or policie, neither feare ỹ strength and subtilties of their enemies, but cõsider the cause and see whether their enterprises tend to Gods glorie, & thereupon assure themselues of the victorie by him, which is onely almightie, & can turne all flesh into dust with the breath of his mouth.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, [so that] there was no life in them: for they were destroyed before the Lorde and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the [g] feare of the Lord came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

g The Lord had striken them with feare.

15 Yea, and they smote the tents of cattell, & caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

Then the Spirit of God came vpon [a] Azariah the sonne of Obed.

a Who was called Obed, as his father was, vers. 8.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lord [is] with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the [b] true God, and without Priest to teach and without Lawe.

b For the space of twelue yeres vnder Rehoboam, and three yeres vnder Abiah, religion was neglected and idolatrie planted.

4 But [whosoeuer] returned in his affliction to the Lorde God of Israel, and sought him, he was found of them.

5 And in that time there [was] no peace to him, that did go out and go in: but great troubles [were] to all the inhabitants of the earth.

c He sheweth, that notwithstanding the wickednes of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, Cha. 14. 9, 12, and out of all other dangers, when they called vpon the Lord.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your [d] worke shall haue a rewarde.

d Your confidence and trust in god shal not be frustrate.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the lande of Iudah, and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lorde, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God [was] with him.

10 So they assembled to Ierusalem in the [c] third moneth, in the fiftenth yere of the reigne of Asa.

c Called Shiuan, cõteining part of May & part of June.

11 And they offered vnto the Lord the same time of ỹ [f] spoile, [which] they had brought, [euen] seuē hundreth bullocks, and seuen thousand sheepe.

f Which they had taken of ỹ Ethiopians.

12 And they made a couenant to seeke the Lorde God of their fathers, with all

g These were the wordes of their couenant, which commanded all idolaters to be put to death accoyding to ỹ Law of God, Deut. 13.5,9,15.

h So long as they serued him aright, so long did he prosperue and wyther them. 2.Kin. 15.13.

i Of grandmother: wherin he shewed that he lacked zeale: for she ought to haue died both by the couenãt, as verse 13, and by the Law of God: but he gaue place to foolish pitie, & would alsa seeme after a sort to satisfie the Law.

k Which partly came thogh lack of zeale in him, partly though the negligence of his officers, & partly by the superstition of the people, that al were not taken away.

l Because that God was called the God of Israel by reason of his ỹonnes to Iaakob: therefore Israel is sometime taken for Iudah because Iudah was his chiefe people.

m In respect of his predecessours.

all their heart, and with all their soule.

13 And s whosoeuer will not seeke the Lorde God of Israel, shall bee slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lorde with a loud voyce, & with shouting and with trumpets, and with cornets.

15 And al Iudah reioiced at the othe: for they had sworne vnto the Lord with al their hart, & sought him with a whole desire, and he was h found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed * Maachah [his] i mother from her regencie, because she had made an idol in a groue: and Asa brake downe her idole, & stamped it, & burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue & thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Phisitions. 13 His death.

IN the six & thirtieth yeere of ỹ reigne of Asa came * Baasha King of Israel vp against Iudah, & built b Ramah to let none passe out or go in to Asa King of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at ‖ Damascus, saying,

3 There [is] a couenant betwene me & thee, & betwene my father & thy father: behold, I haue sent thee siluer and gold: come, c breake thy league with Baasha king of Israel ỹ he may depart frõ me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, & let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and the timber therof, wherewith Baasha did build, and he built therwith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa King of Iudah, and saide vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hande.

8 * The Ethiopians & the Lubims, were they not a great hoste with charets and horsemen, exceeding manie: yet because thou diddest rest vpõ the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord beholde all the earth to shewe him selfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from hereforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for he was d displeased with him, because of this thing. And Asa oppressed [certaine] of the people at the same time.

11 And beholde, the actes of Asa first and last, lo, they are written in the booke of the kings of Iudah and Israel.

12 ¶ And Asa in the nine & thirtieth yeere of his reigne was ‖ * diseased in his feete, [and] his disease was ‖ e extreme: yet he sought not ỹ Lorde in his disease, but to the f phisitions.

13 So Asa slept võ his fathers, & died in the one & fourtieth yere of his reigne.

14 And they buried him in [one] of his sepulchres, which he had made for him selfe in the citie of Dauid, and layde him in the bedde, which they had filled with sweete odours and diuers kindes [of spices,] made by the art of the apotecarie: & they burnt [odours] for him with an exceeding great fire.

CHAP. XVII.

1 Iehoshaphat trusting in the Lord, prospereth in riches and honor. 6 He abolisheth idolatrie. 7 And causeth the people to be taught. 12 He receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garrisons in all the strong cities of Iudah, and set bandes in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat

a Who reigned after Nadab the sonne of Ieroboam. 1.King. 15.17.

b He fortified it with walles & ditches: it was a citie in Beniamin neere to Gibeon.

‖ Or, Damascek

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking help of infidels as they ỹ seeke the Turkes amitie, thinking therby to make themselues more strong.

Chap. 14.9. 2.Mac. 9.5. & 12.22.

‡ Ebr. prison house.

d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, & punished him, as the wicked doe when they be told of their faultes.

‖ Or, goutie, or swollen, 1.King. 15.23

‖ Or, to the top of his head.

e God plagued his rebellion, & hereby declareth ỹ it is nothing to begin well, except we so continue to ỹ ende, that is, zealous of Gods glorie, & put our whole trust in him.

f He sheweth ỹ it is in vaine to seeke to the Phisitions, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, & after ỹ he help of ỹ phisition, as a meane by whõ God worketh.

phat, because hee walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim,

4 But sought the Lorde God of his father, & walked in his cõmandements, and not after the [‡] trade of Israel.

5 Therefore the Lorde stablished the kingdome in his hande, and all Iudah brought presents to Iehoshaphat, so þ he had of riches & honour in abundance.

6 And hee [c] lift vp his heart vnto the wayes of the Lord, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [d] teach in the cities of Iudah,

8 And with thẽ Leuites, Shemaiah, and Nethaniah, & Zebadiah, & Asahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Tobadonijah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout al the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they [e] fought not against Iehoshaphat.

11 Also [some] of þ Philistims brought Iehoshaphat giftes and tribute siluer, and the Arabians brought him flockes, seuen thousand & seuen hundreth rams, and seuen thousand and seuen hundreth hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, [and] baliant men in Ierusalem.

14 And these are the nombers of thẽ after the house of their fathers, In Iudah [were] captaines of thousands, Adnah the captaine, and [‖] with him of baliant men three hundreth thousand.

15 And [at] his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amaliah þ sonne of Zichri, which [f] willingly offred himselfe vnto the Lord, and with him two hundreth thousand baliant men.

17 And of Beniamin, Eliada a baliant man, and with him armed mẽ with bowe & shield two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and foure score thousand armed to the warre.

19 These [g] Waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counsell Ahab to go to warre. 16 Michaiah is against them. 23 Zedkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

AND * Iehoshaphat had riches & honour in abundance, but he was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great nomber, and for the people that hee had with him, and entised him to go vp vnto [c] Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, wilt thou go with mee to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & wee [will ioyne] with thee in the warre.

4 And Iehoshaphat said vnto þ king of Israel, Aske counsel, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundreth mẽ, and said vnto them, Shal we go to Ramoth Gilead to battell, or shall I cease? And they said, Go vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat saide, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man, by whome we may aske counsel of þ Lord, but I [f] hate him: for he doeth not prophecie good vnto me, but alway euil: it is Michaiah þ sonne of Imla. Thẽ Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuche, & said, Cal quickely Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in [their] [h] apparel: they sate euen in the threshing floore at the entring in of þ gate of Samaria: and all the Prophets prophecied before them.

10 And Zedkiah þ sonne of Chenaanah made him [i] hornes of yron, and said, Thus saieth the Lorde, with these shalt

a That is, his vertues: meaning, before he had committed with Bathsheba & against Uriah.

b Sought not help at straunge gods.

‡ Ebr. worke.

c He gaue him selfe wholy to serue the Lord.

d He knew it was in vaine to professe religiõ, except such were appointed which could instruct the people in þ same, and had authoritie to put away all idolatrie.

e Thus God prospereth all such that with a pure heart seeke his glory, & keepeth their enemies in feare that they cannot be able to execute their rage against them.

‡ Ebr. in his hand.

‖ Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinarie garde.

1. King. 22. 3.

a For Ioram Iehoshaphats sonne maried Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduise of some Prophet, to know whether it be gods will.

e Which were the prophets of Baal, signifying that the wicked eftsome not but flatterers & such as will beare with their inordinat affections.

f Yet the true ministers of God ought not to cease to doe their duetie, though þ wicked magistrates can not abide them to speak þ truetly.

g Meaning, that hee ought not to refuse to heare any that was of God.

h That is, in their maiestie & royall apparel.

i Read, 1. Kin. 22. 11.

shalt thou push the Aramites vntil thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, þ words of the Prophets [declare] good to the king with one [k] accord: let thy worde therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah saide, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

14 ¶ So he came to the king, and the king saide vnto him, Michaiah, shall we go to Ramoth Gilead to battell, or shall I leaue off? And he sayde, [l] Goe ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King saide to him, Howe oft shall I charge thee, that thou tel me nothing but the trueth in the Name of the Lorde?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord saide, [m] These haue no master: let thē returne euery man to his house in peace.

17 And þ king of Israel said to Iehoshaphat, Did I not tell thee, þ he would not prophecie good vnto me, but euill?

18 Againe he saide, Therefore heare ye the worde of the Lorde: I sawe the Lorde sit vpon his throne, and all the [n] host of heauen standing at his right hande, and at his left.

19 And the Lord said, Who shall ‖ perswade Ahab king of Israel, that he may go vp and fall at Ramoth Gilead? And one spake and sayde thus, and another sayde that.

20 Then there came forth a spirite and stood before the Lord, and sayde, I will perswade him. And the Lord saide vnto him, wherein?

21 And he said, I wil go out, and be a false spirit in þ mouth of all his prophets. And [o] he said, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Now therefore behold, the Lord hath put a [p] false spirite in the mouth of these thy Prophets, and the Lorde hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and cary him to Amon the gouernour of the citie, and to Joash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, & feede him with bread of [r] affliction and with water of affliction vntill I returne in peace.

27 And Michaiah saide, If thou returne in peace, the Lord hath not spoke by me. And he said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the king of Judah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I wil [s] change my selfe, & enter into the battell: but put ỹ on thine apparel. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets sawe Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [t] cryed, and the Lorde helped him and moued them [to depart] from him.

32 For when the captaines of the charets sawe that he was not the king of Israel, they turned backe from him.

33 Then [a certaine] man drew a bow [‡] mightily, and smote the king of Israel betweene the ioyntes of his brigandine: therfore he said to his charetmā, Turne thine hand, and cary me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israel [u] stoode still in his charet against the Aramites vntill euen, and dyed at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth iudges & ministers. 9 And exhorteth them to feare God.

AND Iehoshaphat the King of Judah returned [‡] safe to his house in Jerusalem.

2 And Jehu the sonne of Hanani þ Seer went out to meet him, & said to King Jehoshaphat, [a] Wouldest thou helpe the wicked, and loue them

k Thinking, þ whereas foure hundreth Prophets had agreed in one thing, that he being but one man, & in leaft estimation durst not gainsay it.

l He spake this by derision of the false prophets, as the King well perceiued.

m He prophecieth howe the people houlde be dispersed & Ahab slaine.

n Meaning, his Angels.

‡ Or, deceiue.

o That is, the Lord.

p To thē that will not beleue ỹ trueth, God sendeth strong delusion, that they should beleeue lyes, 2. Thes. 2. 10.

q By this crueltie his ambition & hypocrisie was discouered: thus the hypocrites boast of ỹ Spirit which they haue not, and declare their malice against them, in whom the true Spirit is.

r Keepe him streightly in prison and let him feele hunger and thirst.

‖ Or, Michaiah

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threateneth by his worde.

t He cried to ỹ Lord by acknowledging his faut in going with this wicked king to warre against the worde of the Lord by his Prophet, and also by desiring mercie for the same.

‡ Ebr. in his simplicitie, or ignorantly.

‖ Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might fight more couragiously.

‡ Ebr. in peace.

a He declareth that the wrath and iudgement of God is ouer all such, that support the wicked, and rather shewe not in deede that they are enemies to all such as hate the Lorde,

that hate ꝑ Lorde: therfore for this thing the wrath † of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken awaye the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned & went [b] through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in ꝑ land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heede what ye do: for ye execute not the iudgements of man, but of the Lorde, and [he will bee] [c] with you in the cause [and] iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no [d] iniquitie with the Lorde our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem dyd Iehoshaphat set of the Leuites, and of the Priests and of the chief of the families of Israel, for the iudgement & cause of the Lord: and they [e] returned to Ierusalē.

9 And he charged thē, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfect heart.

10 And in euery cause that shall come to you of your brethrē that dwell in their cities, betweene [f] blood and blood, betweene lawe & precept, statutes & iudgements, [ye shall iudge them,] and admonish thē that they trespasse not against the Lorde, that [g] wrath come not vpon you and vpon your brethren. Thus shal ye do and trespasse not.

11 And beholde, Amariah the Priest [shall be] the chiefe ouer you in all matters of the Lorde, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, [shalbe] for all the [h] kings affaires, and the Leuites [shalbe] officers [i] before you. Be of courage, and doe it, and the Lord shalbe with the [k] good.

† Ebr. wrath frō the Lord.

b He visited al his countrey & brought his people from idolatrie to the knowledge of the true God.

c Both to preserue you, if you do iustly, or to punish you, if you doe the contrary.

d He will declare by the sharpenes of ꝑ punishment, that he hateth all iniquitie. Deut. 10.17. iob. 34.19. act. 10.34. rom. 2.11. galat. 2.6. ephe. 6.9. col. 3.25. 1. pet. 1.17.

e The Priests and Leuites which should iudge matters according to the worp of the Lord,

f That is, to trie whether ꝑ murther was done at vnwares or els on set purpole, Num. 35.12. deut. 4.41.

g Meaning, ꝑ God would punish them most sharpely, if they would not execute iustice aright.

h Shalbe chief ouerseer of the publike affaires of the realme,

i They shall haue the handling of inferior causes.

k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lorde gaue him against his enemies. 30 His reigne and actes.

AFter this also came ꝑ children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

2 Then there came that tolde Iehoshaphat, saying, There cōmeth a great multitude against thee from beyond the [b] Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set him selfe to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered them selues together to aske counsell of the Lorde: they came euen out of all the cities of Iudah to inquire of the Lorde.

5 And Iehoshaphat stoode in the Congregation of Iudah and Ierusalem in the house of the Lorde before the newe court,

6 And sayde, O Lorde God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstande thee.

7 Diddest not thou our God cast out the inhabitants of this lande before thy people Israel, and [d] gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 *If euill come vpon vs, [as] the sword of iudgement, or pestilence, or famine, We will stande before this house & in thy presence, (for thy Name [e] is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and help.

10 And nowe behold, the children of *Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel goe, when they came out of the lande of Egypt: but they turned aside from thē, and destroyed them not:

11 Behold, I say, they reward vs, in cōming to cast vs out of thine inheritāce, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge thē? for there is no strēgth in vs [to stād] before this multitude that commeth against vs, neither doe we knowe what to doe: but our eyes [g] are toward thee.

13 And all Iudah stoode [h] before the Lord with their yōg ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Jeiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph [was there,] vpon whom came [i] the Spirit of the Lord, in the mids of the Congregation.

15 And he said, Hearken ye, al Iudah, and

b Called the dead sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, & to depend on the Lorde, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, for as much as he hath once chosen them & begonne to shew his graces toward them. 1. King. 8. 37. chap. 6. 28.

e Meaning, warre which commeth by Gods iust iudgements for our sinnes,

f That is, it is here called vpon, & thou declarest thy presence and fauour. Deut. 2.9. nehem. 13.1.

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenāt.

i Which was moued by the Spirit of God to prophecie.

and ye inhabitãts of Ierusalem, & thou, king Iehoshaphat: thus saith þ Lorde vnto you, Feare you not, neither bee afraide for this great multitude: for the
k They fight against God & not against you: therefore he will fight for you. k battel [is] not yours, but Gods.

16 To morowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shall finde them at the end of the brooke before the Wildernes of Ieruel.

17 Ye shall not neede to fight in this
Exo.14.13,14 for, deliuerãce. [battell:] * stand still, moue not, & behold the ‖ saluation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraide: to morow go out against thẽ, & the Lord [wil be] with you.

l Declaring his faith and obedience to the worde of the Lord, & giuing thankes for the deliuerãce pro-mised,
18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and al Iudah and the inhabitants of Ierusalem fell downe before the Lorde, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of þ Corhites stoode vp to praise the Lord God of Israel with a loud voyce on hie.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and said, Heare ye me, O Iudah, and ye inhabitãts of Ierusalem: put your trust in þ Lorde your God, and ye shalbe assured: beleeue his
m Giue credit to their wordes and doctrine, Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should prayse [him that is] in the beautifull Sanctuarie, in going forth before þ men of armes,
n This was a Psalme of thankesgiuing, which they vsed commonly to sing when they prailed þ Lord for his benefits, and was made by Dauid, Psal.136. and saying, n Prayse ye the Lorde, for his mercie [indureth] for euer.

22 And when they began to shoute, and to prayse, the Lorde layed ambushments against the children of Ammon,
o Meaning, the Ioumeans, which dwelt in mount Seir. Moab, and o mount Seir, which were come against Iudah, and they slewe one another.

23 For the children of Ammon and Moab rose against the inhabitantes of mount Seir, to slay and to destroy [them:] and when they had made an ende of the inhabitants of Seir, euery
p Thus þ Lord accepting to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another. one helped to p destroy another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and beholde, the
Iudg.7.22. 1.Sam.14.20. 2.Chro.20.29. Esa.9.4. Ier.50.22. Ezech.38.21. Zach.14.13. harkeners were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for them selues, til they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in þ fourth day they q assembled thẽ selues in þ valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.
q To giue thankes to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing or thankes giuing which was also called the valley of Iehoshaphat, Ioel.3.2. & 12 because the Lord iudged þ enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.

28 And they came to Ierusalẽ with violes, and with harpes, & with trumpets, [euen] vnto the house of the Lord.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that þ Lord had fought against the enemies of Israel.
r Meaning, in his vertues and those wayes, wherein he followed God,

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and [was] fiue & thirtie yere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalẽ, and his mothers name was Azubah þ daughter of Shilhi.
1.King.22.42.

32 And he walked in the s way of Asa his father, and departed not therefrom doing that which was right in the sight of the Lord.
s Meaning, in the great care and diligence of this good king was not able vtterly to abolish all superstition & idolatrie out of this people, but that they would still reteine their filth and idolatrie, some much lesse are they able to reforme euill, which either haue litle zeale or not such as he had: though herein he was not to be excused.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.
1.King.16.1. 1.King.22.48, 49.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu þ sonne of Hanani, which * is mentioned in the booke of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen
t Thus God would not haue his to ioyne in society with idolaters & wicked men. to doe euill.

36 And he ioyned with him, to * make ships to go to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, because thou hast u ioyned thy selfe with Ahaziah, þ Lord hath broken thy workes. and the ships were broken, that they were not able to go to Tarshish.
u Thus God

CHAP.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him. 4 Wlhich killeth his brethren. 6 He was brought to idolatrie, 11 And seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers, in the citie of Dauid: and Iehoram his sonne reigned in his stede.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, & Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great giftes of siluer and of golde, and of pretious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, & made him self strong, and [b] slew all his brethren with the sworde, and also of the princes of Israel.

5 Iehoram was two & thirtie yeere olde, when he began to reigne, and hee reigned eight yeere in Ierusalem.

6 And he walked in the way of the kinges of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euil in the eyes of the Lord.

7 Howbeit the Lorde would not destroy the house of Dauid, because of the *couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: & hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did [e] Libnah rebel at ỹ same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and caused the inhabitantes of Ierusalem to commit [f] fornicatiõ, and compelled Iudah [thereto.]

12 And there came a writing to him from [g] Eliiah ỹ Prophet, saying, Thus saith ỹ Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kinges of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil the Lord smite thy people, & thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil [h] thy bowels fall out for ỹ disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, & the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, & brake into it, and caried away al the substance that was found in ỹ kings house, and his sonnes also, & his wiues, so that there was not a sonne left him, sauing [k] Iehoahaz, the yongest of his sonnes.

18 And after al this, ỹ Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, [l] & liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

a Reade chap. 25.17. how by Israel is ment Iudah.

2.King.8.16.

b Because the wicked liue euer in feare & also are ambitious, they become cruel, & spare not to murther them whom by nature they ought be most to cherish and defend.

c Meaning, of Iudah & Beniamin.

d So that we see how it can not be that we should ioyne with the wicked and serue God, 2.Sam.7.12, 16.1.king.2.4 &9.5. 2.king. 8.19.chap.6. 16.

e Reade, 2. King.8.22.

f Meaning, idolatrie, because that the idolater bestoweth promes with God, as doeth the adulterresse to her husband.

g Some think that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.

h We see this example daily practised vpon them that fal away frõ God, & become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt

k Called also Ahaziah, as Chap.22.1.

l That is, as some write, he was not regarded, but deposed for his wickednes & idolatrie: so that his sonne reigned 22.yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap.22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu King of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND *the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stede: for the armie ỹ came with [a] the Arabians to the campe, had slaine al ỹ eldest: therfore Ahaziah ỹ sõne of Iehoram king of Iudah reigned.

2 Two and [b] fourty yeere olde [was] Ahaziah when he began to reigne, and he reigned [c] one yere in Ierusalem. and his mothers name [was] Athaliah the daughter [d] of Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counseled him to do wickedly.

4 Wherfore he did euill in the sight of the Lord, like ỹ house of Ahab: for they were

*2.King.8.24.

a Meaning ỹ Philistims.

b Reade chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

Were his c counsellers after the death of his father, to his destruction.

c He sheweth, that it must needes follow, that the rulers are such as their counselers be, & that there can not be a good King, þ sufferereth wicked counsellers.

5 And he walked after their counsel, & went with Iehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Iezreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Ahaziah the sonne of Iehoram King of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Ioram: for when he was come, hee went forth with Iehoram against Iehu the sonne of Nimshi, *whom þ Lord had anointed to destroy the house of Ahab.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all meanes to serue to his will. 2.King.9.7. ‖Or, tooke vengeance.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah & the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because (saide they) he is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So þ house of Ahaziah was not able to reteine the kingdome.

g This was þ iust plague of God, because he ioyned himself with Gods enemies: yet God to declare the worthines of Iehoshaphat his graffather, moued them to giue him þ honour of burial. 2.King.11.1.

10 ¶ *Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and h destroyed all þ kings seed of the house of Iudah.

h To the intent þ there should be none to make title to þ crown, & so she might vsurpe þ gouernment.

H But Iehoshabeath þ daughter of the king, tooke Ioash the sonne of Ahaziah, & stale him from among the kings sonnes, that should be slaine, & put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him fro Athaliah: so she slew him not.

i Speaning, in the chamber, where þ priests and Leuites slept, which kept their courses weekely in the Temple.

12 And he was with them hid in the house of God six yeres, whiles Athaliah reigned ouer the k land.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

2.King.11.4. a Of þ reigne of Athaliah, or after the death of Ahaziah.

AND *a in the seuenth yere Iehoiada waxed bolde, & tooke the captaines of hundreths, [to wit,] Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, & Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, & gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Ierusalem.

b Speaning, of Iudah & Beniamin: reade why they are called Israel, Chap.15.17.

3 And all the congregation made a couenant with the King in the house of God: and he saide vnto them, Beholde, the kings sonne must reigne, * as þ Lord hath said of the sonnes of Dauid.

2.Sam.7.12, 16.1.king.2.4 chap.21.7.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, & the Leuites, [shall be] porters of the doores.

5 And [another] third part to warde the Kings house, and [another] third part at the *gate of the c foundation, and all the people [shalbe] in the courtes of the house of the Lord.

2.King.11.6. c Which was the chiefe gate of the Temple toward þ East.

6 But let none come into the house of the Lord, saue the Priestes, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, & he that entreth d into the house, shalbe slaine, and be you with the king, whē he commeth in, and when he goeth out.

d Speaning, to make any vmult or to hinder their entrepise.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

e Which had finished their course on the Sabbath, and so þ other part entered to keepe their turne.

9 And Iehoiada þ Priest delivered to the captaines of hundreths, speares & shieldes, and bucklers which had bene king Dauids, & were in þ house of God.

10 And he caused all þ people to stand (euery mā with his weapon in his hād) from þ right side of the house, to the left side of the house by the altar and by the f house round about the king.

f Speaning, þ most holy place where the Arke stood.

11 Then they brought out the kings sonne, and put vpon him the crown and [gaue him] the g testimonie, and made him king. And Iehoiada & his sonnes anointed him, & said, God saue the king.

g That is, the booke of þ law, or as some reade, they put vpon him his royal apparel.

12 ¶ But when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And when the ‖ looked, behold, the king stoode by his piller at the entring

‖ Or, sawe the king stading.

in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blewe the trumpets, and the singers [were] with instrumēts of musike, & they that could sing praise: thē Athaliah rent her clothes, and said, h Treason, treason.

14 Then Iehoiada ꝑ Priest brought out the captaines of hūdreths that were gouernours of the hoste, and saide vnto them, Haue her forth of the ranges, and he that i followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laide handes on her: and when sheer was come to the entring of the horsegate by the Kinges house, they slewe her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the King, that they woulde bee the Lordes people.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lorde, vnder the ‖hands of the Priests and Leuites, who Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, * as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of ꝑ house of the Lorde, that none that was vncleane in any thing, should enter in.

20 And he tooke the captaines of hūdreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of ꝑ house of the Lorde, and they went through n the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the citie was quiet, ° after that they had slaine Athaliah with ꝑ sword.

h Declaring her vile impudencie, which hauing vsurped ꝑ crowne, would still haue defended ꝑ true possessour, & therefore called true obedience, treason.

i To ioyne vp her partie, and to maintein her authoritie.

k That they would onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person also the cittie, Deut. 13. & 15.

[Or, charge.

Nom. 28, 3.

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are euer amōg such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash [was] seuen yere olde, when he began to reigne, and he reigned fourtie yere in Ierusalem: & his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in ꝑ sight of the Lorde, all the daies of p Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, & he begate sonnes & daughters.

4 ¶ And afterward it came into Ioashs minde, to renew ꝑ house of ꝑ Lord.

5 And he assembled the Priests & the Leuites, and said to them, Go out vnto the cities of Iudah, & gather of all q Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada, the r chiefe, and saide vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, & of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For s wicked Athaliah, [and] her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamatiō through Iudah & Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, [laid] vpon Israel in ꝑ wildernes.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And whē it was time, t they brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the Kings Scribe (and one appointed by the hie Priest) came and emptied the chest, and tooke it, & caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King & u Iehoiada gaue it to such as did the labour [and] worke in the house of the Lorde, and hired masons and carpēters to repaire the house of the Lord: [they gaue it] also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the work ‡ amended through their hāds: and they restored ꝑ house of God to his state, and strengthened it.

14 And whē they had finished it, they brought ꝑ rest of the siluer before ꝑ king and Iehoiada, & he made therof x vessels for the house of the Lord, [euen] vessels to minister, both morters and [incense] cuppes,

2. King. 12, 1.

p Who was a faithful counseller, and gouerned him by the worde of God.

[Or, gaue him two wiues.

q He meaneth not the ten tribes, but only the two tribes of Iudah and Beniamin.

r For he was the hie Priest.

Exod. 30, 13.

s The Scripture doeth terme her thus, because she was a cruel murtherer, and a blasphemous idolatresse.

2. King. 12, 9.

Exod. 30, 13.

t Such as were faithfull men, whome ꝑ King had appointed for that matter.

u Signifying, that this thing was done by aduise and counsel, and not by any one mans affection.

‡ Ebr. a medicine was vpon the worke, meaning, it was repaired.

x For the wicked kings his predecessors & Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idols.

cuppes, and vessels of gold, and of siluer:
and they offered burnt offerings in the
house of the Lorde continually all the
dayes of Jehoiada.

15 ¶ But Jehoiada waxed olde, and
was full of dayes & died. An hundreth &
thirtie yere olde [was he] when he died.

16 And they buried him in the citie of
Dauid with the [h] Kings, because he had
done good in Israel, and toward God
and his house.

17 ¶ And after the death of Jehoia-
da, came the [i] princes of Judah, and did
reuerence to the King, & the King hear-
kened vnto them.

18 And they left the house of the Lord
God of their fathers, and serued groues
and idoles: and wrath came vpon Ju-
dah & Jerusalem, because of this their
trespasse.

19 And [God] sent Prophets among
thē, to bring them againe vnto ꝑ Lord:
and they [k] made protestatiō among thē,
but they would not heare.

20 And the spirite of God came vpon
Zechariah the sonne of Jehoiada the
Priest, which stoode [l] aboue the people,
and sayde vnto them, Thus saieth God,
why transgresse ye the cōmandements
of the Lord? surely ye shall not prosper:
because ye haue forsaken the Lord, he al-
so hath forsaken you.

21 Then they conspired against him
and stoned him with stones at the [m] cō-
mandement of the King, in the court of
the house of the Lord.

22 Thus Joash the king remembred
not the kindnesse which Jehoiada his
father had done to him, but slewe his
sonne. And when he dyed, he saide, The
Lord [n] looke vpon it, and require it.

23 ¶ And when ꝑ yeere was out, the
hoste of Aram came vp against him, and
they came against Judah & Jerusalem,
and destroyed all ꝑ princes of the people
frō among the people, & sent al the spoile
of them vnto the king of Damascus.

24 Though the armie of Aram came
with a smal company of men, yet ꝑ Lord
deliuered a very great armie into their
hand, because they had forsaken ꝑ Lord
God of their fathers: and they [o] gaue
sentence against Joash.

25 And when they were departed frō
him, (for they left him in great diseases)
his own seruants conspired against him
for the blood of the [p] children of Jehoia-
da the Priest, and slewe him on his bed,
and he died, and they buried him in the
citie of Dauid: but they buried him not
in the sepulchres of the Kings.

26 And these are they that conspired
against him, Zabad the sonne of Shim-
rath an Ammonitesse, and Jehozabad
the sonne of Shimreth a Moabitesse.

27 But [q] his sonnes, & the summe of
the tare [r] gathered by him, & the funda-
tion of the house of God, behold, they are
written in the storie of the booke of the
Kings. And Amaziah his sonne reigned
in his steade.

h Signifying, that they could not honour him to much, who had so excellently serued in the worke of the Lorde, and in the affaires of the common wealth.

i Which were flatterers, and knewe nowe that the king was destitute of him who did watch ouer him as a father, and therefore bought him to most vile idolatrie.

k They tooke heauen & earth and all creatures to witnes, that except they returned to the Lorde, he would most grieuously punish their insolencie and rebellion, Deut. 9.26.

l In a place aboue the people, to ꝑ intent that he might be heard.

m There is no rage so cruell & beastly as of them whose hearts God hath hardened, and which delite more in superstition and idolatrie, then in the true seruice of God & pure simplicity of his word.

n Reuenge my death and require my blood at your hands: or, he speaketh this by prophesie, because he knewe that God would do it. This Zacharie is also called the sonne of Barachie, Mat. 23.35, because his progenitours were Iddo, Barachiah, Jehoiada, &c.

o That is, reproued & chekes him, and handled him rigorously.

p Meaning Zacharie, which was one of Jehoiadas sonnes and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation,

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Joash King of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue & twentie
yeere olde when he began to
reigne, & he reigned nine and
twentie yere in *Jerusalem: 2.King.14.2.
and his mothers name [was] Jehoad-
dan, of Jerusalem.

2 And he did [a] vprightly in the eies of
the Lord, but not with a perfit heart.

3 And when the kingdome was esta-
blished vnto him, he slewe his seruants,
that had slaine the King his father.

4 But he slew not their children, but
[did] as it is written in the Law, [and] in
the booke of Moses, where the Lorde
commanded, saying, *The fathers shal
not die for the [b] children, neither shal the
children die for the fathers, but euery
man shall die for his owne sinne.

5 ¶ And Amaziah assembled Judah,
& made thē captaines ouer thousands, &
captaines ouer hundreths, according to
the houses of their fathers, throughout
al Judah & Beniamin: and he nombred
them from [c] twenty yere olde & aboue, &
founde among thē three hundreth thou-
sand cholen men, to go forth to ꝑ warre,
and to handle speare and shielde.

6 He hired also an hundreth thousand
valiant men [d] out of Israel for an hun-
dreth talents of siluer.

7 But a mā of God came to him, say-
ing, O King, let not the armie of Isra-
el goe with thee: for ꝑ Lord is not [e] with
Israel, [neither] with all the house of
Ephraim.

8 If not, go thou on, do it, make thy
selfe strong to the battel, [but] God shall
make thee fal before the enemie: for God
hath power to helpe, and to cast downe.

9 And Amaziah sayde to the man of
God, what shal we do then for the hun-
dreth talentes, which I haue giuen to

a Meaning, in respect of his predecessors, albeit he had his imperfections.

Deut.24.16. 2.king.14.6. Jere.31.30. Ezek.18.20.

b That is, for that faulte where for the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons and go to the warre.

d That is, out of ꝑ ten tribes, which had separated themselues before, both from God and their true King.

e And therefore to thinke to haue helpe of them, whom the Lorde fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

the hoste of Israel? Then the man of God answered, The Lorde is able to
g giue thee more then this.

10 So Amaziah separated them, [to wit,] the armie that was come to him out of Ephraim, to return to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of
h Seir, ten thousand.

12 And [other] ten thousande did the children of Iudah take aliue, and caried them to the toppe of a i rocke, & cast them downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they should not go with his people to battel, fel vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come frō the slaughter of the Edomites, hee brought the gods of the children of Seir, and set thē vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lorde was wroth with Amaziah, & sent vnto him a Prophet, which saide vnto him, Why hast thou sought þ gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as hee talked with him, n hee said vnto him, Haue they made thee the Kinges counseller? cease thou: why shouldest they o smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, & sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: & the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: lo, thou hast smitte Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: Why doest thou prouoke to [thine] hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that hee might deliuer them into [his] hande, because they had sought the gods of Edom.

21 So Ioash þ King of Israel went vp: and he, and Amaziah king of Iudah saw one another in the face at Beth-shemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, & they fled euery man to his tents.

23 But Ioash the King of Israel tooke Amaziah king of Iudah, þ sonne of Ioash, þ sonne of Iehoahaz in Beth-shemesh, and brought him to Ierusalē, and brake downe the wall of Ierusalē, from the gate of Ephraim vnto þ corner gate, foure hundreth cubites.

24 And [he tooke] all the golde and the siluer, and all the vessels that were founde in the house of God with r Obed-Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash þ sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first & last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when hee was fledde to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1, 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proude and vsurpeth the Priests office. 19 The Lorde plagueth him. 20 The Priests driue him out of the Temple, and enclude him out of the Lordes house. 23 His buriall, and his successour.

Then * al the people of Iudah tooke a Vzziah, which was sixteene yeere olde, and made him King in the steade of his father Amaziah.

2 He builte b Eloth, and restored it to Iudah after that the King slept with his fathers.

3 * Sixteene yere olde [was] Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his

g He sheweth that if we depend only vpō God, we shall not neede to be troubled with these worldly respecters: for he will giue at all times that which shall be necessary, if we obey his worde.

h For the Israelites meant whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne, i In þ 2. King. 14.7. this rocke is called the citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen þ praise to God for his benefites and great victory, he fel frō God, & did most vilely dishonour him.

m He proueth that whatsoeuer can not saue him selfe, nor his worshippers, is no god but an idole.

n Meaning, the King.

o So hard it is for þ carnal man to be admonished of his faute, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10. & 18.26. & 24.21.

p That is, let vs try the matter hande to hande: for he was offended, that the armie of þ Israelites, whom he had in wages, and dismissed by the counsel of the Prophet, had destroyed certeine of the cities of Iudah. 2. King. 14.9.

q Thus God oft times plagueth by those meanes, where in men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which shalbe their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14.19.

2. King. 14.21.

a Called also Azariah.

b He fortified it and made it strong: this citie was also called Elath & Elanon, neere to the red Sea. 2. King. 15.2.

his mothers name [was] Jecoliah of Jerusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of [c] Zechariah (which vnderstoode the visions of God) and when as [d] he sought the Lord, God made him to prosper.

6 For he went forth & fought against the Philistims & brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, & built cities in Ashdod, and among the Philistims.

7 And God helped him against [e] the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And [e] Ammonites gaue [e] giftes to Vzziah, & his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah builte towres in Jerusalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them strong.

10 And he built towres in the wildernes, and digged many ‖ cisternes: for he had much cattell both in the valleis and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie.

11 Vzziah had also an host of fighting men that went out to warre by bandes, according to the count of their nomber vnder the hande of Jeiel the scribe, and Maaseiah the ruler, [and] vnder [h] hand of Hananiah, one of the kings captaines.

12 The whole [h] nomber of the chiefe of the families of [h] valiant men [were] two thousand and fiue hundreth.

13 And vnder their hand [was] the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared thē throughout all the host, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very [i] artificial engins in Jerusalem, to be vpō the towres and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroade, because [God] did helpe him marueilously, till he was mightie.

16 ¶ But whē he was strōg, his heart [i] was lift vp to [his] destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpō the altar of incense.

17 And Azariah the priest went in after him, & with him fourescore Priestes of the Lord, valiant men.

18 And they withstoode Vzziah the king, & saide vnto him, * It pertaineth not to thee, Vzziah, to burne incense vnto the Lord, but to [k] Priests the sonnes of Aaron, that are consecrated for to offer incense: [k] go forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Thē Vzziah was wroth, and had incense in his hande to burne it: & while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

20 And when Azariah [k] chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, & dwelt as a leper in an [l] house apart, because he was cut off from the house of the Lord: and Jotham his sonne [ruled] ouer [k] kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first & last, did Jsaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of [k] buriall, which pertained to [k] kings: for they said, He [m] is a leper. And Jotham his sonne reigned in his stead.

CHAP. XXVII.

1 Jotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

JOtham * [was] fiue & twentie yere olde when he began to reigne, & reigned sixteene yere in Jerusalem, and his mothers name [was] Jerushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that he entred not into the [a] Temple of the Lorde, and the people did yet [b] corrupt [their wayes.]

3 He built the hie [c] gate of the house of the Lord, and he built very much on the wall of the castell.

4 Moreouer he built cities in [k] mountaines of Judah, and in the forestes hee built palaces and towres.

5 And he fought with the king of the childzen of Ammon, & preuailed against

c This was not that Zechariah that was the sonne of Jehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him and whereforye man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

Nehe.3.19. & 24.

f Whereas the wall of towne turneth.

‖ Or, pittes,

g That is, in mount Carmel, or, as the word signifieth, in [k] fruitful fielde, it is also taken for a greene eare of corne, when it is full, as Leuit.2.14.

h Of the chiefe officers of the Kings house, or of the captaines and seregeants for warre.

i Ebr, engins by the inuention of an inuentiue man.

i Thus prosperitie causeth men to exalt in themselues, and by forgetting him which is the author thereof, procure their owne perdition.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both stiffe resisted and also punished.

2.King.15.5.

l According to the commandement of the Lord, Leuit. 13.46.

m And therefore was buried apart in the same fielde, but not in the same sepulchres with his predecessours.

2.King.15.33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Jotham.

b They were not cleane purged from idolatrie.

c Which was sire store exhibites lie, and was the heighe called Ophel: it was at the East gate, & mention is made of it, Chap. 3.4.

them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡measures of wheate, and ten thousand of barly: this did the children of Ammon giue him ‖both in the second yere and the third.

‡Ebr.Corim.

‖Or, yerely.

6 So Iotham became mightie [d] because he directed his way before the Lord his God.

d He shewed that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the actes of Iotham, & all his warres & his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 Hee was fiue and twentie yeere old when hee began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the handes of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and sucessiour.

2.King.16.2.

AHaz [*was] twentie yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖father.

‖Or, predecessiour.

a He was an idolater, like them.

2 But [a] hee walked in the wayes of the kings of Israel and made euen molten images for [b] Baalim.

b As the idolaters haue certaine chiefe goales, who are as patrons: (as were these Baalim) so haue they others which are inferiour and do represent the great goales.

3 Moreouer hee burnt incense in the valley of Ben-hinnom, and ‖burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

‖Or, made the passe through the fire, as chap.33.6. leuit.18.21. ‡Ebr.a great captiuitie.

4 He sacrificed also and burnt incense in the hie places, & on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hande of the King of the Aramites, & they smote him, & tooke of his, ‡many prisoners, & brought them to Damascus: and he was also deliuered into the hād of the king of Israel, which smote him with a great slaughter.

c Who was King of Israel. ‡Ebr.sonnes of strength.

6 For Pekah the sonne of Remaliah slew in Iudah fiue score thousand in one day, all ‡valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖mightie man of Ephraim slewe Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

‖Or, tyrant.

8 And the children of Israel tooke prisoners of their brethren, [d] two hundreth thousand of women, sonnes and daughters, & caried away much spoile of them, and brought the spoyle to Samaria.

d Thus by the iust iudgement of God Israel destroyed Iudah.

9 ¶ But there was a Prophet of the Lords, (whose name [was] Oded) & he went out before the hoste that came to Samaria, and said vnto them, Behold, [e] because the Lorde God of your fathers is wroth with Iudah, hee hath deliuered them into your hande, & yee haue slayne them in a rage, that reacheth vp to heauē.

e For they thought they had ouercome them by their owne valiantnes, and did not consider that God had deliuered them into their hāds, because Iudah had offended him.

10 And now be ye purpole to keepe vnder the children of Iudah & Ierusalem, as seruants and handmaides vnto you: but are not you [such, that] [f] sinnes [are] with you before the Lord your God?

f Shall not God as well punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

11 Now therefore heare me, & deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord [is] toward you.

12 Whereupon certaine of the chiefe of the children of [g] Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, & Amasa the sonne of Hadlai, stood vp against them that came from the warre,

g Which tribe was now greatest, & had most authoritie.

13 And sayde vnto them, Bring not in the captiues hither: for [this shall be] [h] a sinne vpon vs [against] the Lord: ye intend to adde more to our sinnes & to our trespasse, though our trespasse be great, and the fierce wrath [of God is] against Israel.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

14 So the armie left the captiues and the spoyle before the princes and all the Congregation.

15 And the men that were [i] named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, & arayed them, and shodde them, and gaue them meate and gaue them drinke, and [k] anointed them, and caryed all the weake vpon asses, and brought them to Iericho the citie of Palme trees to their brethren: so they returned to Samaria.

i Whose names were rehearsed before, verse.12.

k Either for their wounds or wearines.

16 ¶ At that time did King Ahaz sende vnto the [m] Kinges of Assyria, to helpe him.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those Kings that were vnder his dominion, 2.king. 16.7.

17 (For the Edomites came moreouer, and slewe of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, & toward the South of Iudah, & tooke Beth-shemesh and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because

n He meaneth Iudah, because Ahaz forsooke the Lord and sought helpe of the infidels, read of Israel take for Iudah Chap. 15. 17. ‡Ebr. deuided. 2. King. 16. 8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that god punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy. ‖Or, Iudah and Beniamin. ‖Or, in Ierusalem.

q They buried him not in the citie of Dauid where were the sepulchres of the Kings.

2. King. 18. 1.

‖Or, Abi.

2 Which Ahaz had shut vp, Chap. 28. 24

b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured & serued aright.

because of Ahaz king of [n] Israel: for hee had brought vengeance vpō Iudah and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Assyrie came vnto him who troubled him and did not strengthen him.

21 For Ahaz ‡tooke a portion *out of ỹ house of the Lord, and out of the Kings house and of the princes, & gaue vnto the King of Assyrie: yet it helped him not.

22 And in the time of his tribulation did hee yet trespasse more agaynst the Lord, (this is king Ahaz)

23 For hee sacrificed vnto the gods of Damascus, which [o] plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will [p] helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, & shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euerie citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his wayes first and last, beholde, they are written in the booke of the Kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the [q] sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his steade.

CHAP. XXIX.

3. Hezekiah repaireth the Temple & aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king & his princes sacrifice in the Temple. 25 The Leuites sing psalles. 31 The oblation of the people.

HEzekiah * beganne to reigne, when he was fiue & twentie yeere old, & reigned nine and twentie yeere in Ierusalem: and his mothers name [was] ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in the sight of the Lord, according to al that Dauid his father had done.

3 He opened the [a] doores of the house of the Lord in the first yere, and in the [b] first moneth of his reigne, & repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And saide vnto them, Heare me, yee Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth [c] the filthines out of the Sanctuarie.

c Meaning, al the idoles, altars, grooues & whatsoeuer was occupied in their seruice, and wherwith the Temple was polluted.

6 For our fathers haue trespassed, & done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, & haue neither burnt incense, nor offred burnt offerings in the Sanctuarie vnto the God of Israel.

8 [d] Wherefore the wrath of the Lord hath bene on Iudah & Ierusalem: & he hath made thē a ‖ scattering, a desolatiō, and an hissing, as ye see with your eyes.

d He sheweth that the contempt of religion is ỹ cause of all Gods plagues. ‖ Or, a nodding of the head & mockerie.

9 For lo, our fathers are fallen by the sword, & our sonnes, & our daughters, and our wiues [are] in captiuitie for the same cause.

10 Now ‡ I purpose to make a couenāt with ỹ Lord God of Israel, that he may [e] turne away his fierce wrath frō vs

‡ Ebr. it is in mine heart.

e He proueth by the iudgements of God vpō those that haue contemned his worde, that there is no way to auoyde his plagues, but by conforming thē selues to his will. Nom. 18. 6.

11 Now my sonnes, bee not deceiued: for the Lord hath * chosen you to stande before him, to serue him, & to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasthai, & Ioel the sonne of Azariah of ỹ sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah ỹ sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren and sanctified them selues and came according to the commādement of ỹ king, [and] ‖ by the wordes of the Lord, for to clense the house of the Lord.

‖ Or, cōcerning the things of the Lord.

16 And the Priests wēt into the inner parts of the house of the Lord, to [f] clense it, and brought out all ỹ vncleannes that they found in the Temple of the Lord, into the court of the house of the Lord: & the Leuites tooke it, to carie it out vnto the brooke Kidron.

f From ỹ pollutions & filth that Ahaz had brought in.

17 They began the first [day] of the first moneth to sanctifie it, and the eight day of the moneth came they to ỹ porche of the Lord: so they sanctified the house of the Lord in eight dayes, & in ỹ sixteth

g Which conteined part of March & part of Aprill.

day of ỹ firſt moneth they made an ende.

18 ¶ Thẽ they went in to Hezekiah ỹ king, and ſaide, We haue clenſed all the houſe of ỹ Lorde, & the altar of burnt offring, with all the veſſels therof, and the [ſhewbread table, wᵗ all ỹ veſſels therof:

[Or, table where the bread was set in order,

19 And all the veſſels which King Ahaz had caſt aſide whẽ he reigned, [and] tranſgreſſed, haue we prepared & ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King [h] roſe early, and gathered the princes of the citie, & went vp to the houſe of the Lord.

h By this maner of ſpeach the Ebrewes meane a certaine diligence and ſpeede to do a thing, and when there is no delay, Leuit.4.14.

21 And they brought ſeuen bullockes, and ſeuen rams, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offring for the kingdome, and for the ſanctuarie, and for Iudah. And he commanded the Prieſtes the ſonnes of Aaron, to offer [them] on the altar of the Lord.

22 So they ſlew the bullocks, and the Prieſts receiued the blood, and ſprinkled it vpõ the altar: they ſlew alſo the rams and ſprinkled the blood vpon the altar, and they ſlew the lambs, & they ſprinkled the blood vpon the altar.

i For without ſprinkling of blood nothing could be ſanctified, Heb.9.21. Exod.24.8.

23 Then they brought the he goates for the ſinne offring before the king and the Congregation, [k] and they layde their handes vpon them.

k That is, the King & the Elders, as Leuit. 4.15, for they that offred a ſinne offring, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be their by ſanctified, Exod.29.10. 1.Chro.16.4.

24 And the Prieſts ſlewe them, and with the blood of them they clenſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offring.

25 He appointed alſo the Leuites in ỹ houſe of the Lord with cimbales, with violes, & with harpes, [l] according to the cõmandemẽt of Dauid, & Gad the kings Seer, and Nathan the Prophet: for the cõmandement [was] by the hand of the Lord, & [by] the hand of his Prophets.

l This thing was not appointed of mã, but it was the commandement of God,

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſts with the trumpets.

27 And Hezekiah commãded to offer the burnt offring vpon the altar: & when the burnt offring began, the ſong of the [m] Lord began with the trumpets, & the inſtruments [n] of Dauid king of Iſrael.

m The Pſalm which Dauid had appointed to be ſung for thankſgiuing.

n Which Dauid had appointed to praiſe the Lord with.

28 And all the Congregation worſhipped, ſinging a ſong, and they blewe the trumpets: all this [continued] vntill the burnt offring was finiſhed.

29 And whẽ they had made an end of offring, the King and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king & the princes cõmanded the Leuites to praiſe the Lord with the [o] wordes of Dauid, and of Aſaph the Seer. ſo they praiſed with ioy, and they bowed them ſelues, and worſhipped.

o Which that plalme where-of mention is made, 1.Chro. 16.8.

31 And Hezekiah ſpake, & ſaid, Nowe ye haue [ǂ] conſecrate your ſelues to the Lorde: come neere and bring the ſacrifices and [offrings] of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices, and [offrings] of prayſes, and euery man that was willing in heart, [offred] burnt offrings.

ǂ Ebr. filled your hands.

32 And the nomber of the burnt offrings, which ỹ Congregation brought, was ſeuentie bullockes, an hundreth rammes, [and] two hũdreth lambes: all theſe were for a burnt offring to ỹ Lord:

33 And for [p] ſanctification ſixe hũdreth bullockes, and three thouſand sheepe.

p That is, for the holy offrings.

34 But the Prieſts were to few, and were not able to flay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill [other] prieſts were ſanctified: for the Leuites were [q] more vpright in heart to ſanctifie them ſelues, then the Prieſts.

q Meaning, were more zealous to ſet forward the religion.

35 And alſo the burnt offrings were many with the * fat of the peace offrings and the drinke offrings for the burnt offring. ſo the ſeruice of the houſe of the Lord was ſet in order.

Leuit.3.2,3.

36 Then Hezekiah reioyced & all the people, that God had made the people [r] readie: for ỹ thing was done ſodenly.

r He ſheweth that religion can not prãcede, except God touch the heart of the people.

CHAP. XXX.

1. 13 The keeping of the paſſeouer by the Kings commandement. 6 He exhorteth Iſrael to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people.

AND Hezekiah ſent to all Iſrael, and Iudah, and alſo wrote letters to [a] Ephraim & Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the Paſſeouer vnto the Lord God of Iſrael.

a Meaning, al Iſrael whome Tilgath Pilneſar had not taken away into the captiuitie, 2.King.15, 29.

2 And the King and his princes and all the Congregation had taken counſel in Ieruſalem to keepe the Paſſeouer in the [b] ſecond moneth.

b Though they ought to haue done it in the firſt moneth, as Exod.12.18. nom.9.3. yet if any were not cleane, or els had a lõg iourney, they might defer it vnto ỹ ſecõd moneth, as Nom.9. 10,11.

3 For they could not keepe it at this time, becauſe there were not prieſtes ynowe ſanctified, neither was the people gathered to Ieruſalem.

4 And the thing pleaſed the King, & all the Congregation.

5 And they decreed to make proclamation

tion throughout all Israel from [c] Beersheba euē to Dan, that they should come to keep the Passeouer vnto ỹ Lord God of Israel at Jerusalem: for they had not done it of a great [time,] [d] as it was written.

6 ¶ So the postes went with letters by the commission of the king, & his princes, throughout all Israel & Judah, and with the cōmandement of the king, saying, Ye children of Israel, turne againe vnto the Lorde God of Abrahā, Izhak, and Israel, and [e] hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lorde God of their fathers: [and] therefore he made thē desolate, as ye see.

8 Be not ye nowe stifnecked like your fathers, [but] [f] giue ỹ hand to the Lord, and come into his sanctuarie, which he hath sanctified for euer, & serue the Lord your God, & the fiercenes of his wrath shall turne away from you.

9 For if ye returne vnto ỹ Lord, your brethren & your children [shall find] mercie before them that led them captiues, & they shall [g] returne vnto this lande: for the Lorde your God is gracious & mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So ỹ postes went frō citie to citie through the land of Ephraim & Manasseh, euē vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

11 Neuertheles diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Jerusalem.

12 And ỹ hand of God was in Judah, to that he gaue thē one [i] heart to doe the cōmandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalē much people, to keepe the feast of the vnleauened bread in the seconde moneth, a very great assembly.

14 ¶ And they arose, and tooke away the [k] altars that were in Jerusalem: & al those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth [day] of the seconde moneth: and the Priestes and Leuites were [l] ashamed, & sanctified themselues, and brought the burnt offrings into the house of the Lord.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: [and] ỹ Priests sprinkled the [m] blood, [receiued] of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for al ỹ were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, [euē] a multitude of Ephraim, & Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, [but] not as it was written: wherefore Hezekiah prayed for them, saying, The [n] good Lord be mercifull to ward him,

19 That prepareth his whole heart to seeke ỹ Lord God, ỹ God of his fathers, though he be not [cleansed,] according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and [o] healed the people.

21 And the children of Israel ỹ were present at Jerusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, & the Priests praised the Lorde, day by day, singing with loud instruments vnto the Lorde.

22 And Hezekiah [*] spake comfortably vnto all the Leuites that had good knowledge [to sing] vnto the Lord: and they did eate in that feast seuen dayes, & offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Judah had giuen to the Congregation a [p] thousand bullocks, & seuen thousand sheepe. And ỹ princes had giuen to the Cōgregation a thousande bullockes, and ten thousande sheepe: & many Priests were sanctified.

25 And all the Congregation of Judah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel there [was] not the like thing in Jerusalem.

27 Then the Priestes & the Leuites arose, and [q] blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 And prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and hewed down the groues, and threw down the high places and the altars throughout all Judah and Benjamin, in Ephraim also and Manasseh, vntil they had vtterly destroyed them all: then all the children of Israel returned, every man to his possession into their own cities.

2 And Hezekiah appointed the courses of the Priests and of the Leuites after their courses, every man according to his office, both the Priests and Leuites for burnt offering and for peace offerings, to minister, and to giue thanks, and to praise in the gates of the tents of the Lord.

3 He appointed also a portion of the kings substance for the burnt offerings, to wit, for the morning and euening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, as it is written in the Law of the Lord.

4 Moreouer he commanded the people that dwelt in Jerusalem, to giue the portion of the Priests and Leuites, that they might be the more encouraged in the Law of the Lord.

5 And as soone as the commandement came abroad, the children of Israel brought in abundance the first fruits of corne, wine, and oyle, and honie, and of all the increase of the field, and the tithe of all things brought they in abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheepe, and the tithe of holy things which were consecrated vnto the Lord their God, and laid them by heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 And when Hezekiah and the princes came and saw the heapes, they blessed the Lord, and his people Israel.

9 Then Hezekiah demanded of the Priests and Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offrings into the house of the Lord, we haue had enough to eate, and haue left plentifully: for the Lord hath blessed his people, and that which remaineth is this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared them,

12 And brought in the offrings, and the tithes, and the dedicated things faithfully: ouer which Conaniah the Leuite was ruler, and Shimei his brother was the next.

13 And Iehiel, Azaziah, Nahath, Asahel, Ierimoth, Iozabad, Eliel, Ismachiah, Mahath, and Benaiah were ouerseers vnder the hand of Conaniah and Shimei his brother, at the commandement of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the sonne of Imnah the Leuite the porter toward the East was ouer the free offrings of God, to distribute the offrings of the Lord, and the most holy things.

15 And vnder his hand were Eden, Miniamin, Iesua, Shemaiah, Amariah, and Shecaniah in the cities of the Priests, to distribute faithfully to their brethren by courses, as well to the great as to the small,

16 Beside their genealogie of males, from three yeeres old and vpward, euen to all that entred into the house of the Lord, his daily portion for their office in their charges according to their courses:

17 Both to the genealogie of the Priests according to the house of their fathers, and the Leuites from twentie yeeres old and vpward in their charges and courses:

18 And to the genealogie of all their children, their wiues, their sonnes, and their daughters, through all the multitude: for in their office they sanctified themselues in holinesse.

19 Also of the children of Aaron the Priests, which were in the fields of the suburbes of their cities, in euery seuerall citie, the men that were named by name, to giue portions to all the males among the Priests, and to all that were reckoned by genealogie among the Leuites.

20 And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and true before the Lord his God.

21 And in euery worke that he began in the seruice of the house of God, and in the Law, and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sennacherib inuadeth Judah. 3 Hezekiah stoppeth the waters. 5 He encourageth the people. 9 Sennacherib sendeth blasphemously against God. 20 Hezekiah and Esaias pray. 21 The Lord destroyeth the Assyrians. 24 Hezekiah is sicke. 25 His pride. 27 His riches. 30 His workes. 33 His death.

After these things and this faithfulnes, Sennacherib king of Assyria came, and entred into Judah, and pitched against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that his purpose was to fight against Jerusalem,

3 He took counsell with his princes and his mighty men to stop the waters of the fountaines which were without the citie, and they did help him.

4 So there was gathered much people together, and they stopped all the fountaines, and the riuer that ranne through the midst of the land, saying, Why should the kings of Assyria come, and finde much water?

5 Then he strengthened himself, and built vp all the wall that was broken, and raised it vp to the towers, and the other wall without, and repaired Millo in the citie of Dauid, and made weapons and shields in abundance.

6 And he set captaines of warre ouer the people, and gathered them together to him in the streete of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and of good courage, feare not, nor be afraid for the king of Assyria, nor for all the multitude that is with him: for there be more with vs, than with him.

8 With him is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battels. And the people were comforted by the words of Hezekiah king of Judah.

9 After this did Sennacherib king of Assyria send his seruants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him) vnto Hezekiah king of Judah, and vnto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereupon trust ye, that ye abide the siege in Jerusalem?

11 Doth not Hezekiah perswade you, to giue ouer your selues to die by famine and by thirst, when he saith vnto you, The Lord our God shall deliuer vs out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Before one altar shall ye worship, and vpon it shall ye burne your sacrifices?

13 Know ye not what I and my fathers haue done vnto all the people of other lands? were the gods of the nations of those lands able at all to deliuer their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers vtterly destroyed, that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor perswade you after this manner, neither yet beleeue him: for no god of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: much lesse shall your God deliuer you out of mine hand.

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 He wrote also letters to blaspheme the Lord God of Israel, and to speake against him, saying, As the gods of the nations of other lands haue not deliuered their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loud voice in the Iewes speech vnto the people of Jerusalem that were on the wall, to affray them, and to trouble them, that they might take the citie.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which are the worke of mens hands.

20 Then Hezekiah the king, and the Prophet Esaias the sonne of Amoz prayed because of this, and cried to heauen.

21 And the Lord sent an Angel, which cut off all the valiant men, and the leaders and captaines in the host of the king of Assyria, so that he returned with shame of face into his land: and when he was come into the house of his god, they that came forth of his bowels slewe him there with the sword.

22 Thus the Lord saued Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria, and from the hand of all other, and guided them on euery side.

23 And many brought gifts vnto the Lord to Jerusalem, and precious things to Hezekiah king of Judah, so that he was magnified in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke to the death, and prayed vnto the Lord: and he spake vnto him, and gaue him a signe.

25 But Hezekiah rendred not again according to the benefite done vnto him, for his heart was lifted vp: therefore there was wrath vpon him, and vpon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made him treasuries for siluer, and for gold, and for precious stones, and for spices, and for shields, and for all maner pleasant vessels,

28 Storehouses also for the increase of corne, wine, and oyle, and stalles for all maner beasts, and stalles for flocks.

29 Moreouer he made him cities, and possessions of flocks and herds in abundance: for God had giuen him very much substance.

30 This Hezekiah also stopped the vpper issue of the waters of Gihon, and brought them straight downe on the west side of the citie of Dauid: and Hezekiah prospered in all his workes.

31 Howbeit in the matter of the Ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him, to proue him, that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Esaias the Prophet the sonne of Amoz, and in the booke of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefe of the sepulchres of the sonnes of Dauid: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh reigneth wickedly. 2 He is carried captiue. 10 He repenteth. 12 He is restored. 14 He buildeth. 15 He taketh away idolatrie. 18 His death. 20 Amon reigneth wickedly. 24 He is slaine. 25 The people make Josiah king.

Manasseh was twelue yeeres old when he began to reigne, and he reigned fifty and fiue yeeres in Jerusalem.

2 But he did euil in the sight of the Lord, according to the abominations of the nations, whom the Lord had cast out before the children of Israel.

3 For he built vp againe the high places which Hezekiah his father had broken down, and reared vp altars for Baalim, and made groues, and worshipped all the hoste of heauen, and serued them.

4 He built altars also in the house of the Lord, of which the Lord had said, In Jerusalem shall my Name be for euer.

5 And he built altars for all the hoste of heauen in the two courts of the house of the Lord.

6 And he caused his children to passe through the fire in the valley of the children of Hinnom: he obserued times, and vsed inchantments, and vsed witchcraft, and dealt with familiar spirits and soothsayers: he wrought much wickednes in the sight of the Lord, to prouoke him to anger.

7 And he set a carued image of the idol which he had made in the house of God, of which God had said to Dauid and to Salomon his sonne, In this house, and in Jerusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I any more remoue the foote of Israel from the land which I haue appointed for your fathers, so that they will take heede to do all that I haue commanded them, according to all the Law, and the statutes, and the ordinances by the hand of Moses.

9 So Manasseh caused Judah and the inhabitants of Jerusalem to erre, and to do worse than the nations whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Assyria, which tooke Manasseh among the thornes, and bound him with fetters, and carried him to Babel.

12 And when he was in affliction, he prayed before the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed vnto him: and he was intreated of him, and heard his supplication, and brought him againe to Jerusalem into his kingdome. Then Manasseh knew that the Lord he was God.

14 Afterward he built a wall without the citie of Dauid, on the west side of Gihon in the valley, euen to the entring in at the fish gate, and compassed about Ophel, and raised it very high, and put captaines of warre in all the strong cities of Judah.

15 And he tooke away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the citie.

16 And he repaired the altar of the Lord, and offered thereon peace offerings and thanksgiuing, and commanded Judah to serue the Lord God of Israel.

17 Neuertheles the people did sacrifice still in the high places, but vnto the Lord their God only.

18 Now the rest of the acts of Manasseh, and his prayer vnto his God, and the words of the Seers that spake to him in the Name of the Lord God of Israel, behold, they are written in the acts of the kings of Israel.

19 His prayer also, and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built high places, and set vp groues and carued images before he was humbled, behold, they are written in the booke of Hozai.

20 So Manasseh slept with his fathers, and they buried him in his house: and Amon his sonne reigned in his stead.

21 Amon was two and twentie yeeres old when he began to reigne, and he reigned two yeeres in Jerusalem.

22 But he did euil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed vnto all the carued images which Manasseh his father had made, and serued them.

23 And he humbled not himself before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

24 And his seruants conspired against him, and slewe him in his house.

25 But the people of the land slewe all them that had conspired against king Amon: and the people of the land made Josiah his sonne king in his stead.

[c] From one ende of the lande to the other, North & South.

[d] In such sort and perfection as God had appointed.

[e] He will haue compassion on them, and preserue them.

[f] Submit your selues to the Lord, and rebel no more.

[g] God will not onely preserue you, but throw your repentance reioyce your neighen, which for their sinnes he gaue into the handes of the enemies.

[h] Though the wicked mocke at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to enter into the hearts of Gods elect.

[i] He heweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirite is with the one sort & moueth their heart, and the other are left to themselues.

[k] Which declareth that we must put away those things where with God is offended, before we can serue him aright.

[l] Seeing their owne negligence (who should haue bene most prompt) and the readines of the people, Chap. 29. 36.

[m] To wit, of the lambe of the Passeouer.

[n] He knewe, that faith and synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

[o] That is, did accept the as purified.

[*] Ebr. spake to the heart.

[p] This great liberalitie declareth howe Kings, Princes, and all they, to whome God hath giuen wherewith, ought to be most readie to bestowe it in setting forth of Gods glory.

[q] According to that which is written, Num. 6. 23. when they should dimisse the people.

AND when all these thinges were finished, all Israel that were founde in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a Accoyding to the cõmandement of the Lord, Deut. 7. 23. Ioh. 7. 1. 2. Mac. 12. 40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appoynted the courses of the Priestes and Leuites by their turnes, euery man accoding to his office, [both] Priestes and Leuites, for the burnt offring and peace offrings, to minister and to giue thankes, and to prayse in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion [was] of his owne substance for the burnt offringes, [euen] for the burnt offrings of the morning and of the euening, and the burnt offringes for the Sabbaths, and for the newe moones, & for the solemne feastes, *as it is written in the Lawe of the Lord)

Nom. 28. 3, 9.

4 He commanded also the people that dwelt in Ierusalē, to giue a d part to the Priests, and Leuites, that they might be e encouraged in the Lawe of the Lord.

d The tithes & first fruites for the maintenance of the Priests & Leuites.

e That their mindes might not be entangled with vnion of worldly things, but that they might wholy & cherefully serue the Lord.

5 ¶ And when the commandement was ‖ spread, the childrē of Israel brought aboundance of first fruits, of corne, wine, and oile, and honie, and of al the increase of the fielde, and the tithes of all thinges brought they aboundantly.

‖ Or, published

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layde them on g many heapes.

f Which they had dedicate to the Lord by a vowe.

g For the relefe of the Priests, Leuites, widowes, pupilles, fatherlesse, strangers, and such as were in necessitie.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah & the princes came, & saw the heapes, they h blessed the Lord and his people Israel.

h They prayssed the Lord, & prayed for all posteritie to his people.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offrings into the house of the Lord, We haue i eaten and haue bene satisfied, and there is left in abundance: for the Lorde hath blessed his people, and this aboundance that is left.

i Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offred, or els that their wiues & children were relieued, because the Leuites were faithfull in their office, & so depended on them.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first fruites, and the tythes, and the dedicate thinges faithfully: and ouer them [was] Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Alahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah [were] ouerseers † by the appointment of Conaniah, & Shimei his brother, [and] by the cõmandement of Hezekiah the king, & of Azariah the chiefe of the house of God.

† Ebr. by the hande.

14 And Kore the sonne of Imnah the Leuite porter towarde the East, [was] ouer the thinges that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand [were] Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males k frō three yeere olde and aboue, [euen] to al ỹ entred into the house of the Lorde to their office in their charge, accoding to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, accoding to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offred, or els that their wiues & children were relieued, because the Leuites were faithfull in their office, & so depended on them.

19 Also to the sonnes of Aaron, the Priests, [which were] in ỹ fields & suburbes of their cities, in euery citie the mē that were appointed by names, shoulde giue portions to all ỹ males of ỹ Priests, and to al the generation of the Leuites.

20 And thus did Hezekiah throughout al Iudah, and did wel, and vprightly, and truely before the Lorde his God.

21 And in all the woorkes that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah, 3 Hezekiah prepareth for the

the warre. 7 He exhorteth the people to put their truſt in the Lord. 9 Saneherib blaſphemeth God. 20 Hezekiah prayeth. 21 The Angel deſtroyeth the Aſſyrians. 23 The king is ſlaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

2.King.18.13. iſa.30.1. eccluſ. 48. 18.

AFter theſe thinges faithfully [deſcribed,] * Saneherib king of Aſſhur came and entred into Iudah, and beſieged the ſtrong cities, and thought to ‡ winne the for him ſelfe.

‡Ebr. breake them vp.

2 When Hezekiah ſawe that Saneherib was come, and that his ‡ purpoſe [was] to fight againſt Ieruſalem,

‡Ebr.face.

3 Then he tooke counſell with his princes and his nobles, to ſtoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people aſſembled themſelues, & ſtopt all the fountaines, & the riuer that ran through the mids of the countrey, ſaying, Why ſhould the kings of Aſſhur come, and finde much water?

5 And ‡ he tooke courage, and built al the broken wall, and made vp towers, and another wall without, and repaired a Millo in the b citie of Dauid, and made many c dartes and ſhieldes.

‡Ebr.he was ſtrengthened.

a He made a double wall. b Reade, 2.Sam.5.9. c Some read, ſwoordes or daggers.

6 And he ſet captaines of warre ouer the people and aſſembled the to him in the broade place of the gate of the citie, & ‡ ſpake comfortably vnto them, ſaying,

‡Ebr. he ſpake to their heart.

7 Be ſtrong and couragious: feare not, neither be afraid for the King of Aſſhur, neither for al the multitude that is with him: * for there [be] mo with vs, then [is] with him.

2.King.6.16. d That is, the power of man. e This declareth that Hezekiah did euer put his truſt in God, and yet made him ſelfe ſtrong and vſed lawfull meanes, leaſt he ſhould ſeem to tempt God. 2.King.18.17. f While he beſieged Lachiſh. g Thus the wicked put no difference betweene true religion and falſe, God and idoles: for Hezekiah onely deſtroyed idolatrie and planted true religion, thus the Papiſts ſlander the ſeruants of God: for when they deſtroy idolatrie they ſay that they abolith religion.

8 With him [is] an d arme of fleſh, but with vs [is] the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 * After this, did Saneherib King of Aſſhur ſende his ſeruants to Ieruſalem (while he was f againſt Lachiſh, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ieruſalē, ſaying,

10 Thus ſaith Saneherib the King of Aſſhur, Wherein do ye truſt, that ye will remaine in Ieruſalem, [during] the ſiege?

11 Doeth not Hezekiah entice you to giue ouer your ſeiues vnto death by famine and by thirſt, ſaying, The Lorde our God ſhal deliuer vs out of the hand of the King of Aſſhur?

12 Hath not the ſame Hezekiah taken away his hie places and his g altars, and commaunded Iudah and Ieruſalem, ſaying, Ye ſhal worſhippe before one altar, and burne incenſe vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of [other] countries? were the gods of the nations of [other] landes able to deliuer their lande out of mine hande?

14 Who is he of all the h gods of thoſe nations (that my fathers haue deſtroyed) that could deliuer his people out of mine hande? that your God ſhoulde be able to deliuer you out of mine hand?

h This is his blaſphemie, that he will compare the liuing God to vile woles.

15 Nowe therefore let not Hezekiah deceiue you, nor ſeduce you after this ſort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hande and out of the hande of my fathers: how much leſſe ſhal your gods deliuer you out of mine hand?

i When man hath proſperitie, he ſwelleth in pride & thinketh him ſelfe able to reſiſt and ouercome euen God him ſelfe.

16 And his ſeruants ſpake yet more againſt the Lorde God, and againſt his k ſeruant Hezekiah.

k Herein we ſee that when the wicked ſpeake euill of the ſeruants of God, they care not to blaſpheme God himſelfe: for if they feared God, they would loue his ſeruants.

17 He wrote alſo letters, blaſpheming the Lorde God of Iſrael and ſpeaking againſt him, ſaying, As the gods of the nations of [other] countries could not deliuer their people out of mine hand, ſo ſhall not the God of Hezekiah deliuer his people out of mine hande.

l Their wordes are written, 2.King.18.19.

18 Then they l cryed with a loude voyce in the Iewes ſpeach vnto the people of Ieruſalem that were on the wal, to feare them and to aſtonith them, that they might take the citie.

19 Thus they ſpake againſt the God of Ieruſalem, as againſt the gods of the people of the earth, [euen] the m workes of mans hands.

m Which were inuented, made and faſhioned by man.

20 But Hezekiah the king, and the Prophet Iſaiah the ſonne of Amoz n prayed againſt this and cried to heauē.

n This ſheweth what is the beſt refuge in all troubles and dangers.

21 And the Lorde ſent an Angel which deſtroyed all the valiant men, and the princes and o captaines of the hoſte of the King of Aſſhur: ſo he returned ‡ with ſhame to his owne lande. And when he was come into the houſe of his god, they that came forth of his p owne bowels, ſlewe him there with the ſworde.

o To the number of an hundreth fourteeze and fiue thouſand, as 2.king.19.35, 36.

‡Ebr.with ſhame of face.

p Meaning, Aſyamelech, & Sharezer his ſonnes.

22 So the Lord ſaued Hezekiah and the inhabitants of Ieruſalem from the hand of Saneherib king of Aſſhur, and from the hand of all [other,] and ‖ maintayned them on euery ſide.

‖Or, gouerned

q This after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.

23 And many brought offrings vnto the Lorde to Ieruſalem, and preſents to Hezekiah King of Iudah, ſo that he was q magnified in the ſight of all nations from thenceforth.

2.King.20.1. iſa.38.1.

24 * In thoſe dayes Hezekiah was ſicke

sicke vnto the death, and prayed vnto the Lorde, who spake vnto him, and gaue him a signe.

r To confirme his faith in Gods promes, who declared to him by his Prophet that his life houlde be prolonged fifteene yeere.

25 But Hezekiah did not rẽder according to ỹ reward bestowed vpõ him: for his heart was lift vp, & wrath came vpon him, & vpon Iudah and Ierusalem.

s He was lifted vp with the pride of his victory and treasures, and shewed them for an ostentation to the ambassadours of Babylon.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of ỹ Lord came not vpon thẽ in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of siluer, and of golde, and of precious stones, & of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of store houses for ỹ increase of wheat and wine and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

‖ Or, ranges, & partitions.

29 And he made him cities, and had possessions of sheepe and oxen in aboundance: for God had giuen him substance exceeding much.

‖ Or, rackes.

30 This same Hezekiah also stopped the vpper water springs of t Gihon, and ledde them streight vnderneth towarde the citie of Dauid Westwarde. So Hezekiah prospered in all his workes.

t Which also was called Shiloe, whereof mention is made, Isa. 8.6. Iohn 9.7.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the lande, God left him to u trie him, [&] to knowe all ỹ was in his heart.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse is mightily strength.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are writtẽ in the vision of Iehaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah & Israel.

33 So Hezekiah slept w̃ his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: & Manasseh his sonne reigned in his steade.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lorde, and is deliuered. 14 He abolisheth idolatrie. 16 And setteth vp true religion. 20 He dyeth and Amon his sonne succeedeth. 24 Whome his owne seruantes slay.

MAnasseh [was] twelue yeere old, * whẽ he begã to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2.King.21.1.

2 And hee did euill in the sight of the Lorde, like the abominations of the heathen, * whome the Lorde had cast out before the childrẽ of Israel.

Deut.18.9.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

2.King.18.4. Iere.32.34. 2.king. 17.10,

4 Also he built altars in the house of the Lord, wherof ỹ Lord had said, * In Ierusalem shall my Name be for euer.

2. King. 21. 4.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lorde.

6 a And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lorde to anger him.

a Read 2. Kin. 16,3.

7 He put also ỹ carued image, which he had made, in ỹ house of God: Whereof God had said to Dauid, & to Salomõ his sonne, * In this house & in Ierusalẽ, which I haue chosen before all ỹ trebes of Israel, wil I put my Name for euer.

1. King. 8. 29. and 9.3. 2. king. 21. 7. and 23. 27.

8 Neither will * I make the foote of Israel to remoue any more out of the lande which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Lawe and statutes and iudgements by the b hand of Moses.

2. Sam. 7. 10.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, [and] to doe worse then the heathen, whome the Lorde had destroyed before the children of Israel.

10 ¶ And the Lorde spake c to Manasseh and to his people, but they would not regarde.

c Meaning, by his prophets, but their hearts were not touched to beleeue and repent, without the which ỹ preaching of the worde taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Asshur, which tooke Manasseh [and put him] in fetters, and bound him in chaines, and caryed him to Babel.

12 And when he was in tribulation, he prayed to the Lorde his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and [God] was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his miserie he seeketh vnto him.

14 Now after this he built a wall wout the citie of Dauid, on the Westside of e Gihon in the valley, euẽ at the entry of the fish gate, & copassed about Ophel, & raised it very high, & put captaines of warre in all the strong cities of Iudah.

e Read Chap. 32.30.

15 And

f Read Chap. 27.3.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the [g]altar of the Lorde, and sacrificed thereon peace offrings, and of thankes, and commanded Iudah to serue þ Lorde God of Israel.

17 Neuertheleslie the people did sacrifice still in the hie places, but vnto the [h]Lorde their God.

18 ¶Concerning the rest of the actes of Manasseh, and his [i]prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are [written] in the booke of the kings of Israel.

19 And his prayer & howe [God] was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, & set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manasseh slept [k]with his fathers, and they buried him in his owne house: & Amon his sonne reigned in his steade.

21 ¶Amon [was] two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lorde, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not him selfe before the Lorde, as Manasseh his father had humbled him selfe: but this Amon trespalled more and more.

24 And his seruãts [*]conspired against him, and slewe him in his owne house.

25 But the people of the land slew al them that had cõspired against king Amon: and the people of the lande made Iosiah his sonne king in his steade.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles. 8 And reformeth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldah the prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

[2.King.22.1.] IOsiah [*] [was] eight yeere old when he beganne to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of [a]Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a [b]childe) he beganne to seeke after the God of Dauid his father: and in the twelft yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe [c]in his sight the altars of Baalim, & he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strowed it vpõ the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the Priestes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their manes [they brake all] rounde about.

7 And when he had [e]destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all þ idoles throughout all the lande of Israel, he returned to Ierusalem.

8 ¶*Then in the eightenth yeere of his reigne whẽ he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the mony that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in þ hands of them that should do the worke [and] had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lorde, to repaire and amende the house.

11 Euen to the workemen and to the builders gaue they it, to bye hewed stone and timber for couples and for beames of the [f]houses, which the kings of Iudah had destroyed.

12 And the mẽ did þ worke [g]faithfully, and the ouerseers of them [were] Iahath & Obadiah the Leuites, of the children of Merari, & Zechariah, & Meshullam, of the children of the Kohathites to set it forwarde: and of the Leuites all

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit þ it is not conteined in the Ebrew, yet because it is here mentioned & is written in the Greeke, we haue placed it in the ende of this booke.

k Or, Horai.

k Because hee han so horibly offended against þ Lord, they did not burie him in the sepulchres of the Kings, but in the garden of þ kings house.

1.King.2.23.

a He followed Dauid in all points that he followed the Lorde.

b Whẽ he was but sixteene yeere olde, he shewed himselfe zealous of Gods glory & at twenty yere olde he abolished idolatrie & restored the true religion.

c ¶Which shewẽth that he would see the reformation with his owne eyes.

d Read 2.king 23.16.

e This great zeale of this godly king the holy Ghost setteth foorth as an example & paterne to other kings and rulers, to teach them what God requireth of them.

2.King. 22. 3.

‖Or, they returned to Ierusalem, meaning, Shaphan, &c.

f For there were many portions and pieces annexed to the Temple

g Meaning, that they were in such credite for their fidelitie, that they made none accompts of that which they receiued, 2.King 22.7.9.

all ỹ could skil of instruments of musike.

13 And [they were] ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites [were] scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lorde, Hilkiah the Priest founde the [h] booke of the Lawe of the Lord [giuen] by the hande of Moses.

15 Therefore Hilkiah answered and saide to Shaphan the chauncelor, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caryed the booke to [i] the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lorde, and haue deliuered it into the hands of the ouerseers, and to ỹ handes of the workemen.

18 Also Shaphan the chauncelor declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the king had heard the words of the Law, he [k] tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chauncelor, and Asaiah the kings seruant, saying,

21 Goe [and] enquire of the Lorde for me, & for the rest in Israel & Iudah, concerning the wordes of this booke that is found: for great [is] the wrath of ỹ Lord ỹ is fallen vpon vs, because our fathers haue not kept the word of ỹ Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the king [had appointed,] went to Huldah the prophetesse the wife of Shallum, the sonne of || Tokhath, ỹ sonne of || Hatrah keeper of the [m] wardrobe (and shee dwelt in Ierusalem vpon the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lorde God of Israel, Tell ye [o] the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euil vpon this place, and vpon the inhabitants thereof, [euen] all ỹ curses, that are written in the booke which they haue read before ỹ king of Iudah:

25 Because they haue forsaken me, & burnt incense vnto other gods, to anger me with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lorde, so shall ye say vnto him, Thus saith the Lorde God of Israel, The words which thou hast heard, [shall come to passe.]

27 [But] because thine heart did [q] melt, and thou didest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy self before me and tarest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the King worde againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lorde, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the [s] smallest, and he read in their eares all the wordes of the booke of the couenant that was founde in the house of the Lorde.

31 And the King stood by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, & his statutes, with al his heart, & with all his soule, [and] that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stande to it: and the inhabitants of Ierusalem did according to the couenant of God, [euen] the God of their fathers.

33 So Iosiah tooke away al the abominations out of all the countries that perteined to the children of Israel, and compelled all that were found in Israel, to serue the Lorde their God: [so] all his dayes they turned not backe from the Lorde God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the King of Egypt, and dyeth. 24 The people bewaile him.

Moreouer

h Reade 2. kin. 22. 8.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17. 18.

k For loowe that the wrath of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God,

|| Or, Tikuah.

|| Or, Harhas.

m Meaning, either of the Priests apparel, or of the Kings.

n Read hereof, 2. King. 22. 14. 15

o That is, to the King.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god which they haue made, and framed with their owne hands.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and to allure the unrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

s Foralmuch as neither yong nor olde could be exempted from the curses conteined therein, if they did transgresse, he knewe it appertained to all, and was his duetie to see it read to all sorts, that euery one might learne to auoide those punishments by serueing God aright.

t Because he had charge ouer all & must answere for euery one that perished, he thought it his duetie to see that all should make ypofelfe to receiue the worde of God,

2.King.23.21.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slewe the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And he sayd vnto the Leuites, that b taught all Israel and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue nowe the Lorde your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren the children of the people, and after the deuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡ people sheepe, lambs, & kids, all for the Passeouer, euen to all that were present, to the nomber of thirtie thousand, & three thousand bullocks: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and six hundreth sheepe and three hundreth bullocks.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, & the Priests f sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the g burnt offring to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified thinges they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people. Exod.12.8.

14 Afterward also they prepared for them selues and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offrings, and the fat vntill night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stoode in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings h Seer: and the porters at euerie gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them. 1.Chro.25.1.

16 So all the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lorde, according to the commandement of king Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept, and the Priestes and the Leuites, and all Iudah, and Israel that were ‡ present, and the inhabitants of Ierusalem. ‡Ebr. found.

19 This Passeouer was kept in i the eightenth yeere of the reigne of Iosiah.

20 ℭ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖ Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou King of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commanded me to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which

a The Scripture vseth in sundrie places to call the lamb the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the worde of God.

c As it was before the Temple was built: therefore your office onely is nowe to teach the people, and to prayse God. 1.Chro.23. 24.25.26. chapters.

‖ Or, the people.

d Ethyst euery one to examine themselues, that they be not vnmeet to eate of the passeouer.

‡ Ebr. sonnes of the people.

e So that euery one, and of al sorts gaue of that they had a liberall portion to the seruice of God.

f Meaning of the lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offred that euery man might offer peace offrings, and to haue his portion.

h Meaning hereby his prophet, because he appointed the Psalmes and prophesies which were to be sung.

i Which was in the fire and twentieth yere of his age. 2.King.23.29.

k Which was a citie of the Assyrians, and Iosiah fearing least he passing through Iudah, would haue taken his kingdome, made warre against him and consulted not the Lord.

‖ Or, Euphrates.

‡ Ebr. of my battell.

l That is, armed himselfe, or, disguised himselfe because he might not be knowen.

were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the king sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, & put him in the second charet which he had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Iere. 22. 11.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, & made the same for an ordinance vnto Israel: and behold, they be written in the [n] lamentations.

n Which some thinke Ieremie made whereon he lamenteth the state of the Church after this Kings death,

26 Concerning the rest of the actes of Iosiah and his goodnesse, [doing] as it was written in the Lawe of the Lorde,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz, 4 After Iehoahaz Iehoiakim, 8 After him Iehoiachin, 11 After him Zedekiah, 14. 17 In whose time all the people were carried away to Babel, for contemning the admonitions of the Prophets, 22 And were restored againe the seuentieth yeere after by King Cyrus.

2.King.23.30. THen * the people of the land tooke Iehoahaz the sonne of Iosiah, & made him King in his fathers stead in Ierusalē.

2 Iehoahaz [was] three and twentie yere olde when he began to reigne, & he reigned three [a] moneths in Ierusalem.

a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, & the Prophets forewarned should come vpon Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of golde.

b To pay this as a yeerely tribute.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, & caried him to Egypt.

5 Iehoiakim [was] fiue and twentie yeere olde, when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did [c] euill in the sight of the Lorde his God.

c Because he, and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out. 2.Kng.24.13.

6 Against him came vp Nebuchadnezzar King of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchadnezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, and [d] that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

d He meaneth superstitious markes which were found vpon his body, when he was dead: which thing declared howe deepely idolatrie was rooted in his heart, seeing he bare [e] markes in his flesh.

e That is, he begā his reign at eight yeere olde, & reigned ten yeres whē his father was alue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.

9 ¶ Iehoiachin [was] [e] eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lorde.

[Or, vncle. 2.King.24.17. 19.Iere.52.2.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his [f] brother King ouer Iudah and Ierusalem.

[f] Ebr. by the hand of his.

11 Zedekiah [was] one and twentie yeere olde, when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And he did euill in the sight of the Lorde his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that hee might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them [g] by his messengers, [h] rising early and sending: for hee had compassion on his people, and on his habitation.

g By this phrase § scripture meaneth, often times & diligently, as Ieere. 11. 7. and 25. 3. & 26. 5. & 32. 33.

h Till God could no longer suffer their sinnes: but must needes punish them.

16 But they mocked the messengers of God & despised his wordes, and misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no [i] remedie.

i Whither they fled, thinking to haue bene saued for the holines thereof.

17 For hee brought vpon them the King of the Caldeans, who slewe their yong men with the sword [k] in the house of their Sanctuarie, and spared neither yong man, nor virgine, auncient, nor aged. [God] [l] gaue all into his hand,

k Which is not because god approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition & vaine glorie, wherevnto were ioyned furie and cruelties: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrumēt to declare his iustice.

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and

and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy [all.]

20 And they that were left by the sworde, caryed he away to Babel, and they were seruants to him and to his sonnes, until the kingdome of the [k] Persians had rule,

21 To fulfil the worde of the Lorde by the [l] mouth of Jeremiah, until the land had her fill of her Sabbaths: [for] all the dayes that she lay desolate, she kept Sabbath, to fulfill seuenty yeeres.

22 ℭ* But in the [m] first yeere of Cyrus king of Persia (When the worde of the Lord, [spoken] by the mouth of Jeremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia and he made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [n] commaunded me to build him an house in Jerusalem, that is in Judah. Who is among you of all his people, with whome the Lord his God [is:] let him goe vp.

k Whē Cyrus king of Persia had made the Babylonians subiect.

l Who threatened the vengeance of God and 70. yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Jere. 25.11. Iere. 25.13. & 29.10. 1. esdr. 2.1.

m In the first yeere that he reigned ouer the Caldeans, Esra. 1.1.

n God had so foretwarned by his Prophet a doue an hundreth yeeres, before Cyrus was born, Isa. 44.28. that Jerusalem & the Temple should be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrewe, but is translated out of the Greeke.

ℭ Lorde almightie, God of our fathers Abraham, Isaac and Jacob, & of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare & tremble before thy power: for the maiestie of thy glorie cannot be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, [as] to Abraham, and Isaac and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue ỹ nomber of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I can not lift vp mine head, neither haue any releasse. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde, forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reserving euill for me, neither condemne me into the lower partes of the earth. For thou art ỹ God, [euen] the God of them that repent: & in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will prayse thee for euer all ỹ dayes of my life. for all the power of ỹ heauens prayse thee, and thine is the glorie for euer & euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.

b He speaketh this in cōparison of himselfe and those holy fathers which haue their commendation in ỹ Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnes.

Avery

A very profitable declaration for the vnderstanding of the histories of Ezra, Nehemiah, Ester, Daniel, and diuers other places of

Scripture, very darke, by reason of the discorde that is among Historiographers, and among the expositours of the holy Scriptures, touching the successiue order of the Kings or Monarchies of Babylon and of Persia: of the yeeres that the said Monarchies lasted, from the transmigration of the Iewes vnder Nebuchadnezzar, vntill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.

That which happened to the people of Israel during these Monarchies.		The Monarchie of Babylon.	Of the yeeres that the Monarchies of Persia reigned. Of the difference of authours therein: and of the diuersitie and confusion of the names of the saide Monarchies.
Nebuchadnezzar, the 19. yeere of his reigne destroyed Ierusalem, and led the people captiue. 2. king. 25.7. and Ieremie 29.1,3.	1	Nebuchadnezzar after the captiuitie reigned 26. yeeres.	The difference of authours, as well Historiographers, as expositers of the holy Scriptures, is great, touching the time & yeeres that the two Monarchies of the Babylonians & Persians continued, and also touching the names of the Monarchies herein described, wherein there is great confusion. And therefore all other opinions set apart, we will herein folow Philo Iudeus, and Metasthene, ancient authours, whose opinions doe neerest agree with the holy Scriptures.
The 25. yeere of his saide reigne, he instituted his Monarchie: in the second yeere of the same, hee sawe the dreame of the foure Monarchies. Daniel 2.1. to 46.			
The 5. yeere he sawe the dreame of the tree hewen downe. Daniel 4.1. to 29.			
The 6. yeere he was driuen among the wild beasts by the space of 7. yeeres. Daniel 4.20. to 37.			
Euil-merodach the 1. yeere of his reigne deliuered Iehoiachin, whom his father had put in prison. 2. king. 25.27. and Ieremie 52.31.	2	Euil-merodach his sonne 30.	
The 1. yeere of Belshazzar, Daniel sawe the dreame of the foure beasts, signifying the foure Monarchies. Daniel 7.1. to the ende.	3	Regasar. 3. yeres.	Cyrus hauing conquered the kingdome of the Medes against Astyages, left the saide kingdome to his vncle Darius: by whose ayde he tooke Babylon, and transported the Monarchie of Babylon to the Persians. Two yeeres after, the sayde Darius returned into Mede, and Cyrus reigned alone in Babylon. Then he moued warre against the Scythians, and marched toward them, and in the meane while left Cambyses his sonne, king of the countrey in his absence, according to the custome of the Persians, which was to appoint the neerest of the kings blood to be king ouer ỹ countrey, when the king went out to fight against any strange nation. This is the cause why Cambyses was not set in the successiue order of the Monarchies. Neither is there any mention of two brethren that were Magicians, which guilefully vsurped the kingdome: but their guile being knowen, they continued but a few moneths, and Darius sonne to Hystaspis, was chosen king.
	4	Labarsadach sixe yeeres.	
	5	Belshazzar. 5. yeeres.	
From the time that Nebuchadnezzar caried the people into Babylon, vntill the ende of the Monarchie of Belshazzar, it amounteth to 70. yeeres foretold by Ieremiah, Iere. 29.10.		Sume 70. yeeres.	
		The Monarchie of the Persians.	
Cyrus deliuered the people frō captiuitie the same yeere that he tooke Babylon, & gaue them great treasures to build vp the Temple of Ierusalem: whither hee sent them vnder the conduct of Zerubbabel. Ezra. 1. to Chap. 4.	1	Cyrus with Darius his vncle reigned 2. yeres.	
	1	Cyrus reigned alone 22. yeres.	
Artaxerxes his successour hindred the building of the Temple. Ezra. 4.24.	2	Darius the sōne of Hystaspis, being chosen king, and surnamed Artaxerxes Ahasueros, reigned 20. yeeres.	Xerxes the sonne of the saide Darius succeeded him: but is not here placed in the number of the Monarchies, for that he left his kingdome to Darius Longhand his sonne, (according to the custome of the Persians) when he went to warre against the Grekes. The Greke historiographers not respecting the custome, number the said Xerxes and Cambyses aboue mencioned, among the said Monarchies succeslliuely in order, which is the cause that they count moze yeeres in the sayde Monarchie, that is to say, 226. yeeres.
The 2. yeere of Artaxerxes, Haggai and Zechariah prophesied, stirring the people to go forwarde with the building of the Temple, notwithstanding the hinderance. Ezra 5.1,2.			
The 3. yeere began the historie of Ester. Ester 2.16.			
The 7. yeere Ester is brought in to him. Ester. 2. 15,16.			
The 12. yeere, Haman threatneth the Iewes. Ester. 3.8.			
Darius Longhand the 2. yeere of his reigne, commanded the Temple to be made an ende of. Ezra 6.1, to 13.	3	Darius Artahshashte Longhand. 37.	
The 6. yeere the Temple was ended. Ezra. 6.15.	4	Darius Nothus. 19.	
The 7. yeere Ezra went into Iudea. Ezra 7.7.			
The 20. yeere Nehemiah obteineth licence of the King to go into Iudea, to builde vp the walles of Ierusalem. Nehemiah 2.1,to 9.	5	Artaxerxes Mnemon 55. yeeres.	As touching their confused names, ye shall vnderstand, that among the Persians, Darius signifieth, he that subdueth: Xerxes, a warriour: Artaxerxes, a great warriour. Also, that this name Assuerus, is drawen from the Hebrewes, in stead of Artaxerxes. Further, that Artaxerxes was the common name of all Kings of Persia, as Pharaoh was the common name of the Kings of Egypt, and Cesar, of the Romish Emperours. Therefore where ye finde many indifferently named Darius, or Artaxerxes, or both together, that is the cause of the difficultie, howe to vnderstande vnder what King that happened, which is recited in the saide bookes of Ezra, Nehemiah, Ester, Daniel, and other places of the holy Scriptures, except ye well marke them, and well vnderstande the contents of this table.
The 32. yeere Nehemiah returned againe to Darius, according to his promise, and obteined leaue of him to returne to Ierusalem for altogether. Nehemiah 13.6.	6	Darius Codomanus. 6. yeeres.	
	7	Arsenes. 4. yeres.	
	8	Darius Codomanus the last Monarchie reigned 6. yeeres.	
All the time of the Persians Monarchie amounteth to 191. yeeres.		The sume of the yeres of the Monarchie of the Persians, is 191. & of Nebuchadnezzar. 70.	
Alexander the great, transported the same yeere the saide Monarchie to the Grekes, in the first yeere of Darius Codomanus, which is, from the beginning of the captiuitie 261. yeeres.			

Ezra.

Ezra.

The Argvment.

As the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeres in a strange countrey among infidels and Idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should growe into a contempt of Gods great benefite, hee keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their worke was finished. The authour of this booke was Ezra, who was Priest, and Scribe of the Lawe, as chap. 7. 6. He returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1. Cyrus enderth againe the people that was in captiuitie. 8 And restoreth them their holy vessels.

NOwe *in a the first yere of Cyrus king of Persia (that the worde of the Lorde, [spoken] by the b mouth of Ieremiah, might be accomplished) the Lord stirred vp the c spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauē hath giuen me d all the kingdomes of the earth, and he hath commaunded me to builde him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and builde the house of the Lorde God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) e let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, f [and] with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to builde the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lorde, *which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Shelhbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie i knives,

10 Thirtie boules of golde, [and] of siluer, boules of the second sort, foure hundreth and ten, [and] of other vessels, a thousand.

11 All the vessels of golde and siluer [were] fiue thousand and foure hundreth. Shelhbazzar brought vp al k with them of the captiuitie that came vp from Babel to Ierusalem.

2.Chro.36.22. 1.esdras 2.1. iere.25.12. and 29.10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeres were past, Iere.25.11.
c That is, moued him, and gaue him heart.
d For hee was chiefe Monarche, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.
e If any through pouertie were not able to returne, ϑ kings commission was that hee should be furnished with necessaries.
f Which they themselues should send toward the reparation of the Temple.
g The Babylonians and Chaldeans gaue them these presents: thus rather then the children of God should want for their necessities, hee would stirre vp the heart of the very infidels to helpe them.
2.King.25.13. 2.chro.36.7. iere.27.19,20. dan.1.2.
h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.
i Which serued to kill the beastes that were offred in sacrifice.
k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The nomber of them that returned from the captiuitie.

THese *also are the sonnes a of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar king of Babel had caryed away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, [to wit,] Iesh ua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Bigual, Rehum, Baanah. The nomber of the men d of the people of Israel [was,]

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth, seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖Pahath Moab, of the sonnes of Iesh ua [and] Ioab, two

Nehe.7.6. 1.esdr.5.7.
a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection.
b Zerubbabel was chiefe captaine, ϑ Ieshua the hie Priest. but Nehemiah a man of great authoritie were not now, but came after 64. yeres.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
‖ Or, of the duke of Moab.

thousand, eight hundreth and twelue:
7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:
8 The sonnes of Zattu, nine hundreth and fiue and fourtie:
9 The sonnes of Zaccai, seuen hundreth and threescore:
10 The sonnes of Bani, fiue hundreth and two and fourtie:
11 The sonnes of Bebai, fiue hundreth, and three and twentie:
12 The sonnes of Azgad a thousand, two hundreth and two and twentie:
13 The sonnes of Adonikam, fiue hundreth, threescore and fiue:
14 The sonnes of Biguai, two thousand, and fiue and fiftie:
15 The sonnes of Adin, foure hundreth and foure and fiftie:
16 The sonnes of Ater of [c] Hizkiah, ninetie and eight: [c] Which were of the posteritie of Hezekiah,
17 The sonnes of Bezai, three hundreth and three and twentie:
18 The sonnes of Jorah, an hundreth and twelue:
19 The sonnes of Hashum, two hundreth and three and twentie:
20 The sonnes of Gibbar, ninetie and fiue:
21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie: [f] That is, inhabitants: for to this word (sonne) signifieth, when it is ioyned with the names of places,
22 The men of Netophah, fiftie:
23 The men of Anathoth, an hundreth and eight and twentie:
24 The sonnes of Azmaueth, two and fourtie:
25 The sonnes of Kiriath-arim, of Chephirah, & Beeroth, seuen hundreth and three and fourtie:
26 The sonnes of Haramah & Gaba, fiue hundreth, and one and twentie:
27 The men of Michmas, an hundreth and two and twentie:
28 The sonnes of Beth-el and Ai, two hundreth, and three and twentie:
29 The sonnes of Nebo, two & fiftie:
30 The sonnes of Magbish, an hundreth and fiue and fiftie:
31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fiftie:
32 The sonnes of Harim, three hundreth and twentie:
33 The sonnes of Lod-hadid, & Ono, seuen hundreth, and fiue and twentie:
34 The sonnes of Jericho, three hundreth and fiue and fourtie:
35 The sonnes of Senaah, three thousand, fiue hundreth and thirtie.
36 ¶ The [g] Priestes: of the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three: [g] Before he hath declared the two tribes of Judah and Beniamin, and now commeth to the tribe of Leui and beginneth at the Priestes,
37 The sonnes of Immer, a thousand and two and fiftie:
38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and seuenteene.
40 ¶ [†] The Leuites: the sonnes of Jeshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure. [†] The Leuites.
41 ¶ [†] The Singers: the sonnes of Asaph, an hundreth and eight & twentie. [†] The Singers.
42 ¶ [†] The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all [were] an hundreth and nine and thirtie. [†] The Porters.
43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, & sonnes of Tabbaoth, [h] So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iosua, Iosh. 9. 23.
44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, & sonnes of Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,
49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda, [i] Which came of them that Salomon had appointed for the worke of the Temple.
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, & the sonnes of Salomons seruāts [were] three hundreth ninetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, [and] Immer, but they coulde not

not discerne their fathers house & their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, ỹ sonnes of Coz, the sonnes of [k] Barzillai: Which tooke of the daughters of Barzillai the Giliadite to wife, and was called after their name.

k Of him is made mention, 2.Sam.17.27. and 19.31. and because the Priestes office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world and the dignitie of their office.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.

63 And [l] Tirhatha saide vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Urim and Thummim.

l This is a Chalde name and signifieth him that hath authoritie ouer others.

m Reade Exodus 28.30.

64 The whole Congregation together [was] two and fourtie thousande, three hundreth and threescore,

65 Beside their seruants and their maids: of whom [were] seuen thousand, three hundreth and seuen and thirtie: and among them [were] two hundreth singing men and singing women.

66 Their horses [were] seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:

67 Their camels foure hundreth and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to ỹ house of the Lord, which was in Jerusalem, they offred willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, [euen] one and threescore thousand [n] drammes of golde, and fiue thousand [o] pieces of siluer, and an hundreth Priestes garments.

n Which amount to of our money 69666.li.13. shil.4.d. so that the whole summe was 94493.li.6. shil.8.d.

70 So the Priestes and the Leuites, and a [certaine] of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They builde the altar of God. 6 They offer to the Lorde. 7 They prepare for the Temple, 11 And sing vnto the Lord.

AND [a] when the [b] seuenth moneth was come, and the children of Israel were [in their cities], the people assembled themselues as one mã vnto Jerusalem.

1.Esdr.5.47.

a Called Tisri which answereth to part of September, and part of October.

b Meaning, nephewes, for he was ỹ sonne of Jedaiah, reade 1.Chro.3.19.

2 Then stoode vp Jeshua the sonne of Jozadak, & his brethren the Priestes, and Zerubbabel the [c] sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offrings thereon, as it is written in the Lawe of Moses the man of God,

c In the place where Salomon had placed it.

3 And they set the altar vpon [c] his bases (for feare was among them, because of the people of those countreis) therefore they offred burnt offrings thereon vnto the Lord, [euen] burnt offrings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offring [*] dayly, by nomber according to the custome day by day,

Exod.23.16.

5 And afterwarde [d] the continuall burnt offring, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.

d That is, after the feast of Tabernacles.

6 From ỹ first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not layde.

7 They gaue money also vnto the masons, and to the workmen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanõ to the sea vnto [‖] Japho, according to the graunt that they had of Cyrus king of Persia.

‖ Or, Ioppe.

8 ¶ And in the second yeere of their comming vnto the house of God in Jerusalem in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and appointed the Leuites from twentie yere olde & aboue, to set forward the worke of the house of the Lord.

e Which moneth conteined part of April & part of May. So in ỹ meane season they had prouided for things necessarie for the worke.

9 And Jeshua [f] stood with his sonnes, and his brethren, [and] Kadmiel with his sonnes, [and] the sonnes of Judah together to set forwarde the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

f They gaue them exhortations and encouraged euery man forward in the worke.

10 And when the builders layde the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord, [*] after the ordinance of Dauid king of Israel.

1.Chr.16.7,8.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lorde, For he is good, for his mercie [endureth] for euer towarde Israel.

And all the people shouted with a great shoute, when they praised the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priestes and the Leuites & the chiefe of the fathers, ancient men, which had seene the first house, (when the foundation of this house was layde before their eyes) g wept with a loude voyce, and many shouted aloude for ioye,

13 So that the people coulde not discerne the sound of the shoute for ioy, from the noyse of the weeping of the people: for the people shouted with a loude crie, and the noyse was heard farre off.

g Because they sawe that it was nothing like glorious as that Temple, which Salomon had built notwithstanding Aggeus comforteth them and prophesieth that it shalbe more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindred and how. 11 Letters to Artaxerxes, and the answere.

NOw a the aduersaries of Iudah & Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will builde with you: for We seeke the Lorde your God as ye [do,] and We haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hyther.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel, saide vnto them, It is not for you, but for vs to builde the house vnto our God: b for We our selues together will builde it vnto the Lorde God of Israel, as King Cyrus the king of Persia hath commaunded vs.

4 Wherefore the people of the lande c discouraged the people of Judah, and troubled them in building,

5 And they hyred counsellers against them, to hinder their deuise, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared [was] in the language of the Aramites.

8 Rehum the ‖ chancelour, & Shimshai the scribe wrote a letter against Jerusalem to Artahshashte the King, in this sort.

9 Then [wrote] Rehum the chancelour, and Shimshai the scribe, and their companions f Dinaie, & Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babiaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great and noble g Asnappar brought ouer, and set in the cities of Samaria, and other that are beyonde the h River and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshashte, THY SERVANTS the men beyond the River and Cheeneth [salute thee.]

12 Be it knowen vnto the king, that the Jewes, which came vp from thee to vs, are come vnto Jerusalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the king, that if this citie be built, and the foundations of the walles layed, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because ‡ We haue bene brought vp in the [kings] palace, it was not meete for vs to see the kings dishonour: for this cause haue We sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noisome vnto Kings and prouinces, and that they haue mooued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king [therefore,] that if this citie be builded, and the foundatiō of the walles layd, by this meanes the portion beyonde the River shall not be thine.

17 ¶ The king sent an answere vnto Rehum the chancelour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, l Shelam and m Cheeth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also

a Meaning, the inhabitants of Samaria, whome the king of Assyria had placed in the steade of the ten tribes, 2. King. 17. 24. and 19. 37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

‡ Ebr. made their handes weake.

c They hyred the gouernors vnder the king, to hinder their worke. thus they [by hate, cannot abide, that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. some thinke it was Cambyses Cyrus sonne, or Darius, as verse 5.

e Called Artaxerxes, which signifyeth in the Persian tongue, an excellent warriour.

‖ Or, counseler.

f These were certaine people, which the Assyrians placed in Samaria in steade of the ten tribes.

g Some thinke it was Saneherib, but rather Salmanasar.

h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyonde it.

i Which were a certeine people that enuied the Jewes.

k Meaning, the gifes that are wont to be giuen to kings when they passe by any countrey.

‡ Ebr. In the Chalde, We haue eaten the salt of the Palace.

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 11.

also ouer Jerusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, & custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, till I haue giuen [another] commandement.

22 Take heede nowe that ye faile not to doe this: why should damage growe to hurt the King?

23 When the copie of King Artahshahtes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Jerusalem vnto the Jewes, and caused them to cease by force and power.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence, because of the troubles.

24 Then [n] ceased the worke of the house of God, which was in Jerusalem, and did stay vnto the second yeere of Darius King of Persia.

CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letters to Darius.

‖Or, Haggeus. Hag.1.1. 2.esdr.6.1.

THen ‖ Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophecied vnto the Jewes that were in Judah, and Jerusalem, in the Name of the God of Israel, [euen] vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose, & began to build the house of God at Jerusalem, and with them [were] the Prophets of God, which [a] helped them.

a Which incouraged them to go forwarde & accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 At the same time came to them Tatnai, which was captaine beyond the Riuer, and Shether-boznai & their companions, and sayd thus vnto them, Who hath giuen you commaundement to build this house, and to lay the foundations of these walles?

4 [b] Then sayde we vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as vers. 10

5 But the [c] eye of their God was vpon the Elders of the Jewes, that they could not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyonde the Riuer, and Shether-boznai and his companions, Apharsechaie (which were beyond the Riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Judea, to the house of the great God, which is builded with ‖ great stones, and beames are layd in the walles, and this worke is wrought speedily, & prospereth in their hands.

‖Or, marble.

9 Then asked we those Elders, and sayde vnto them thus, Who hath giuen you commandement to build this house, and to lay þ foundation of these walles?

10 We asked their names also, that we might certifie thee, [and] that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayd, We are the seruants of the God of heauen and earth, and build the house that was built of olde [and] many yeres ago, which a [d] great king of Israel *builded, and founded it.

d To wit, Salomon. 1.King.6.2. 2.chro.3.2.

12 But after that our fathers had prouoked þ God of heauen vnto wrath, *he gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and hee destroyed this house, and caryed the people away captiue vnto Babel.

2.King.24.12. and 25.9.

13 But in the [e] first yere of Cyrus king of Babel, King Cyrus made a decree to build this house of God.

e Reade chap. 1,1,2.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto [one] [f] Shelhbazzar by his name, whome he had made captaine.

f Reade chap. 1,8.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Jerusalem, & let the house of God be built in his place.

16 Then came the same Shelhbazzar and layd the foundation of the house of God, which is in Jerusalem, and since that time euen vntill nowe, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the house of the Kings [g] treasures, which is there in Babel, whether a decree hath bin made by King Cyrus, to builde this house of God in Jerusalem, & let the King send [his] minde concerning this.

g Meaning, in the libyarie, or places where lay the registers, or records of times.

CHAP. VI.

At the commaundement of Darius King of Persia, after the Temple was builded & dedicate, the children of Israel keepe the feast of vnleauened bread.

Then

1.Esdr.6.21.

Then *king Darius gaue commandement, and they made search in the †where of the treasures, which were there layed vp in Babel.

†Ebr.house of bookes.

a Wherein were the actes of the kings of Medes and Persians.

2 And there was found in a ᵃ coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, [as] a memoriall,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem, Let ᵖ house be built, [euen] the place where they offred sacrifices, and let the walles thereof be ioyned together: let the height thereof [be] threescore cubites, [and] ᵖ breadth thereof threescore cubites,

‖Or, rowes, or courses. ‖Or, marble,

4 Three ‖orders of ‖great stones, and one order of timbre, and let the expenses be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Jerusalem, and brought vnto Babel) and let ᵇ him go vnto the Temple that is in Jerusalem to his place, ᵉ put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Bozenai, (and their companions Apharsecaie, which are beyond the Riuer) be ye farre ᶜ from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the worke of this house of God, that the captaine of the Jewes and the Elders of the Jewes may build this house of God in his place.

8 For I haue giuen a cõmandement what ye shall do to the Elders of these Jewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they ᵈ cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambes for the burnt offrings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priestes that are in Jerusalem, that there be no faute,

10 That they may haue to offer sweet odours vnto ᵖ God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shalbe set vp, [and] he shalbe hanged thereon, and his house shalbe made a dunghill for this.

12 And the God that hath caused his Name ᶜ to dwell there, destroy al kings and people that put to their hand to alter, [and] to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

c Who hath appointed that place to haue his Name called vpon there.

13 ¶ Then Tatnai the captaine beyond the Riuer, [and] Shethar Bozenai and their companions, according to that which Darius had sent, so they did speedily.

1.Esdr.7.1.

14 So the Elders of the Jewes builded, and they prospered by the prophesying of ᶠ Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointmẽt of the God of Israel, and by the commandement of Cyrus and Darius, and Artaxhashte king of Persia.

f Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth ᵍ Adar, which was ʰ the sixt yeere of the reigne of king Darius.

g This is the twelfe moneth and containeth part of February and part of March.

h And the two and fourtieth after their first returne.

16 ¶ And the children of Israel, the Priestes, and the Leuites, and the residue of the childrẽ of ᵖ captiuitie kept the dedicatiõ of this house of God with ioy.

17 And offred at the dedication of this house of God an hundreth bullocks, two hundreth rams, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the nomber of ᵖ tribes of Israel.

18 And they set the Priests in their order, and ᵖ Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the *booke of Moses.

Nom.3.6.& 8.9.

19 And the children of the captiuitie kept the Passeouer for ᵖ fourteenth [day] of the first moneth.

20 (For the Priestes and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had ⁱ separated them selues vnto them, from ᵖ filthines of the heathen of the land, to seeke the Lorde God of Israel, did eate,

i Which were of the heathen and forsaken their idolatrie to worship the true God.

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of ᵏ Asshur vnto them, to ‡ incourage them in ᵖ worke of the house of God, [euen] ᵖ God of Israel.

k Meaning, Darius who was king of the Medes, Persians and Assyrians.

‡Ebr. to strengthen their hands.

CHAP.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Jerusalem. 27 He giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte king of Persia, [was] Ezra the sonne of Seraiah, ꝑ sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, ꝑ sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to ꝑ hand of the Lorde his God [which was] vpon him.

7 And there went vp [certaine] of the children of Israel, and of the Priestes, and the Leuites, & the singers, and the porters, and ꝑ Nethinims vnto Jerusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Jerusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the king.

9 For vpon the first [day] of the first moneth began he to go vp from Babel, and on the first [day] of the fift moneth came he to Jerusalem, according to the good hand of his God [that was] vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to do it, and to teach ꝑ precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest [and scribe, euen] a writer of the wordes of the commandements of the Lorde, & of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite scribe of the Lawe of God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites [g] to go to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king and his seuen counsellers, to [h] enquire in Judah and Jerusalem, according to the Lawe of thy God, which is in [i] thine hand,

15 And to carie the siluer and the gold, which the king and his counselers willingly offer vnto ꝑ God of Israel (whose habitation is in Jerusalem)

16 And al the siluer and gold that thou canst finde in all the Prouince of Babel, with the free offring of the people, and that which the Priestes offer willingly to the house of their God which is in Jerusalem,

17 That thou maiest bye speedily with this siluer, bullocks, rams, lambes, with their meate offrings & their drinke offrings: and thou shalt offer them vpon the altar of ꝑ house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to do with the rest of the siluer, and golde, do ye it according to the will of your [k] God.

19 And the vessels that are giuen thee for ꝑ seruice of ꝑ house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needeful for the house of thy God, which shalbe meete for thee to bestowe, thou shalt bestowe it out of ꝑ kings treasure house.

21 And I King Artahshashte haue giuen commandement to all the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth [m] measures of wheate, and vnto an hundreth baths of wine, & vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer [is] by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth [n] against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) ○ set iudges and arbiters, which may iudge all the people that is beyond the Riuer, [euen] all that knowe ꝑ law of thy God, and teach ye [them] that know it not.

26 And whosoeuer wil not do ꝑ Law of

a The Ebrewes write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Romane,

b Ezra deduceth his kinred, til he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law and to expound it, whō Marke calleth a scribe, Mar. 12, 28. Matthewe and Luke call him a Lawyer, or doctor of the Law, Mat. 22, 35. luk. 10, 25.

d That conteyned part of July and part of August.

e Of King Darius,

f Some take this for the name of a people, some for tame or conuersance, meaning that the King willed him long life.

g Which remayned as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the lawe,

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

l Which was the Riuer Euphrates, and they were beyond it in respect of Babylon.

m Reade 1. King. 7, 26. & 2. chro. 2, 10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that hee bare to Gods glorie or affection to his people.

○ He gaue Ezra full authoritie to restore al things according to the worde of God, and to punish them that resisted and would not obey.

of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

p Thus Ezra gaue God thankes for that he gaue him so good fauour in his affaires by reason of the king.

27 pBlessed [be] the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward me, before the king and his counsellers, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God [which was] vpon me, and I gathered the chiefe of Israel to go vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priestes of their duetie. 31 What they did when they came to Ierusalem.

1.Esdr.8.29.

THese* are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king a Artahshashte.

a Read Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoh, Zechariah, and with him by count of the males, an hundreth and fiftie.

||Or, captaine of Moab.

4 Of the sonnes of ||Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, & with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, & with him an hundreth and ten males.

13 And of the sonnes of Adonikam, [that were] the b last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

b That came to go with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, & with them seuentie males.

15 And I gathered them to the c River that goeth toward Ahaua, & there abode we three dayes: then I vewed the people, and the Priestes, and founde there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the river enter thinto it, looke 1. Esd.8.41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, & to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioiarib and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the d chiefest at the place of Casiphia, and I e told them the words that they should speake to Iddo, [and] to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Lawe of God vnto the Leuites.

e Ebr. put wordes in their mouth.

18 So by the good hand of our God [which was] vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, [euen] eightene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the f Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

f Read Chap. 2.43.

21 And there at the River, by Ahaua, I proclaymed a fast, g that we might humble f our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

f He sheweth that the end of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched or els it is but hypocrisie.

22 For I was h ashamed to require of the king an armie & horsemen, to helpe vs against the enemie in the way, because we had spoken to the king, saying, The hand of our God [is] vpon all them that seeke him in goodnes, but his power and his wrath [is] against all them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

23 So we fasted, and besought our God for this: & he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priestes, Sherebiah, [and] Hashabiah, and ten of their brethren with them,

25 And

25 And weighed them the ſiluer and the golde, and the veſſels, [euen] the offring of the houſe of our God, [which] the King and his counſelers, and his Princes, and all Iſrael that were preſent had offred.

26 And I weighed vnto their hand ſixe hundreth and fifte talents of ſiluer, and in ſiluer veſſel, an hundreth talents, [and] in golde, an hundreth talents:

h Reade 1. King. 9. 14.

27 And twentie baſins of golde, of a thouſand drams, and two veſſels of ſhining braſſe very good, and precious as golde.

i Reade chap. 2. 69.

28 And I ſayd vnto them, Ye are conſecrate vnto the Lord, and the veſſels are conſecrate, and the golde and the ſiluer [are] freely offred vnto the Lord God of your fathers.

29 Watch ye, and keepe [them] vntill ye weigh them before the chiefe Prieſts and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer and of the golde, and of the veſſels to bring [them] to Ieruſalem, vnto the houſe of our God.

31 Then we departed from the River of Ahaua on the twelft [day] of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as layde waite by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Ieruſalem, and abode there three dayes.

33 And on the fourth day was the ſiluer weighed, and the golde, and the veſſell in the houſe of our God by the hand of Meremoth the ſonne of Uriah the Prieſt, and with him [was] Eleazar the ſonne of Phinehas, and with them [was] Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the Leuites,

l This was a token of a good conſcience and of his integritie, that he would haue witneſſes of his fidelitie.

34 By nomber and by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Iſrael, twelue bullocks for all Iſrael, nintie and ſixe rammes, leuentie and ſeuen lambes, [and] twelue hee goates for ſinne: all [was] a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyonde the River: and they promoted the people, and the houſe of God.

CHAP. IX.

1 Esra complaineth on the people that had turned themſelues from God, and married with the Gentiles. 5 He prayeth vnto God.

1.Eſdr.8.67.

When as theſe things were done, the rulers came to me, ſaying, The people of Iſrael, and the Prieſt and the Leuites are not a ſeparated from the people of the lands (as touching their abominations) [to wit,] of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrarie to the Law of God, and married where it was not lawful, Deut. 7.3.

2 For they haue taken their daughters to themſelues, and to their ſonnes, and they haue mixed the holy ſeede with the people of the lands, and the hand of the b princes and rulers hath bene chiefe in this treſpaſſe.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the heare of mine head, and of my beard, and ſate downe c aſtonied.

c As one doubting whether God would continue his benefites toward vs or elſe deſtroy this which he had begun. Exod. 29. 39. nomb. 28. 4.

4 And there aſſembled vnto me all that feared the wordes of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the *euening ſacrifice.

5 And at the euening ſacrifice I aroſe vp from mine heauines, & when I had rent my clothes and my garment, I fell vpon my knees, & ſpred out mine hands vnto the Lord my God,

6 And ſayd, O my God, I am confounded and aſhamed, to lift vp mine eyes vnto thee my God: for our iniquities are increaſed ouer d our head, and our treſpaſſe is growen vp vnto e the heauen.

d That is, we are ouerwhed in ſinne.

e They ſo exceede that they can not growe greater.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day, and for our iniquities haue we, our Kings, [and] our Prieſts bene deliuered into the hand of the Kings of the lands, vnto the ſwoorde, into captiuitie, vnto a ſpoyle, and into confuſion of face, as [appeareth] this day.

8 And now for a litle ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a f nayle in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our ſeruitude.

f In giuing vs a reſting place. It is a ſimilitude taken of them that remaine ſtil in a place, which ſmite nailes to hang things vpō, Iſa. 22. 23

9 For [though] we were bondmen, yet our God hath not forſaken vs in our

bondage, but hath enclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, [and] to erect the house of our God, and to reedifie the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And nowe, our God, What shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commaunded by thy seruants the Prophets, saying, *The land whereunto ye goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abomination, [and] by their vncleannesse haue filled it from corner to corner.

Exo.23.32.& 34.12,15,16. deut.7.23.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their *peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut.23.6.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed [vs] from being [beneath] for our iniquities, and hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe & destroyed vs for our sinnes, Deut.28,13.

14 Should we returne to breake thy commaundements, and ioyne in affinitie with the people of such abominations? Wouldest not thou be angrie toward vs till thou hadst consumed [vs,] so that there [should be] no remnant nor any escaping?

h He sheweth that God is iust in punishing his people, and yet merciful in reseruing a residue to whom he sheweth fauour.

15 O Lorde God of Israel, thou art iust, for we haue bin hreserued to escape, as [appeareth] this day: beholde, We are before thee in our trespasse: therefore we can not stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

1.Esdr.8.90.

2 He confessed his sinnes and the sinnes of the people.

NOwes *Ezra prayed thus and confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and sayd to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet nowe there is hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Nowe therefore let vs make a couenant with our God, to put away all the wiues (and such as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Lawe.

c Which are strangers and maried contrarie to the Law of God.

4 Arise: for the matter belongeth vnto thee: We also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein and to commaund them.

5 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this worde. So they sware.

6 *And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, [but] he did eate neither bread, nor dranke water: for he mourned, because of the transgression of them of the captiuitie.

1.Esdr.9.1.

7 And they caused a Proclamation to go throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

‡Ebr. sonnes of the captiuitie.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ‖ forfaite, & he should be separate from the Congregation of them of the captiuitie.

‖Or, condemned.

9 Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth [day] of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

c Which contained part of November & part of December.

10 And Ezra the Priest stoode vp, and sayd vnto them, Ye haue transgressed, and haue taken strange wiues, to increase the trespasse of Israel.

f For the season was giuen to raine, & so the weather was more sharpe & colde, and also their conscience touched them.

11 Now therefore giue praise vnto the Lord God of your fathers, & doe his will and separate your selues from the people of the land, and from the strange wiues.

g Ye haue land one sinne vpon another.

12 And all the Congregation answered, and sayd with a loude voyce, So will we doe according to thy wordes vnto vs.

h Reade Iosh. 7.19.

13 But the people are many, and it is a raynie weather, and we are not able to stand without, neither [is it] the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stande therefore before all the Congregation, and let all them

i Let them be appointed to examine this matter.

them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and k departed, [euen] Ezra the Priest, [and] the men [that were] chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

17 And vntil the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, [to wit,] of the sonnes of Iehua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and and Iarib and Gedaliah.

19 And they gaue l their hands, that they would put away their wiues, and they that had trespassed, [gaue] a ram for their trespasse.

l As a token they would keepe vowes and doe it.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, & Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of [Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, & Binnui, and Manasseh.

[Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasau,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had n children.

n Which also were made illegitimate because the mariage was vnlawfull.

Nehemiah.

The Argvment.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and k departed, [euen] Ezra the Priest, [and] the men [that were] chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

17 And vntil the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, [to wit,] of the sonnes of Iehua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and and Iarib and Gedaliah.

19 And they gaue l their hands, that they would put away their wiues, and they that had trespassed, [gaue] a ram for their trespasse.

l As a token they would keepe vowes and doe it.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, & Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of [Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, & Binnui, and Manasseh.

[Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasau,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had n children.

n Which also were made illegitimate because the mariage was vnlawfull.

Nehemiah.

The Argvment.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Jerusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the [c] prouince, [are] in great affliction and in reproch, and the wall of Ierusalem [is] broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned [certaine] dayes, and I fasted and prayed before the God of heauen,

Dan.9.4. 5 And sayd, *O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commaundements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

‡Ebr. corrupted. 7 We haue ‡grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commaundedst thy seruant Moses.

8 I beseech thee, remember the word that thou commaundedst thy seruant Moses, saying, Ye will transgresse, and

Deut.29.21, 28. I *will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commaundements, and doe them,

Deut.30.4. *though your scattering were to the vttermost part of the heauen, [yet] will I gather you from thence and will bring you vnto the place that I haue chosen, to place my name there.

10 Nowe these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lorde, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the Kings butler.

[a] Which conteineth part of Nouember & part of December, & was their ninth moneth.

[b] A Iewe as I was.

[c] Meaning, in Iudea.

[d] That is, to worship thee.

[e] To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerres, 11 He came to Ierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan in [b] twentieth yeere of king [b] Artahshashte, the Wine [stoode] before him, and I tooke vp the Wine, and gaue it vnto the King. nowe I was not [before time] sad in his presence.

2 And the King sayd vnto me, Why is thy countenance sad, seeing thou art not licke: this is nothing, but sorowe of heart. Then was I sore afraide,

3 And I sayd to the King, God saue the King for euer: Why should not my countenance be sad, when the citie [and] house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King sayd vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, [I desire] that thou wouldest sende me to Iudah vnto the sepulchres of my fathers, that I may build it.

6 And the King sayde vnto me, (the Queene also sitting by him) Howe long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuay me ouer, til I come into Iudah,

‖Or, Euphrates.

8 And letters vnto Asaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which apperteined to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue me according to [d] the good hand of my God vpon me.

‖Or, Paradise.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines

[a] Which was [b] first moneth of the yere and conteineth part of March and part of Aprill.

[b] Who is also called Darius reade Ezr.7.1 & and was the sonne of Hystaspis.

[c] I desired God in mine heart to prosper mine enterprise.

[d] As God moued me to aske and as he gaue me good successe therein.

captaines of the armie and horsemen with me.

10 But [c] Sanballat the Horonite, and Tobiah a seruãt an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, & was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and [came] before the dragon Well, and to the dung port, and beheld the walles of Ierusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and beheld the wall, and turned backe, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I saide vnto them, Ye see the miserie that We are in, how Ierusalem lieth waste, & the gates thereof are burnt with fire: come and let vs builde the wall of Ierusalem, that we be no more [e] a reproche.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they saide, Let vs rise, and builde. So they [g] strengthened their hand to good.

19 But When Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Gesham the Arabian heard it, they mocked vs & despised vs, and said, What a thing is this that ye do? will ye [i] rebell against the king?

20 Then answered I them, and said to them, The God of heauen, hee will prosper vs, and We his seruants will rise vp and builde: but as for you, ye haue no portion nor right, nor [k] memoriall in Ierusalem.

c These were great enemies to the Iewes and laboured alwayes both by force & subtiltie to ouercome them, & Tobiah because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ Or, conduite.

f That is, contemned of other nations, as though God had forsaken vs.

g They were incouraged and gaue themselues to do wel, and to trauel in this worthie enterprise.

h These were three chiefe gouerners vnder the king of Persia beyond Euphrates.

i Thus they wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither were of the number of the children of God (to whome he hath appointed this title only) neither did any of your predecessours euer feare God.

CHAP. III.

The nomber of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, [and] vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah builde, which also layed the beames thereof, & set on [b] the doores thereof, the lockes thereof, & the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Uriah, the sonne of Hakkoz: & next vnto them fortified Meshullam, the sonne of Berechiah, [b] sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the [c] olde [fishpoole] fortified Iehoiada the sonne of Paseah, and Meshullam the sone of Besodeiah: they layed the beames therof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the [c] throne of the Duke, [which was] beyond the River.

8 Next vnto him fortified Uzziel the sonne of Harhoiah ‖ of the goldsmiths: next vnto him also fortified Hananiah, the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they

a Iu Sheiue, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto. Isa.22.11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their absence.

‖ Or, of Zorephim.

‖ Or, of the apoticaries.

‖ Or, measure.

built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the ‖ poole of Shelah by the kings garden, & vnto the steps that goe downe from the citie of Dauid.

‖ Or, Silee.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill ꝑ other side ouer against the sepulchres of Dauid, and to the pooles that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Jeshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, ‖ and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Jordan and Jericho.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, ꝑ sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, and the high tower, that lieth out frō the kings house, which is beside the court of the prison. After him, Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the ‖ place ouer against the water gate, Eastwarde, and to the towre that lyeth out.

f Reade Ezra, Chap. 2. 43.

27 After him fortified the Tekoites another portion ouer against the great towre, that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate foorth fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, & Hanun, the sonne of Zalaph, the [g] first, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

g Meaning, the first of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepegate fortified the goldsmithes and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 But God heareth their enterprise. 17 The Iewes build with one hande, and holde their weapons in the other.

BUt when Sanballat heard that we builded ꝑ wall, then was hee wroth and sore grieued, and mocked the Iewes,

a Of his companions that dwelt in Samaria.

2 And saide before his [a] brethren & the armie of Samaria, thus he saide, what doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

b Thus ꝑ wicked, that consider not that Gods power is euer in a redines for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite [was] beside him, & said, Although they builde, [yet] if a fore go vp, he shall euen breake downe their stonie wall.

c This is the remedie that the children of God haue against the derision and threatnings of their enemies, to flee to God by prayer.

4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a praye [d] in the land of their captiuitie,

d Let them be spoyled & led away captiue.

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked [vs] before the builders.

e Let thy plagues declare to the world that they set themselues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

6 So we built the wall, and all the

wall

wall was ioyned vnto the ‖ halfe therof, and ỹ heart of the people was to worke.

‖ Or, halfe height.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Aſhodims heard that the walls of Ieruſalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Ieruſalem, and to † hinder them.

† Ebr. make to ſtay, meaning the people.

9 Then we prayed vnto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Iudah ſaide, The ſtrength of the bearers is weakened, and there [is] much earth, ſo that we are not able to builde the wall.

11 Alſo our aduerſaries had ſayde, They ſhal not know, neither ſee, till we come into the middes of them and ſlaye them, and cauſe the worke to ceaſe.

12 But when ỹ Iewes (which dwelt beſide them) came, they tolde vs [f] ten times, [g] From all places whence ye ſhall returne, [they will be] vpon vs.

f That is, oftentimes.

g They, which brought the tydings, ſaide thus, when you leaue your worke, and goe either to eate or to reſt, your enemies will aſſaile you.

13 Therefore ſet I in the lower places behinde the wall vpon the toppes of the ſtones, and placed the people by their families, with their ſwords, their ſpeares and their bowes.

14 Then I behelde, and roſe vp, and ſaid vnto the Princes, and to the rulers, and to the reſt of the people, Be not afrayde of them: [h] remember the great Lorde, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

h Who is euer at hand to deliuer his out of danger, and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counſel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And frō that day, halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, & ſhields, and bowes, & habergins: and the rulers [ſtood] i behinde all the houſe of Iudah.

i To ouerſee them and to encourage them to their worke.

17 They that builded on the wall, and they that bare burdens, [and] they that laded, did the worke with one hand, and with the other helde the ſword.

18 For euery one of the builders [had] his ſword girded on his loynes, and [ſo] builded: and he that blewe the trumpet, [was] beſide me.

19 Then ſaid I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and we are ſeparated vpon the wall, one farre from another.

20 In what place therefore ye heare the ſound of the trumpet, [k] reſort ye thither vnto vs: our God ſhall fight for vs.

k Meaning, to reſiſt their enemies, if neede required.

21 So we laboured in the worke, and halfe of them helde the ſpeares, from the appearing of the morning, til the ſtarres came forth.

22 And at the ſame time ſaide I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruants, nor the men of the warde, (which followed me) none of vs did put off our clothes, [ſaue] euery one put them off for waſhing.

l That is, when they puriſied themſelues, or els when they waſhed their clothes.

CHAP. V.

1 The people are oppreſſed and in neceſſitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, leaſt he ſhould grieue the people.

NOwe there was a great crie of the people, and of their wiues [a] againſt their brethren the Iewes.

a Againſt the rich, which oppreſſed them.

2 For there were that ſaide, We, our ſonnes and our daughters are many, therfore we take vp [b] corne, that we may eate and liue.

b This is the complaint of the people, ſhewing to what extremitie they were brought vnto.

3 And there were that ſaid, We muſt gage our landes, & our vineyards, & our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings [c] tribute [vpon] our landes and our vineyards.

c To pay our tribute to the king of ỹ Perſians, which was exacted rerely of vs.

5 And now our fleſh [is] as [d] the fleſh of our brethre, [and] our ſonnes as their ſonnes: and lo, We bring into ſubiection our ſonnes, and our daughters, as ſeruants, and there be of our daughters [nowe] in ſubiection, and there [is] no power [e] in our handes: for other men [haue] our landes and our vineyards.

d By nature ß riche is no better then the poore.

e We are not able to redeeme them, but for pouertie are conſtreined to ſtire them to others.

6 Then was I very angrie when I heard their crie and theſe wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſaid vnto them, You lay [f] burthens euery one vpon his brethren: and I ſet a great [g] aſſemblie againſt them.

f You preſſe them with vſurie, and ſeeke how to bring all things into your handes.

g Both becauſe they ſhould be moued more vnlyke, ſeeing ſome many were by them oppreſſed, and alſo leaſt the iudgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

8 And I ſaide vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were ſolde vnto the heathen: and will you ſell your brethren againe, or ſhall they be [h] ſolde vnto vs? Then helde they their peace, and could not anſwere.

h Seeing God hath once deliuered them from the bondage of the heathen, ſhall we make them our ſlaues?

CHAP. VI.

8 Nehemiah answereth with great wisdome, and zeale to his aduersarie. 11 He is not discouraged by the false prophets.

i Meaning, Nehemiah.

k Why by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.

‖ Or, vsurie.

9 [i]For I saide also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the [k]reprochе of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this ‖burden.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their oliues, and their houses, and [remit] the hundreth part of the siluer and of the corne, of the Wine, and of the oyle [l]that ye exact of them.

l Which ye take of them for the loue.

12 Then said they, We will restore it, and will not require it of them: We will doe as thou hast saide. Then I called the Priestes, and caused them to sweare, that they should doe according to this promes.

13 So I shooke my lappe, and saide, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation saide, Amen, and praised the Lord: and the people did according to this promes.

14 And from the time that [the king] gaue me charge to be gouernour in the land of Judah from the twentieth yere, euen vnto the two and thirtieth yere of king Artahshalte, [that is,] twelue yere, I, and my brethren haue not eaten the [m]bread of the gouernour.

m I receiued not that portion and dyet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified [a portion] in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there [were] at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore, [and] fiue chosen sheepe, and birdes were prepared for me, and ‖within ten dayes wine for all [n]abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

8 Nehemiah answereth with great wisdome, and zeale to his aduersarie. 11 He is not discouraged by the false prophets.

6 And When Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no [a]breaches therein (though at that time I had not set vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

b Meaning, that if he should obey their requeste, [ẏ] worke which God had appointed, should cease: shewing hereby [ẏ] we should not commit our selues to the handes of the wicked.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b]why should the worke cease, whiles I leaue it, and come downe to you?

‖ Or, Geshem.

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

c As the same goeth.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall and thou wilt be their king according to these [c]wordes.

d Thou hast hyred, and set vp false prophets, to make thy selfe king, and so to defraude the king of Persia of that subiection, which pertaineth vnto him.

‡ Ebr. strengthen thou mine hand.

7 Thou hast also ordeined [d]the Prophets to preache of thee at Jerusalem, saying, [There is] a king in Judah: and nowe according to these wordes it shall come to [ẏ] kings eares: come now therefore, and let vs take counsell together.

e As though he would be secret, to the intent that he might pray vnto God with greater liberties and receiue some reuelation, which in him was but hypocrisie.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feinest them of thine owne heart.

f Hee doubted not but God was able to preserue him, and knewe that if he had obeyed this counsel, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies though they seeme to haue neuer so great probabilitie.

9 For all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: now therefore [e]incourage thou me.

10 ¶ And I came to [ẏ] house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [f]shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, [f]Should such a man as I, flee? Who is hee, being as I am, that would go into the Temple to liue? I will not go in.

12 And

12 And lo, I perceiued, that God had not ſent him, but ꝓ hee ꝓnounced this ꝓphecie againſt me: for Tobiah and Sanballat had hired him.

g Very griefe cauſed him to ſpay againſt ſuch, which vnder the ꝓtence of being the miniſters of God, were aduerſaries to his glory, and went about to ouerthrow his Church, declaring alſo hereby that where there is one true miniſter of God, the deuill hath a great ſort of hirelings.

13 Therefore was he hired, that I might be afraid, and do thus, and ſinne, and that they might haue an euill report that they might reproche me.

14 My God, remember thou Tobiah, and Sanballat according vnto theſe their workes, and Noadiah the g ꝓphetеſſe alſo, & the reſt of the ꝓphets that would haue put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the fiue and twentieth [day] of h Elul, in two and fiftie dayes.

h Which was ꝓ firſt moneth and conteined part of Auguſt and part of September.

16 And when all our enemies heard thereof, [euen] al the heathen that were about vs, they were afrayde, and their courage fayled them: for they knew, ꝓ this worke was wrought by our God.

17 And in theſe daies [were] there many of the princes of Iudah, whoſe i letters went vnto Tobiah, & thoſe of Tobiah came vnto them.

i After that I had ſent Sanballat his anſwere.

18 For there [were] many in Iudah, that were ſworne vnto him: for he was the ſonne in law of Shechaniah, ꝓ ſonne of Arah: and his ſonne Iehonathan had the daughter of Meſhullam, the ſonne of Berechiah.

19 Yea, they ſpake in his praiſe before me, and tolde him my words, [and] Tobiah ſent letters to put me in feare.

k Thus the church of God hath euermore enemies within it ſelf, which are more dangerous then the outward and profeſſed enemie,

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

Ecclus. 49.13.

NOwe * when the wall was builded, and I had ſet vp the doores, and the porters, and the ſingers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ieruſalem (for he was douteleſſe a faithfull man, and feared God aboue many)

3 And I ſaid vnto them, Let not the gates of Ieruſalem be opened, vntil the heate of ꝓ ſunne: and whyle a they ſtand by, let them ſhut the doores, and b make them faſt: and I appointed wardes of the inhabitãts of Ieruſalem, euery one in his ward, and euery one ouer againſt his houſe.

a To wit, they that are mencioned, verſe 2. b Ebr. holde them. Meaning, till the barres were put in.

4 Now the citie [was] large & great, but the people [were] fewe therein, and the houſes were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, *which came vp at the first, and found written therein,

Ezra. 2. 2.

6 Theſe are the b ſonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ieruſalem and to Iudah, euery one vnto his citie.

b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Iehua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. [This is] the nũmber of the men of the people of Iſrael.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah. chap. 2. 2.

8 The ſonnes of Parosh, two thouſand an hundreth ſeuentie and two.

9 The ſonnes of Shephatiah, three hundreth ſeuentie and two.

10 The ſonnes of Arah, fiue hundreth fiftie and two.

11 The ſonnes of ‖ Pahath Moab of the ſonnes of Iehua, and Ioab, two thouſand, eight hundreth and eightene.

‖ Or, the captaine of Moab.

12 The ſonnes of Elam, a thouſand, two hundreth fiftie and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourtie.

14 The ſonnes of Zacchai, ſeuen hundreth and threeſcore.

15 The ſonnes of Binnui, fiue hundreth and eight and fourtie.

16 The ſonnes of Bebai, fiue hundreth and eight and twentie.

17 The ſonnes of Azgad, two thouſand, three hundreth and two & twentie.

18 The ſonnes of Adonikam, fiue hundreth three ſcore and ſeuen.

19 The ſonnes of Bigual, two thouſand three ſcore and ſeuen.

20 The ſonnes of Adin, fiue hundreth, and fiue and fiftie.

21 The ſonnes of Ater of Hizkiah, ninetie and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twentie.

23 The ſonnes of Bezai, three hundreth and foure and twentie.

24 The ſonnes of Hariph, an hundreth and twelue.

25 The d ſonnes of Gibeon, ninetie and fiue.

d That is, the inhabitants of Gibeon.

26 The men of Beth-lehem and Netophah, an hundreth foure ſcore and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The

28 The men of Beth-azmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, sixe hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.
35 The sonnes of Harim, three hundreth and twentie.
36 The sonnes of Jericho, three hundreth and fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth and one & twentie.
38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.
39 The Priestes: the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie.
42 The sonnes of Harim, a thousand and seuenteene.
43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundreth, & eight and fourtie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, ꝑ sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruãts, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants [were] three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-harsha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, [or] if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.
63 And of the Priestes: the sonnes of Habaiah, ꝑ sonnes of Hakkoz, ꝑ sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giladite, to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthoode.
65 And [g] the Tirhatha said vnto thẽ, that they should not eate of the most holy, till there rose vp a Priest with *Urim and Thummim.
66 All the Congregation together [was] two and fourtie thousand, three hundreth and three score,
67 Besides their seruants and their maides, which were seuen thousande, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.
68 Their horses [were] seuen hundreth and sixe and thirtie, [and] their mules two hundreth & fiue and fourtie.
69 The camels foure hundreth and fiue and thirtie, [and] sixe thousand, seuen hundreth and twentie asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirhatha gaue to the treasure, a thousand [h] drams of golde, fiftie basins, fiue hundreth and thirtie Priestes garments.

e For there were two cities of this name.

‖ Or, Hodaiah.

f Read Ezra 2.58.

g Meaning, Nehemiah: for Tirhatha in the Chalde tongue signifieth a butler. Exod. 28.30.

h Reade Ezra 2.69.

71 And

71 And [some] of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundreth ‖pieces of siluer.

‖Or, mines.

72 And the rest of the people gaue twentie thousand drãmes of gold, and two thousand pieces of siluer, and three score and seuen Priestes garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i Which contained part of September & part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues a together, in the streete that was before the watergate, and they spake vnto Ezra the b scribe, that he would bring the booke of the Lawe of Moses, which the Lorde had commanded to Israel.

a Ebr. as one man.

b Reade Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that c could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before ‖ watergate (from the morning vntill d the midday) before men and women, and them that vnderstood it, and the eares of all the people [hearkened] vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the scribe stoode vpon a pulpit of wood, which he had made for the preaching, e beside him stoode Mattithiah, and Shema, and Ananiah, and Vrnah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, [and] Meshullam.

d To the intent that his doyce might be the better heard.

5 And Ezra opened the booke before all the people: for he was f aboue all the people: and when he opened it, all the people stood vp.

6 And Ezra prayed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lorde with their faces toward the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Lawe, and the people [stoode] in their place.

8 And they read in the booke of the Law of God distinctly and gaue ‖ sense, and caused them to vnderstande the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people g wept, when they heard the wordes of the Law.

c In considering their offences against ‖ Law, therefore ‖ Leuites do not reproue them by mourning, but allure them of Gods mercies so much as they are repentant.

10 He said also vnto them, Goe, [and] eate of the fat, and drinke the sweete, and sende part vnto them, for whom none [is] h prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the i ioy of the Lorde is your strength.

f That is, remember the people.

g Reioyce in the Lorde, and he will giue you strength.

11 And the Leuites made silence throwout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to sende away part, and to make great ioy, because they had vnderstand the wordes that they had taught them.

13 And on the seconde day the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the scribe, that hee also might instruct them in the wordes of the Law.

14 And they founde written in the Lawe, (that the Lorde had commanded by Moses) that the children of Israel should dwell in k boothes in the feast of the seuenth moneth,

Leuit. 23. 34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖Or, goodly branches, as Leuit. 23. 40.

16 So the people went forth and brought [them] & made them boothes, euery one vpon the l roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of

h For their houses were made flat aboue, reade Deut. 22. 8.

of the gate of Ephraim.

17 And al the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the i time of Iehua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioye.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wines. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this a moneth the children of Israel were assembled with *fasting, and with sackecloth, and earth vpon them.

a Meaning, the seuenth. 1. Esdr. 9. 4.

2 (And they that were of the seede of Israel were separated from al ‡ strangers) and they stood and confessed their sinnes & the iniquities of their fathers.

‡ Ebr. strange children.

3 And they stood vp in their place and read in the booke of ♆ Law of the Lord their God foure times on the day, & they b confessed and worshipped the Lorde their God foure times.

b They made confession of their sinnes & vsed prayers.

4 Then stoode vp vpon the staires of the Leuites Iehua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani [and] Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites laide, [euen] Iehua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah [and] Pethahiah, Stand vp, [and] praise the Lord your God for euer and euer, and let them prayse thy glorious Name, O God, which exceedeth aboue all thanksgiuing and praise.

6 Thou art Lorde alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

Gen. 11. 31. Gen. 17. 5.

8 And foundest his heart faithful before thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy words, because thou art iust.

Gen. 15. 18.

9 * Thou hast also considered the affliction of our fathers in Egypt, & heard their crie by the red Sea,

Exod. 3. 7. & 14. 10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on al the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as [appeareth] this day.

11 *For thou didest breake vp the Sea before them, and they went through the middes of the Sea on drye land: & those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

Exod. 14. 22.

12 And *leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

Exod. 13. 21.

13 * Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

Exod. 20. 1. & 19. 18, 20.

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 *And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

Exod. 16. 15. Exod. 17. 6. Deut. 1. 8.

16 But they and our fathers behaued them selues proudely, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous works that thou hadest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and saide, This is thy God that brought thee vp out of ♆ lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the Wildernesse: *the

Exod.13.22. nom.14.14. 1.cor.10.1.

*the pillar of the cloude departed not from them by day to leade them the way,neither the pillar of fire by night,to shew them light, and the way whereby they should go.

20 Thou gauest also thy good spirit to instruct them, and withheldest not thy Man from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them fourtie yeres in the wildernesse:they lacked nothing:*their clothes waxed not old,and their feete swelled not.

Deut.8.4. c Though the way was tedious and long.

22 And thou gauest them kingdomes and people, and dscatteredst them into corners: so they possessed *the lande of Sihon and the land of the king of Hesh-bon,&the land of Og king of Bashan.

d Meaning the heathen whom he ihoue out, Nom.21.26.

23 And thou didst multiplie their children,like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land,[euen] the Canaanites, and gauest them into their hands, with their kings and the people of the lande, that they might do with them what they would.

25 And they tooke their strong cities and the fat lande, and possessed houses, ful of al goods,cisterns digged out,vineyardes and olines,and trees for foode in abundance, and they did eate, and were filled,and became fat, and liued in pleasure through thy great goodnes.

26 Yet they were disobedient,and rebelled agaynst thee, and cast thy law behind their backes, &slew thy Prophets (which spротested among them to turne them vnto thee) and committed great blasphemies.

e Taking heauen and earth to witnes that God would destroy them, except they returned,as 2. Chron.24.19.

27 Therefore thou deliueredst them into the hād of their enemies that vexed them: yet in the time of their affliction, whē they cried vnto thee, thou heardest them from the heauen, and through thy great merries thou gauest them sauiours,who saued them out of the hand of their aduersaries.

f He declareth how Gods merries euer extended with the wickednes of the people, who euer in their prosperitie forgate God.

28 But when they had frest, they returned to do euill before thee: therefore lefttest thou them in the hande of their enemies,so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them frō heauen,and deliueredst them according to thy great merries many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements (*which a man should do and liue in them) and gpulled away the shoulder,and were stiffnecked, and would not hheare.

Leuit.18.5. ezek.20.11. rom.10.5. gal.3.12.

g Which is a similitude taken of oxen, that shunke at the yoke or burden,as Zach. 7.11.

30 Yet thou ididst forbeare them manie yeeres, and protestedst among them by thy Spirit,[euen] by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

h When thou didest abominable them by thy Prophets.

31 Yet for thy great merries thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God.

i Eb. thou didst prolong vpon them many yeares.

32 Nowe therefore our God, *thou great God, mightie &terrible, that keepest couenant and*merry, let not all the the affliction that hath come vnto vs, seeme a litle before thee,[that is,] to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of iAsshur vnto this day.

Exod.34.6,7. Psal.143.1,2.

i By whom we were led away into captiuitie,and haue bene appointed to be slaine, as Ier.3.13.

33 Surely thou art iust in all that is come vpon vs:for thou khast dealt truly, but we haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes,but he appealeth from Gods iustice to his mercies.

34 And our kings and our princes,our Priestes and our fathers haue not done thy Law,nor regarded thy commandements nor thy protestations, wherwith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou thewedst vnto them, and in the large &fat lande which thou didst set before them, and haue not conuerted from their euill workes.

l That thou wouldest destroy them,except they would returne to thee,as verf.26

36 Behold,We are seruants this day, and the land that thou gauest vnto our fathers,to eat the mfruit thereof,and the goodnes thereof, beholde, wee are seruants therein.

m That is,to be the lordes thereof.

37 And it yeldeth much fruit vnto the kings whō thou hast set ouer vs,because of our sinnes: and they haue dominion ouer our bodies &ouer our cattel at their pleasure,and we are in great affliction.

n This by affliction they purnes to keepe Gods commandements, wherevnto they could not be brought by Gods great benefites.

38 Now because of all this we make na sure couenant, and write it, and our princes, our Leuites [and] our Priestes seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOw they that sealed [were] Nehemiah the ‖Tirshatha the sonne of Hachaliah, and Zidkiiah,
2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.
9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel,
10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people [were] Parosh, ‖Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, [p] priests, the Leuites, the porters, the singers, the [b] Nethinims, [q] all that were [c] separated frō the people of the lands vnto the law of God, their wiues, their sonnes, [q] their daughters, all that could vnderstand,
29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and do all the commāndements of the Lorde our God and his iudgements and his statutes:
30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.
31 And [if] the people of [p] land brought ware on the Sabbath or any vitailes to sell, [f] that we would not take it of them on the Sabbath [q] on the holy dayes: [*] and that wee would let the seuenth yeere be free, and the debts of euery [t] person.
32 And wee made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,
33 For the [g] shewbread, [q] for the dayly offring, [q] for the dayly burnt offring, the Sabbaths, the new moones, for the solemne feasts, [q] for the things that were sanctified, and for the sinne offrings to make an attonement for Israel, and for all the worke of the house of our God.
34 We cast also lots for the offring of the wood, [euen] the Priests, [p] Leuites and the people to bring it into the house of our God, ‖by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the law,
35 And to bring [p] first fruits of our lād, and the first of all the fruits of all trees, yere by yere, into the house of the Lord,
36 And the first borne of our sonnes, and of our cattel, as it is [h] written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into [p] house of our God, vnto the Priests that minister in the house of our God,
37 And that we should bring the first fruit of our dough, and our offrings, and the frut of euery tree, of wine [q] of oyle, vnto the Priests, to the chambers of the house of our God: and the tythes of our land vnto the Leuites, that the Leuites might [i] haue the tythes in all the cities of our [i] trauaile.
38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tythes, and the Leuites shall *bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.
39 For the children of Israel, and the children of Leui shall bring vp the offrings of the corne, of the wine, and of the oyle, vnto the chambers: and there [shalbe] the vessels of the Sanctuarie, [q] the Priests that minister, and the porters, and the singers, and [k] we will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Jerusalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Jerusalem: the other people also cast lottes, [a] to bring one out of tenne to dwell in Jerusalem the holy citie, and nine parts [to be] in the cities.

this policie, because there were few that offred themselues willingly.

2 And

§ Or, Butler.

a Which subscribed to keep the ynones.

‖ Or, capraine of Moab,

b Reade Ezra 2.43.

c Which being idolaters forsooke their wickednes and gaue themselues to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they make the law, as Deu. 28.15

f Which notwithstanding they brake soone after, as Chap. 13.15. Leuit. 25.4. deut. 15.1.

‡ Ebr. hand.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30.13.

‖ Or, into the house of.

h By this rehearsal is ment that there was no parts nor ceremonie in the Law, wherunto they did not binde themselues by couenant.

i Wherefore wer we laboured, or trauailed, there the tythes were due vnto the Lord both by the Law and accepting to the othe and couenant that we made. Nom. 18.26.

k We will not leaue it destitute of that, that shall be necessarie for it.

a Because their enemies dwelt round about them, they mourned that it might be replenished with men, and died

2 And the people thanked all the men that were willing to dwell in Ierusalē.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession, in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt [certaine] of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Uzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalaleel, of the sonnes of [b] Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sōne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, [c] sonne of ‖ Shiloni.

‖ Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, [were] foure hundreth, three score and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sōne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri [was] gouernour ouer them: and Iudah, the sonne of Senuah [was] the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [was] chief of the house of God.

c That is, was the hie Priest.

12 And their brethren [d] that did the worke in the Temple, [were] eight hundreth, twenty & two: & Adaiah the sonne of Ieroam, the sonne of Pelaliah, [e] sōne of Amzi, [e] sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and minister in the Temple.

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerseer [was] Zabdiel the sonne ‖ of Hagedolim.

‖ Or, of one of the great men.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites (were) ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph [was] the chiefe to begin the thanksgiuing [e] and praier: and Bakbukiah the second of his brethren, & Abda, the sonne of Shammua, the sonne of Galal, the sonne of Iedithun.

e That is, he began the psalme, & was the chanter.

18 All the Leuites in the holie citie [were] two hundreth foure score & foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, [were] an hundreth twentie and two.

f Meaning, of the Temple.

20 And the [g] residue of Israel, of the Priests, [and] of the Leuites [dwelt] in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa [was] ouer the Nethinims.

‖ Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem [was] Uzzi the sonne of Bani, the sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers [were] ouer the worke of the house of God.

23 For it [was] the kings commandement cōcerning thē, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sōne of Iudah [h] [was] at the kings hād in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their landes, [some] of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, & in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, & Bethel, and in the villages thereof,

32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod & Ono, in the carpēters valley.
36 And of the Leuites [were] diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

THese also are the Priests and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, & Iehua: [to wit,] Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iehua.
8 And the Leuites, Iehua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] [were] ouer the thankesgiuings, he, and his brethren.
9 And Bakbukiah and Unni, [and] their brethren [were] about them in the [d] watches.
10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, & Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were [these,] the chiefe fathers of the Priests: vnder [e] Seraiah [was] Meraiah, vnder Ieremiah, Hananiah,
13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Under Melicu, Ionathan, vnder Shebaniah, Ioleph,
15 Under Harim, Adna, vnder Meraioth, Helkai,
16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Under [f] Abiiah, Zichri, vnder Miamin, [and] vnder Moadiah, Piltai,
18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Under Sallai, Kallai, vnder Amok, Eber,
21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua [were] the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers [were] written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of ℘ Leuites [were] Hashabiah, Sherebiah, and Iehua the sonne of Kadmiel, and their brethren about them to giue prayse and thanks, according to the ordinance of Dauid ℘ man of God, Warde ouer [g] against warde.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon [&] Akkub [were] porters keeping the warde at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iehua, the sonne of Iozadak, and in the dayes of Nehemiah the captain, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thankesgiuings and with songs, cymbales, violes and with harps.
28 Then the [h] singers gathered themselues together both from the plain countrey about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thankes, and the [one] went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra & Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trūpets, Zechariah the sone of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe [went] before them.

37 And

a From Babylon to Ierusalem.

b Next in dignitie to the hie Priests, and which were of the stocke of Aaron.

c Had charge of them that sang the psalmes.

d They kept their wardes & watches according to their turnes, as 1. Chro. 23. 6.

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euerie one in his course.

h Which were a certaine familie and had their possessions in the fields, 1. Chro. 2. 54.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer agaynst them went they vp by [l] the stayres of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the Water gate Eastward.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the second companie of them that gaue thankes, went on the other side, and I after them, and the halfe of the people [was] vpon the wall, [and] vpon the tower of the fornaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpō the fish gate, and the tower of Hananeel, & the towre of Meah, euen vnto the sheepegate: and they stoode in the gate of the Ward.

40 So stood the two cōpanies (of thē that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zethariah, Hananiah, with trūpets,

42 And Maaseiah, and Shemaiah, & Eleazar, and Vzzi, & Iehohanan, and Malchiah, and Elam, & Ezer: and the singers [t] sang loude, hauing Izrahiah which [was] the ouerseer.

t Ebr. caused to heare.

43 And the same day they offred great sacrifices and reioyced: for God had giuen them great ioy, so that both the Women, and the children were ioyful: & the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed [m] ouer the chambers of the store for the offrings (for the first fruits, and for the tithes) to gather into them out of the fields of the cities, the portions of the Law for ỹ Priests & the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

m Which were chambers appointed by Hezekiah to put in the tythes, & such things, 2. Chro. 31.11, & now were repaired againe for the same vse.

45 And both the singers and the Leuites kept the warde of their God, and the ward of the purification according to the cōmandement of Dauid, [and] Salomon his sonne.

2. Chro. 15.16

46 *For in the daies of Dauid and Asaph, of old [were] chiefe singers, & songs of prayse and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did al Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tythes.

CHAP. XIII.

1 The Law is read. 3 They separate from them al strangers. 15 Nehemiah reproueth them that breake the Sabbath, 30 An ordinance to serue God.

AND on ỹ day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite *should not enter into the Congregation of God,

* Deut. 23.3.

2 Because they met not the children of Israel with bread and with water, *but hyred Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* Nom. 22.5.6.

3 Now whē they had heard ỹ Law, they separated from Israel [a] all those that were mixed.

a That is, all such, which had ioyned in vnlawfull mariage, and also those, with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chāber and there had they aforetime layde the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) & the offrings of the Priests.

6 But in all this [time] was not I in Ierusalem: for in the two and thirtieth yeere of [d] Artahshahte king of Babel, came I vnto the king, & ‖ after certaine dayes I obteined of the king.

d Called also Darius. Ezra. 7.1.

‖ Or, at the yeres ende.

7 And when I was come to Ierusalem, I vnderstoode [e] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

e Thus we see to what inconueniences the people fal into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also Exod. 32.1.

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his lande, [euen] the Leuites and singers that executed the worke.

11 Then reproued I the rulers and said, why is the house of God forsaken? And I assembled them, and set them in their place.

12 Thē brought all Iudah the tithes of corne and of wine, & of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, & of ỹ Leuites, Pedaiah, & vnder their hand Hanan the sonne of

Zaccur the sone of Mattanah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [c] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes sawe I in Iudah them, that trode wine presses on [d] Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and [e] I protested to them in the day that they sold victailes.

16 There dwelt men of Tyrus also therein, which brought fish [f] all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, what euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commaunded to shut the gates, and charged, that they should not be opened till after the Sabbath, and [some] of my seruantes set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayde vnto the Leuites that they shoulde cleanse themselues, and that they shoulde come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those dayes also I sawe Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, & could not speake in the Iewes language, and according to the language of the [one] people, and of the [other] people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 *Did not Salomon the King of Israel sinne by these things? yet among many nations was there no king like him: for he was* beloued of his God, & God had made him King ouer Israel: *yet strange women caused him to sinne.

27 Shall we then obey vnto you, to doe all this great euill, and to trespasse against our God, [euen] to mary strange wiues?

28 And [one] of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [n] defile the Priesthoode, and the couenant of the Priesthoode, & of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, & for the firste fruites. Remember me, O my God, [o] in goodnes.

[f] He protesteth that he did his dueties with a good conscience, yet he doth not iustifie himself herein, but desireth God to fauour him, and to be merciful vnto him for his own goodnes sake, as verse 22. & 31.

[g] I declared vnto them, that God would not suffer such transgressours of his law to be vnpunished.

[h] Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

[i] About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

[k] Meaning, of the Temple, that none, that was vncleane, should enter.

[l] Which was a citie of the Philistims, & they had married wiues therof, and so had corrupted their speach, & religion.

[m] That is, I did excommunicate them, & driue them out of the Congregation.

[n] Punish them according to their faute, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

[o] That is, to shew mercie vnto me.

Ester.

The Argvment.

BEcause of the diuersitie of names, whereby they vse to name their Kings, and the supputation of yeeres wherin the Ebrewes, & the Grecians do varie, diuerse autors write diuersely as touching this Ahashuerosh, but it seemeth Daniel. 6. 1. & 9. 1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer fayleth them in their greatest daungers, but when all hope of worldly helpe fayleth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sodaine fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

Zaccur the sone of Mattanah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [c] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes sawe I in Iudah them, that trode wine presses on [d] Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and [e] I protested to them in the day that they sold victailes.

16 There dwelt men of Tyrus also therein, which brought fish [f] all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, what euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commaunded to shut the gates, and charged, that they should not be opened till after the Sabbath, and [some] of my seruantes set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayde vnto the Leuites that they shoulde cleanse themselues, and that they shoulde come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those dayes also I sawe Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, & could not speake in the Iewes language, and according to the language of the [one] people, and of the [other] people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 *Did not Salomon the King of Israel sinne by these things? yet among many nations was there no king like him: for he was* beloued of his God, & God had made him King ouer Israel: *yet strange women caused him to sinne.

27 Shall we then obey vnto you, to doe all this great euill, and to trespasse against our God, [euen] to mary strange wiues?

28 And [one] of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [n] defile the Priesthoode, and the couenant of the Priesthoode, & of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, & for the firste fruites. Remember me, O my God, [o] in goodnes.

[f] He protesteth that he did his dueties with a good conscience, yet he doth not iustifie himself herein, but desireth God to fauour him, and to be merciful vnto him for his own goodnes sake, as verse 22. & 31.

[g] I declared vnto them, that God would not suffer such transgressours of his law to be vnpunished.

[h] Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

[i] About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

[k] Meaning, of the Temple, that none, that was vncleane, should enter.

[l] Which was a citie of the Philistims, & they had married wiues therof, and so had corrupted their speach, & religion.

[m] That is, I did excommunicate them, & driue them out of the Congregation.

[n] Punish them according to their faute, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

[o] That is, to shew mercie vnto me.

Ester.

The Argvment.

BEcause of the diuersitie of names, whereby they vse to name their Kings, and the supputation of yeeres wherin the Ebrewes, & the Grecians do varie, diuerse autors write diuersely as touching this Ahashuerosh, but it seemeth Daniel. 6. 1. & 9. 1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer fayleth them in their greatest daungers, but when all hope of worldly helpe fayleth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sodaine fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come, 19 For which cause she is divorced. 20 The kings decree touching the preeminence of man.

a Called also Darius, who was nowe the soueraigne Monarche, and had þ gouernement of the Medes, Persians and Chaldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

IN the daies of [a] Ahashuerosh (this is Ahashuerosh that reigned, from India euen vnto Ethiopia, ouer an [b] hundreth, and seuen [c] twentie prouinces)

b Dani. Chap. 6. 1. maketh mention but of fiue score, leauing out the nomber that is vnperfite, as the Scripture in diuers places vseth.

c That is, had rest, and quietnesse. Nehem. 1. 1.

2 In those dayes when the King Ahashuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the thirde yeere of his reigne, he made a feast vnto all his princes and his seruants, [euen] þ power of Persia and Media, & to the captaines & gouernours of þ prouinces [which were] before him,

4 That hee might shewe the riches [and] glory of his kingdome, & the honor of his great maiestie many daies, [euen] an hundreth and fourescore dayes.

5 And whē these daies were expired, the King made a feast to all the people þ were found in þ palace of Shushā, both vnto great and small, seuen dayes, in the court of the garden of the kings palace.

d Which they vsed in those countreis in stead of tables.

6 [Vnder] an hanging of white, greene, and blewe [clothes,] fastened with cordes of fine linen and purple, in siluer rings, and pillers of marble: the [d] beddes [were] of gold, and of siluer vpon a pauement of porphyre, and marble and alabaster, and bleawe colour.

e As was beseeming for so magnificall a King.

f None might be compelled to drinke more then it pleased him.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royal wine in abundance according to the [e] power of the King.

8 And the drinking [was] by an order, none might [f] compell: for so the king had appointed vnto all the officers of his house, that they should do according to euery mans pleasure.

g Which was the last day of the feast that the king made for the people, as vers. 5.

9 ¶ The Queene Vashti made a feast also for the women in þ royal house of King Ahashuerosh.

10 Vpon the [g] seuenth day when the King was merie with wine, he cōmanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of King Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee myght shewe the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings worde, [h] which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

h Ebr. which was in the hand of the Eunuches.

13 Then the king said to the wise mē, [i] that knewe the times (for so was the Kings maner towards all that knewe the lawe and the iudgement:

i That hav experience of things as they had learned by diligent marking in controuersies of time.

14 And the next vnto him [was] Carshena, Shethar, Admatha, Tarshish, Meres, Marsena [and] Memucan the seuen Princes of Persia and Media, which sawe the [k] kings face, and sate the first in the kingdome)

k Which were his chief counsellers, that might haue alwayes accesse to him.

15 What shall We do vnto þ Queene Vashti according to the law, because she did not according to the worde of the king Ahashuerosh by the commission of the eunuches?

16 Thē Memucan answered before the King and the princes, The Queene Vashti hath not only done [l] euil against the king, but against all the princes, and against all the people that are in all the prouinces of King Ahashuerosh.

l By her disobedience she hath giuen an example to all women to do the like to their husbands.

17 For the [m] acte of the Queene shall come abroad vnto al womē, so that they shal despise their husbands in their own eyes, and shall say, The king Ahashuerosh cōmanded Vashti þ Queene to be brought in before him, but she came not.

m That is, her disobedience.

18 So shall the [n] princesses of Persia and Media this day say vnto all the Kings princes, when they heare of the acte of the Queene: thus [shall there be] much despitefulnesse and wrath.

n Meaning, that they would take like occasion here after to do the like, and that the rest of women would by cōtinuance doe the same.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come [o] no more before King Ahashuerosh: and let the king giue her royall estate vnto her companion that is better then she.

o Let her be diuorced and another made Queene.

20 And when the decree of the king which shalbe made, shall be published throughout all his kingdome (though it be [p] great) all the women shal giue their husbands honour, both great and small.

p For he had vnder him an hundreth twentie and seuen countreis.

21 And this saying pleased þ king and the princes, and the king did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, and to euery people after their language, that euery man shoulde [q] beare rule in his owne house, and that he should publish it in the language of that same people.

q That is, that the wife should be subiect to the husband & at his cōmandement.

CHAP.

CHAP. II.

2 After the Queene is put away, certaine yong maydes are brought to the King. 17 Ester pleaseth ỹ King, and is made Queene. 22 Mordecai discloseth vnto the King those that woulde betray him.

AFter these things, when the wrath of king Ahasuerosh was appeased, he [a] remembred Vashti, and what shee had done, & what was decreed [b] against her.

a That is, he called the matter againe into communication.
b By the seuen wisemen of his counsell.

2 And the kings seruants that ministred vnto him, saide, Let them seeke for the king beautifull yong virgins,

3 And let the King appoynt officers through all the prouinces of his kingdome, and let them gather al the beautifull yong virgins vnto ỹ palace of Shushan, into the house of the womẽ, vnder the hande of Hege the Kings eunuche, [c] keeper of the womẽ, to giue them their things [d] for purification.

c The abuse of these countreis was so great, that they inuented many meanes to serue the lustes of princes, and therefore, as they obeined wicked lawes that the King might haue whole daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, & for the Queenes another.
d Reade what this purificatiõ was, Leuit. 12. 2. King. 24. 15.

4 And the maide ỹ shal please ỹ king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In ỹ citie of Shushã, there was a certaine Iew, whose name [was] Mordecai ỹ sonne of Iair, the sonne of Shimei, ỹ sonne of Kish a man of Iemini,

6 Which had bene caryed away from Jerusalem * with ỹ captiuitie that was caried away with Jekoniah King of Iudah (whom Nebuchadnezzar king of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, and the maid was fayre, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, and many maydes were brought together to the palace of Shushan, vnder ỹ hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the mayd pleased him, and she founde fauour in his sight: therefore hee caused her things for purification to bee giuen her speedily, and her [e] state, and seuen comely maydes to bee giuen her out of the kings house, and hee gaue change to her & to her maides of the best in the house of the women.

e For though she was taken away by a cruel lawe, yet he ceased not to haue a fatherly care ouer her, & therefore did reioyce oft times to heare of her.

[e] Ebr. portions.

10 [But] Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked [f] euery day before the court of the womens house, to know if Ester did wel, and what should be done with her.

f What appereth she asked of the eunuche, that was he bound to giue her.

12 And whẽ the course of euery maid came, to go in to King Ahasuerosh, after ỹ she had bene twelue moneths according to the maner of the women (for so were ỹ dayes of their purifications accomplished, sixe moneths wt oyle of myrrhe, and sixe moneths with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatsoeuer she required, was [g] giuen her, to go with her out of the womens house vnto the Kings house.

g Or, Hegai.

14 In the euening she went, and on the morow she returned into the second house of the women vnder the hande of Shaashgaz the kings eunuche, which kept the concubines: she came in to the king no more, except she pleased ỹ King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, ỹ she should go in to the king, she desired nothing, but what [h] Hege the kings eunuch ỹ keeper of the women saide: and Ester founde fauour in the sight of all thẽ that looked vpon her.

h Wherein her modestie appeared because she sought not apparell to commend her beautie, but stoode to the eunuches appointment.

16 ¶ So Ester was taken vnto king Ahasuerosh into his house royal in the tenth moneth, which is the [i] moneth Tebeth, in ỹ seuenth yeere of his reigne.

i Which conteined part of December & part of Januarie.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, [which was] the feast of Ester, & gaue rest [k] vnto the prouinces, and gaue gifts, according to [l] the power of a King.

i That is, made for her sake.
k He released their tribute.
l That is, great & magnificall.

19 And when the virgins were gathered the [m] seconde time, then Mordecai sate in the Kings gate.

m That is, at the mariage of Ester, which was the second mariage of the king.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of ỹ kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay [n] hand on the king Ahasuerosh.

n Meaning, to kill him.

22 And ỹ thing was knowẽ to Mordecai, & he tolde it vnto Queene Ester, and

and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was written in the booke of the ○ Chronicles before the king.

○ In the Chronicles of the Medes and Persians, as Chap. 10.

CHAP. III.

1 Haman, after he was exalted, obteined of the king, that al the Iewes should bee put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all þ kings seruants that were at the kings gate, bowed their knees, & reuerenced Haman: for the king had so commanded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

a The Persians maner was to kneele downe and reuerence their kings, & such as he appointed in chief authoritie, which Mordecai would not doe to this ambitious & proude man.

3 Then the Kings seruants which were at the kings gate saide vnto Mordecai, why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they [b] told Haman, that they might see howe Mordecais matters would stande: for hee had tolde them, that hee was a Iewe.

b Thus wee see that there is none so wicked, but they haue their flatterers to accuse the godly. ‡ Ebr. despised in his eyes.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he ‡ thought it to litle to lay hands onely on Mordecai: and because they had shewed him þ people of Mordecai, Haman sought to destroy all the Iewes, that were throughout þ whole kingdome of Ahashuerosh, [euen] the people of Mordecai.

c Which answereth to part of March and part of Appill.

7 In the first moneth (that is þ moneth [c] Nisan) in the twelft yeere of king Ahashuerosh, they cast Pur (that is a lot) [d] before Haman, from day to day, & from moneth to moneth, [vnto] þ twelft moneth, that is the moneth [e] Adar.

d To knowe what moneth & day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of Februarie, and part of March.

8 Then Haman saide vnto king Ahashuerosh, There is a people scattred, and dispersed among the people in all the prouinces of thy kingdome, & their lawes [are] diuers from all people, and they do not obserue þ kings lawes: therefore it is not þ kings profit to suffer thē.

f Theis be the two argumēts which cōmonly the worldlings and the wicked bretheren vse to warre princes against the godly, that is, the contempt of their lawes, & diminishing of their profit: without respect how God is either pleased or displeased.

9 If it please the king, let it bee written that they may be destroyed, and I will ‡ pay ten thousand talents of syluer by the handes of them that haue the charge of this businesse to bring it into the kings treasurie.

Ebr. weigh.

10 Then the king tooke his ring frō his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the king said vnto Hamā, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings ‖ scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commāded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people [and] to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

‖ Or, secretaries.

13 And þ letters were sent ‡ by postes into al the kings prouinces, to roote out, to kill and to destroy al the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoyle them as a pray.

‡ Ebr. the hāds of postes.

14 The contentes of þ writing [was,] that there should be giuen a commandement in all prouinces, [and] published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the g citie of Shushan was in perplexitie.

g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

1 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, & put on sackecloth, and ashes, and went out into the middes of the citie, & cried with a great crie, and a bitter.

2 And he came euen before the kings [a] gate, but he might not enter within the Kings gate, being clothed with sackecloth.

a Because he would aduertise Ester of this cruell proclamation.

3 And in euery prouince, [and] place, whither the kings charge and his commission came, there [was] great sorowe among the Iewes, and fasting, & weeping and mourning, and ‡ many lay in sackecloth and in ashes.

‡ Ebr. sackcloth and ashes were spread for manie.

4 ¶ Then Esters maides & her eunuches

nuches came and tolde it her: therefore the Queene was very heauy, and ſhee ſent raiment to clothe Mordecai, and to take away his ſackecloth from him, but he receiued it not.

5 Then called Eſter Hatach [one] of the kings eunuches, whome he had appointed to ſerue her, and gaue him a cõmandement vnto Mordecai, to knowe what it was, and why it was.

‡Ebr. had cauſed to ſtand before her.

6 So Hatach went forth to Mordecai vnto the ſtreete of ꝑ citie, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the ‡ſumme of ꝑ ſiluer that Haman had promiſed to pay vnto the kings treaſures, becauſe of the Jewes, for to deſtroy thẽ.

‡Ebr. declaration.

8 Alſo he gaue him the ‖copie of the writing [and] commiſſion that was giuen at Shuſhan, to deſtroy thẽ, that hee might ſhew it vnto Eſter & declare it vnto her, and to charge her, that ſhe ſhould go in to the king, and make petition and ſupplication before him for her people.

‖Or, contents.

9 ¶ So when Hatach came, he tolde Eſter the wordes of Mordecai.

10 Then Eſter ſaid vnto Hatach, and cõmanded him [to ſay] vnto Mordecai,

11 All the kings ſeruants and the people of the kings prouinces doe knowe, that whoſoeuer, man or woman, that commeth to the king vnto ꝑ inner court, which is not called, there [is] a lawe of his, that he ſhal die, except him to whom the king holdeth out the golden rod, that hee may liue. Nowe I haue not bene called to come vnto the King theſe thirtie dayes.

12 And they certified Mordecai of Eſters wordes.

13 And Mordecai ſaid, ꝑ they ſhould anſwere Eſter [thus,] Thinke not with thy ſelf that thou ſhalt eſcape in ꝑ kings houſe, more then all the Jewes.

14 For if thou holdeſt thy peace at this time, ‡ comfort & deliuerance [b] ſhall appeare to ꝑ Jewes out of another place, but thou and thy fathers houſe ſhall perith: and who knoweth whether thou art come to ꝑ kingdome for [c] ſuch a time?

‡Eb. breathing
b Thus Mordecai ſpake in the confidence of that fayth, which all gods children ought to haue: which is, that God will deliuer them, though all worldly meanes fayle.
c For to deliuer Gods Church out of theſe preſent dangers.

15 Then Eſter cõmanded to anſwere Mordecai,

16 Go, [and] aſſemble all the Jewes that are found in Shuſhan, and faſt ye for me, and eate not, nor drinke in three dayes, day nor night. I alſo & my maides will faſt likewiſe, and ſo will I goe in to ꝑ king, which is not according to ꝑ lawe: and if I perith, [d] I perith.

d I will put my life in danger & referre the ſucceſſe to God, ſeeing it is for his glorie & the deliuerance of his Church.

17 So Mordecai went his way, and did according to all that Eſter had commanded him.

CHAP. V.

1 Eſter entreth in to the King, & bindeth him and Haman to a feaſt. 14 Haman prepareth a gallous for Mordecai.

AND on the third [a] day Eſter put on her royall apparel, & ſtood in the court of ꝑ kings palace within, ouer against the kings houſe: and the King ſate vpon his royal throne in the kings palace ouer against the gate of the houſe.

a To wit, after that the Jewes had begun to faſt.

2 And when the King ſawe Eſter the Queene ſtanding in the court, ſhe found fauour in his ſight: and the King [b] helde out the golden ſcepter that was in his hande: ſo Eſter drew nere, and touched the toppe of the ſcepter.

b Which was a ſigne that her comming was agreable vnto him, as Chap. 4. 11.

3 Then ſayd ꝑ King vnto her, what wilt thou, Queene Eſter? and what is thy requeſt? it ſhall be euen giuen [c] thee to the halfe of the kingdome.

c Meaning hereby, that whatſoeuer ſhe aſked, ſhuld be granted, as Mat. 6. 23.

4 Thẽ ſaid Eſter, If it pleaſe ꝑ king, let the king & Haman come this day vnto ꝑ banket, ꝑ I haue prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte ꝑ hee may doe as Eſter hath ſayde. So the king and Haman came to the banket that Eſter had prepared.

6 And the king ſayd vnto Eſter at the banket of [d] wine, what is thy petition, that it may bee giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

d Becauſe they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that, which was moſt in vſe or eſteemed.

7 Then anſwered Eſter, and ſayde, My petition and my requeſt [is,]

8 If I haue found fauour in the ſight of the king, & if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for thẽ, and I will doe to morowe according to the kings [e] ſaying.

e I will declare what thing I demand.

9 ¶ Then went Haman forth ꝑ ſame day ioyfull and with a glad heart. But when Haman ſaw Mordecai in ꝑ kings gate, that he ſtoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheles Haman refrained himſelfe: and when he came home, he ſent, and called for his friends, & Zereſh his wife.

11 And Haman tolde them of the glorie of his riches, & the multitude of his children, and all the things wherein the king had [f] promoted him, & how that he had

f Thus ꝑ wicked when they are promoted, inſteade of acknowledging their charge & humbling themſelues, ware ambitious, diſdainful & cruel.

had set him aboue the princes and seruants of the King.

12 Haman said moreouer, Yea, Ester the Queene did let no mã come in with the king to the banket that shee had prepared, saue me: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iew sitting at the kings gate.

14 Then said Zereth his wife and al his friendes vnto him, Let them make a tree of fiftie cubites hie, & to morowe speake thou vnto the king, that Mordecai may bee hanged thereon: then shalt thou go ioyfully with the king vnto the banket. And the thing pleased Haman, & he caused to make the tree.

g Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the historie of Mordecai, 10 And commandeth Haman, to cause Mordecai to be had in honour.

THe same night * the king slept not, and bee commanded to bring the booke of the records [and] the chronicles: and they were read before the king.

* Ebr. the kings sleepe departed.

2 Then it was founde written that Mordecai *had told of Bigtana, and Tereth two of the kings eunuches, keepers of the doore, who sought to lay hãds on the king Ahasuerosh.

Chap. 2. 22.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai for this? And the kings seruãts that ministred vnto him, saide, There is nothing done for him.

a For hee thought it vnworthy his estate to receiue a benefite, and not reward it.

4 And the king saide, Who is in the court? (Nowe Haman was come into the vtter court of the kings house, that he might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the destruction of others, they thẽselues fall into the same pit.

5 And the kings seruants saide vnto him, Beholde, Haman standeth in the court. And the king said, Let him come in.

6 And whẽ Haman came in, the king said vnto him, What shalbe done vnto the man, whom the king will honour? Thẽ Hamã thought in his heart, To whom would the king do honour more thẽ to me?

7 And Haman answered the king, The man whom the king would honour,

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph here by was knowne to be next to Pharaoh, Gen. 41. 42.

8 Let them bring [for him] royall apparell, which the king [vseth] to weare, and the horse that the king rideth vpo, and that the crowne royall may bee set vpon his head.

9 And let the rayment and the horse be deliuered by the hande of one of the Kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the street of the citie, and proclaime before him, Thus shall it bee done vnto the man, whome the king will honour.

10 Then the king saide to Haman, Make haste, take the rayment and the horse as thou hast saide, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

12 And Mordecai came againe to the kinges gate, but Haman hasted home mourning and his head couered.

13 And Haman told Zereth his wife, and all his friendes all that had befallen him. Then saide his wise men, and Zereth his wife vnto him, If Mordecai [be] of the seede of the Iewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, but thalt surely fall before him.

d Thus God sometime putteth in mouth of the wicked, to speake thing, which he hath decreed shall come to passe.

14 And whyle they were yet talking with him, came the kings eunuches & hasted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene bideth the king and Haman againe to prayeth for her selfe and her people. 6 She accuseth Haman and he is hanged on his galous, which he had prepared for Mordecai.

SO the king and Haman came to banket with the Queene Ester.

2 And the king saide againe vnto Ester on the second day at the banket of wine, what is thy petition, Queene Ester, that it may be giuen thee? & what is thy request? It shalbe euẽ performed vnto the halfe of the kingdome.

a Read Chap. 5. 6.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petitiõ, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slayne & to perish: but if we were solde for seruants, and for handmaydes, I would haue held my tongue: although the aduersarie could not recompense the Kings losse.

b Hamã could not so much preuaile the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of thẽ.

5 Then king Ahasuerosh answered, and said vnto the Queene Esther, Who is he?

‡Ebr. filleth his heart.

he? and where is he that ‡ presumeth to doe thus?

6 And Ester said, The aduersary and enemy is this wicked Hamã. Then Haman was afraid before the king and the Queene.

7 And the king arose from the banket of wine in his wrath, [and went] into ṗ palace garden: but Haman stood vp, to make request for his life to ṗ Queene Ester: for he saw that there was a [c] mischefe prepared for him of the king.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fal vpon him for the same.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon ṗ bed wheron Ester [sate:] therefore the king said, Will he force the Queene also before me in the house? As the word went out of the kings mouth, they [e] couered Hamans face.

d He fell down at the bedes feete or couch, whereupon she sate, and made request for his life.

9 And Harbonah one of ṗ eunuches, said in the presence of the king, Beholde, there standeth yet the tree in Hamans house fifte cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the king. Then the king sayd, Hang him thereon.

e This was ṗ maner of the Persians, whē one was out of the kings fauour.

f Which discouered the conspiracy against the king, Cha. 2,21,22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same daye did King Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the king: for Ester tolde what he was [b] vnto her.

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, ‖ fell downe at his feete weeping, and besought him that he would put away the [c] wickednes of Haman the Agagite, and his deuise that hee had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

4 And the king held out the golden [d] scepter toward Ester. Thē arose Ester, and stood before the king,

d Reade Cha. 5,2.

5 And said, If it please the king, ‖ if I haue found fauour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all ṗ kings prouinces.

6 For howe can I suffer and see the euil, that shal come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the king Ahashuerosh sayd vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because hee ‖ layd hand vpon the Iewes.

‖ Or, went about to slay the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the Kings ring: for the writings written in the kings name, ‖ sealed with the kings ring, may no [e] man reuoke)

e This was the lawe of the Medes & Persians, as Dan. 6.15: notwithstanding the king reuoked ṗ former decree graunted to Haman, for Esters sake.

9 Then were the kings scribes called at the same time, euen in the thirde moneth, that is the moneth [f] Siuan, on the three and twentieth [day] thereof: and it was written, according to all as Mordecai commaded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were frō India euen vnto Ethiopia, an hūdreth and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, ‖ to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

f Which conteineth part of May and part of June.

g That is, in such letters & language, as was vsuall in euery prouince.

10 And he wrote in the king Ahashuerosh name, and sealed it with ṗ kings ring: and hee sent letters by postes on horseback [‖] ṗ rode on [beasts] of price, [as] dromedaries [and] ‖ coltes of mares.

‖ Or, mules.

11 wherein ṗ king granted ṗ Iewes (in what cities soeuer they were) to gather themselues together, and to stande for [h] their life, [and] to roote out, to slaye and to destroy all the power of the people and of the prouince that vexed them, [both] children and wome, and to spoyle their goods:

h That is, to defend themselues against all that would assaile them.

12 Vpon one day in all the prouinces of king Ahashuerosh, [euen] in the thirteenth [day] of ṗ twelfe moneth, which is the moneth [i] Adar.

i Which hath part of February, and part of March.

13 The copie of the writing [was,] howe there should be a commandement giuen in al and euery prouince, published among all the people, ‖ that the Iewes should be readie against that day to [k] auenge themselues on their enemies.

k The King gaue them libertie to kil all that did oppresse them.

14 [So] the postes rode vpō [beasts] of price, [and] dromedaries, [and] went forth with speede, to execute ṗ kings cōmande-

mandement, and the decree was giuen at Shulhan the palace.

15 And Mordecai went out from the King in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linen & purple, and the citie of Shulhan reioyced and was glad.

16 [And] vnto the Iewes was come light and [1] ioy and gladnes, and honour.

17 Also in all and euery prouince, and in al & euery citie & place, where þ Kings commandement and his decree came, [there was] ioy & gladnesse to þ Iewes, a feast & good day, and many of the people of the lande [m] became Iewes: for the feare of the Iewes fell vpon them.

1 He theweth by these words what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the cõmandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

SO in þ twelft moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement & his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorowe, and the teares of the godly into gladnes.

2 The Iewes gathered them selues together into their cities throughout all the prouinces of the king Ahasuerosh, to lay hand on such as sought their hurt, and no man could withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes & the captaines, and the officers of the King [b] exalted þ Iewes: for the feare of Mordecai fel vpon them.

b Dyd them honour, and shewed them friendship.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote al their [c] ennemies with strokes of the sworde and slaughter, and destruction, & did what they would vnto those that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shulhan the palace slewe the Iewes and destroyed [d] fiue hundreth men,

d Besides those three hundreth, that they slewe the second day, as wee, 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Pozatha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The tenne sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laied not their hands on the spoyle.

c Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, foralmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the nomber of those that were slaine, vnto the palace of Shulhan before the King.

12 And þ King said vnto the Queene Ester, The Iewes haue slaine in Shulhan the palace and destroyed fiue hundreth men, and the tenne sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayde Ester, If it please the King, let it bee granted also to morowe to the Iewes that are in Shulhan, to doe according [e] vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

e This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his ennemies.

14 And the King charged to doe so, & the decree was giuen at Shulhan, and they hanged Hamans ten sonnes.

15 ¶ So þ Iewes that were in Shulhan, assembled theselues vpon þ fourteenth day of the moneth Adar, & slewe three hundreth men in Shulhan, but on the spoyle they layed not their hand.

16 And the rest of the Iewes þ were in the kings prouinces assembled themselues, and stoode for [g] their liues, and had rest from their enemies, and slew of them that hated them, [h] seuentie & fiue thousand: but they layed not their hand on the spoyle.

g Read Chap. 8.11.

h Meaning, that they laide hands on none, that were not the enemies of God.

17 [This they did] on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

i Meaning, in all places saue in Shulhan.

18 But the Iewes that were in Shulhan assembled theselues on þ thirteenth [day,] and on the fourteenth thereof, and they rested on the fiftenth of the same, & kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in þ vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feasting, [euen] a ioyfull day, and euery one sent presents vnto his neighbour.

k As þ Iewes do, euen to this day calling it in the Persians language Purim, that is, the day of lottes.

20 ¶ And Mordecai wrote [l] these words, & sent letters vnto al the Iewes that were through all the prouinces of the King Ahasuerosh, [both] neere and farre,

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fiftenth day of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and [m] to send presents euery mã to his neighbour, and giftes to the poore.

m He setteth before our eyes the vse of this feast, which was for the remembrance of gods deliuerance, the maintenance of mutuall friendship, and relefe of the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecai had written vnto them,

24 Because Haman [p] sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

n Read Chap. 3.7.

25 And when [o] shee came before the King, hee commanded by letters, Let his wicked [p] deuise (which he imagined against þ Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

o That is, Ester.

p These are the wordes of the kings commandement to disanull Hamans wicked enterpyle,

26 Therefore they called these dayes Purim, by the name of Pur, [and] because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes [also] ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ fayle to obserue those [q] two dayes euery yeere, according to their writing, and according to their season,

‖ Or, transgresse. ¶ Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes shoulde bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euē these dayes of Purim shoulde not fayle among the Iewes, & the memorial of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

‖ Or, strength, or, efficacie.

30 And hee sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with [r] wordes of peace and trueth,

r Which were letters declaring vnto them quietnes, and assurance, and putting them out of doubt and feare.

31 To confirme these daies of Purim, according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them [s] selues and for their seede with [t] fasting and prayer.

s Ebr. soules.

t That they would obserue this feast with fasting, & earnest prayer, which in Ebrewe is signified by this word (their crp.)

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh layed a tribute vpō the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the seconde vnto King Ahashuerosh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to al his seede.

a These three poyntes are here set forth as commendable, & necessary for him, that is in autoritie: to haue the fauor of the people, to procure their welth, & to be gentle, & louing toward them.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and subtill disputations brought him almost to dispaire: for they set forth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he shoulde seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then dyd all his affliction. Notwithstanding he dyd constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof men knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be conuicted. Moreouer, hee was assured that God had not reiected him, yet through his great tormentes, and affliction hee brasteth foorth into many inconueniences both of wordes and sentences, and sheweth him selfe yet as a desperate man in many thinges, and as one that woulde resist God: and this is his good cause which hee doeth not handle well. Agayne the aduersaries mainteine

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and [m] to send presents euery mã to his neighbour, and giftes to the poore.

m He setteth before our eyes the vse of this feast, which was for the remembrance of gods deliuerance, the maintenance of mutuall friendship, and relefe of the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecai had written vnto them,

24 Because Haman [p] sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

n Read Chap. 3.7.

25 And when [o] shee came before the King, hee commanded by letters, Let his wicked [p] deuise (which he imagined against þ Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

o That is, Ester.

p These are the wordes of the kings commandement to disanull Hamans wicked enterpyle,

26 Therefore they called these dayes Purim, by the name of Pur, [and] because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes [also] ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ fayle to obserue those [q] two dayes euery yeere, according to their writing, and according to their season,

‖ Or, transgresse. ¶ Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes shoulde bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euē these dayes of Purim shoulde not fayle among the Iewes, & the memorial of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

‖ Or, strength, or, efficacie.

30 And hee sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with [r] wordes of peace and trueth,

r Which were letters declaring vnto them quietnes, and assurance, and putting them out of doubt and feare.

31 To confirme these daies of Purim, according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them [s] selues and for their seede with [t] fasting and prayer.

s Ebr. soules.

t That they would obserue this feast with fasting, & earnest prayer, which in Ebrewe is signified by this word (their crp.)

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh layed a tribute vpō the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the seconde vnto King Ahashuerosh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to al his seede.

a These three poyntes are here set forth as commendable, & necessary for him, that is in autoritie: to haue the fauor of the people, to procure their welth, & to be gentle, & louing toward them.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and subtill disputations brought him almost to dispaire: for they set forth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he shoulde seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then dyd all his affliction. Notwithstanding he dyd constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof men knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be conuicted. Moreouer, hee was assured that God had not reiected him, yet through his great tormentes, and affliction hee brasteth foorth into many inconueniences both of wordes and sentences, and sheweth him selfe yet as a desperate man in many thinges, and as one that woulde resist God: and this is his good cause which hee doeth not handle well. Agayne the aduersaries mainteine

mainteine with many goodly arguments, that God punisheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into diſpayre, and ſo they mainteine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14. 14. and Iames ſetteth out his patience for an example, Iam. 5. 11.

CHAP. I.

1 The holineſſe, riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 Hee tempteth him by taking away his ſubſtance, and his children. 20 His fayth and patience.

a That is, of the countrey of Idumea, as Lamen. 4. 21. or bordering thereupon: for the lande was called by the name of Uz the ſonne of Diſhan the ſonne of Seir. Gen. 36. 28.

THere was a man in the land of [a] Uz called Iob, and this man [b] was an vpryght and iuſt man, [c] one that feared God, and eſchewed euill.

b Foraſmuch as he was a Gentile, & not a Iewe, and yet is pronoũced vpright, and without hypocriſie, it declareth that among the heathen God hath his.

2 And he had ſeuen ſonnes, and three daughters.

c Hereby is declared what is ment by an vpright and iuſt man.

3 His [d] ſubſtance alſo was ſeuen thouſande ſheepe, and three thouſande camels, & fiue hundreth yoke of oxen, & fiue hundreth ſhee aſſes, & his familie was verie great, ſo that this man was the greateſt of all the [e] men of the [f] eaſt.

d His children and riches are declared, to commend his vertue in his proſperitie, and his patience, and conſtancie when God had taken them from him.

e Hebr. children.

f Meaning, the Arabians, Chaldeans, Idumeans, &c.

4 And his ſonnes went and banketted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob ſent, and [g] ſanctified them, and roſe vp earely in the morning, and [h] offered burnt offeringes [according] to the nomber of thẽ all. For Iob thought, It may bee that my ſonnes haue ſinned, and [i] blaſphemed God in their hearts: thus did Iob euery day.

g That is, hee offered for euery one of his children an offring of reconciliation, which declared his religion toward God, and þ care þ he had toward his children.

h In Ebrewe it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1. King. 21. 10. and 13. &c.

i While the feaſt laſted.

6 ¶ Nowe on a day when the [k] children of God came and ſtoode [l] before the Lord, Satan [m] came alſo among them.

k Meaning, the Angels which are called the ſonnes of God, becauſe they are willing to execute his will.

l Becauſe our infirmitie can not comprehende God in his maieſtie, he is ſet forth vnto vs as a King, that our capacitie may be able to vnderſtand that which is ſpoken of him.

m This declareth that although Satan bee aduerſarie to God, yet hee is compelled to obey him, and doe him all homage, without whoſe permiſſion and appointment hee can doe nothing.

7 Then the Lord ſaide vnto Satan, whence [n] commeſt thou? And Satan anſwered the Lorde, ſaying, [o] From compaſſing the earth to and fro, and frõ walking in it.

n This queſtion is aſked for our infirmitie: for God knewe whence hee came.

o Herein is deſcribed the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.

8 And the Lorde ſayde vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe none [is] like him in þ earth: an vpright & iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſayde, Doeth Iob feare God for [p] nought?

p Hee feareth thee not for thine owne lake but for þ commodite that he receiueth by thee.

10 Haſt thou not made [q] an hedge about him & about his houſe, and about all that he hath on euery ſide? thou haſt bleſſed the worke of his handes, and his ſubſtance is increaſed in the land.

q Meaning, the grace of God, which ſerued Iob, as a rampart againſt all tentations.

11 But ſtretch out nowe thine hande and [r] touch all that he hath, [to ſee] if he will not blaſpheme thee to [s] thy face.

r This ſignifieth that Satan is not able to touch vs, but it is God that muſt doe it.

12 Then the Lorde ſayde vnto Satan, Lo, all that he hath [is] in [t] thine hande: onely vpon him ſelfe ſhalt thou not ſtretche out thine hande. So Satan departed from the [u] preſence of the Lorde.

s Satã noteth the wee, whereunto men are commonly ſubiect: that is, to hide their rebellion, & to be content with God in þ time of proſperitie, which vice is diſcloſed in the time of their aduerſitie.

t God giueth not Satan power ouer man to gratify him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute þ which God hath permitted him to do: for elſe he can neuer goe out of Gods preſence.

13 ¶ And on a day, when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Shabeans came violently, and tooke them: yea, they haue ſlayne the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

x That is, the Arabians.

16 And whiles hee was yet ſpeaking, another came, and ſayde, The [y] fire of God is fallen from þ heauen, and hath burnt vp the ſheepe and the ſeruantes, and deuoured them: but I onely am eſcaped alone, to tell thee.

y Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, foraſmuch as he ſuppoſed hee, that not onely men were his enemies, but that God made warre againſt him.

17 And whiles he was yet ſpeaking, another came, and ſayde, The Caldeans ſet out three bandes, and fell vpon the camels, and haue taken them, and haue ſlayne the ſeruants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came an other, and ſayde, Thy [z] ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

z This laſt plague declareth that when one plague is paſt which ſeemeth hard to be borne, God can ſende vs an other ſharpe more grieuous, to trie his, and teach them obedience.

19 And beholde, there came a great winde from beyonde the wilderneſſe, and ſmote þ foure corners of the houſe, which fell vpon the children, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, & shaued his head, & fel downe vpon the ground, and worshipped,

21 And saide, * Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the name of the Lord.

22 In all this did not Iob sinne, nor charge God [d] foolishly.

a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and grieefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked do. Eccles. 5. 14. 1. tim. 6. 7. b That is, into the belly of the earth, which is the mother of al. c Hereby he confesseth that God is iust, and good, although his hande bee soze vpon him. d But declared that God did all thing according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

AND on a day the [a] children of God came and stoode before the Lord, and [b] Satan came also among them, and stoode before the Lord.

2 Then the Lord saide vnto Satan, whence commest thou? And Satan answered the Lord, and saide, From compassing the earth to and fro, and from walking in it.

3 And the Lorde sayde vnto Satan, Hast thou not considered my seruaunt Iob, howe none is like him in the earth, * an vpright and iust man, one that feareth God, and escheweth euil? for yet he continueth in his vprightnes, [c] although thou mouedst mee against him, to destroy [d] him without cause.

4 And Satan answered the Lorde, and said, [e] Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch nowe out thine hand, & touch his [f] bones and his flesh, [to see] if he will not blaspheme thee to thy face.

6 Then the Lord saide vnto Satan, Lo, he is in thine hand, but saue [g] his life.

7 ¶ So Satan departed from the presence of the Lorde, & smote Iob with sore [h] boyles, from the sole of his foote vnto his crowne.

8 And he tooke a [i] potshard to scrape him, & he sate downe among the ashes.

9 Then sayde his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

a That is, the Angels, as Chap. 1. 6. b Read Chap. 1. 6. Ezek. 14. 14. chap. 1. 1. c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him. d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe. e Hereby he meant that a mans owne skinne is neerer vnto him then another mans. f Meaning, his owne person. g Thus Satan can go no further in punishing, then God hath limited him. h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threatneth to punish the rebellious people, Deut. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, hee might haue thought that God had cast him off. i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease. k Satan vseth the same instrument against Iob, as he did against Adam. l Meaning, what gaynest thou to serue God, seeing he thus plagueth thee as though hee were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assayled, and when Satan goeth about to perswade them, that they trust in God in vaine. m For death was appointed to the blasphemer, and so sheer meant that he should be soone rid out of his paine.

10 But he saide vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lippes.

11 Nowe when Iobs three [p] friends heard of all this euill that was come vpon him, they came euery one from his owne place, [to wit,] Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knewe him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and [q] sprinkled dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the griefe [was] very great.

n That is, to be patient in aduersitie, as wee reioyce, when by sendeth prosperitie, and so to acknowledge him to be both merciful & iust. o Here so hy bled his affections, that his rogue though impacience did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, & came to comfort him, but when they sawe howe he was wilfted, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in those countries as for renting of their clothes in signe of sorowe, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the ende of all mans miserie.

AFterwarde [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cried out, & said,

3 Let [c] day perish, wherein I was borne, & the night whē it was saide, There is a man childe conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neyther let the light shine vpon it,

5 [But] let darkenesse, and the [e] shadowe of death staine it: let the cloude remaine vpon it, and let thē make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate bee that night, and let no ioy be in it.

8 Let thē that curse the day, (being [f] ready to renue their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it see [g] the dawning of the day,

a The seuen dayes ended, Chap. 2. 13. b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18, and after a maner perlodeth, yet in the ende he getteth victorie, though he was in the meane time greeuly wounded. c Men ought not to be weary of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afraide of death that are in it. f Which curse the day of their birth, let them lay that curse vpon this night. g Let it be alwayes night, and neuer see day. ‡ Ebr. the eye liddes of the morning.

10 Because it shut not vp the doores of my [mothers] wombe: nor hid sorow from mine eyes.

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? & why did I sucke the brests?

13 For [so] should I nowe haue [i] lyen and bin quiet, I should haue slept then, [and] bene at rest,

14 With the Kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, [&] haue filled their houles with siluer.

16 Or [why] was I not hid, as an vntimely birth, [either] as infants, [which] haue not seene the light?

17 The wicked [l] haue there ceased frō [their] tyranny, & there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, [&] heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherfore is the light giuen to him that is in misery? & [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnes [and] reioice, when they can finde the graue.

23 [Why is the light giuen] to the man whose way is [o] hid, & whom God hath hedged in?

24 For my sighing commeth before I eate, and my rorings are powred out like the water.

25 For the thing I [p] feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, [q] yet trouble is come.

h This & that which followeth, declareth that when man grieueth place to his pallions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemēcie of his afflictiōs made him to vtter these wordes, as though death were the ende of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the fundamētes of this flesh causeth him to fall out into this error, of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would be reby make their names immortall.

l That is, by death the crueltie of the tyrants hath ceased.

m All they that sustaine any kinde of calamitie and miserie in this worlde which he speaketh after the iudgement of the flesh.

n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.

o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come now to passe.

q The feare of troubles that should infue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 And vnrighte. 17 And of the presumption of his owne righteousnes.

Then Eliphaz the Temanite answered, and sayd,

2 If we assay to commune with thee, wilt thou be grieued? but [a] who can withhold himselfe from speaking?

a Seeing this great impatiencie.

3 Behold, thou hast taught many, & [b] hast strengthened the weake handes.

4 Thy words haue confirmed him that was falling, & thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: Who [euer] perished being an [d] innocent? or where were the vpright destroyed?

8 As I haue seene, they [e] plow iniquitie, & sow wickednes, reape [f] same.

9 With the [g] blast of God they perish, and with [h] breath of his nostrelles are they consumed.

10 The roring of the [i] Lyon, and the voyce of the Lyoneſſe, and the teethe of the Lyons whelps are broken.

11 The Lyō perisheth for lack of pray, & [k] Lyons whelps are scattred abroad.

12 But a thing was brought to mee [l] secretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dreade which made all my bones [m] to tremble.

15 And the winde passed before me, & made the heares of my flesh to stand vp.

16 [Then] stoode [one], & I knew not his face: an image was before mine eies [&] in silence heard I a voyce, [saying,]

17 Shal mā be more iust thē God? or shal a mā be more pure then his maker?

18 Behold, he found no stedfastnesse in his Seruants, and layde follie vpon his [n] Angels.

19 How much more in thē that dwel in houses of [o] clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroied from [p] the morning vnto the euening: they perish for euer, [q] without regarde.

21 Doeth not their dignitie go away with them? doe they not die, and that without [r] wisdome?

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

c This he concludeth that Iob was but an hypocrite, & had no true feare nor trust in God.

d He concludeth that Iob was repryued, seeing that god handled him so extremely, which is the argument that the carnal men make against the children of God.

e They that do euill, cannot but receiue euill.

f He sheweth that God neuer deth no great preparation to destroy his enemies: for he can do it with the blast of his mouth.

g Though men accepting to their office do not punishe tyrants (whom for their cruelties he compareth to lyons, & their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoeuer thinketh him selfe iust, shalbe found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the autozitie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat allwaged, as God appeared to Eliah, 1. King. 19. 12.

l He meaneth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, howe much more shall hee lay folly to mans charge, when he would iustifie him selfe against God?

n That is, in this mortall bodie, subiect to corruption, 2. Cor. 5. 1.

o They see death continually before their eyes, and dayly approching toward them.

p Yea man for all this doeth consider it.

q That is, before that any of them were so wyse as to thinke on death.

CHAP. V.

1. 2 Eliphaz heweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

[a] He willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as hee doeth.

[b] Murmuring against God in afflictions increaseth the payne, and vtterly mars fully.

[c] That is, the sinner hath not the feare of God.

[d] I was not moued with his prosperitie, but knew that God had cursed him for his.

[e] Though God somtime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

[f] By publique iudgement they shalbe condemned, and none shall pitie them.

[g] Though there be but two or three eares left in the hedges, yet these shalbe taken from him.

[h] That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

[i] Which declareth that sinne is euer in our corrupt nature euen before sinne it was not subiect to payne and affliction.

[k] If I suffered as thou doest, I would seeke vnto God.

[l] He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes.

[m] In heweth by particular examples, what the workes of God are. 1 Cor. 3. 19.

[n] In things playne and euident they shewe them selues fooles in steade of wyse men.

[o] This declareth that God punisheth the worldly wise, as he threatneth, Deut. 28. 29.

[p] That is, he that humbleth him selfe before God.

[q] He compareth the slaunder of the wicked to sharpe swordes.

[r] If the wicked bee compelled at Gods workes to stop their mouthes, much more they that yeelde God.

ALL now, if any will [a] answere thee, and to which of the Saintes wilt thou turne?

2 Doubtlesse [b] anger killeth the foolishe, and enuie slayeth the idiote.

3 I haue seene the [c] foolish well rooted, and suddenly I [d] cursed his habitation, [saying,]

4 His children shalbe farre from saluation, and they shalbe destroyed in the [e] gate, and none shall deliuer them.

5 The hungry shall eate vp his haruest: yea, they shall take it from among the [f] thornes, and the thirstie shal drinke vp their substance.

6 For miserie commeth not forth of the dust, [h] neither doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauayle, as the sparkes flie vpward.

8 But I would inquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnsearchable, [and] marueilous things without nomber.

10 He [m] giueth rayne vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that be lowe, that the forowfull may be exalted to saluation.

12 He scattereth [p] deuises of the craftie: so that their handes can not accomplishe that which they do enterprise.

13 [*] He taketh the wise in their craftines, and the counsell of the wicked is made foolish.

14 They meete with [n] darkenesse in the day time, and [o] grope at noone daye, as in the night.

15 But he saueth the [r] poore from the worde, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath [his] hope, but iniquitie shall [s] top her mouth.

17 Beholde, blessed [is] the man whome God correcteth: therefore refuse not thou the chastning of the Almightie.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his handes make whole.

19 He shall deliuer thee [t] in six troubles, and in the seuenth the euil shal not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sworde.

21 Thou shalt be hid from the scourge of the tongue, & thou shalt not be afraid of destruction when it commeth.

22 [But] thou shalt [u] laugh at destruction and dearth, and shalt not be afrayd of the beast of the earth.

23 For the stones of the field [w] shall be in league with thee, and the beasts of the field shalbe at peace with thee.

24 And thou shalt knowe that peace [shalbe] in thy tabernacle, and thou shalt visite thine habitation, & shalt not [x] sinne.

25 Thou shalt perceiue also, that thy seede [shalbe] great, and thy posteritie as the grasse of the earth.

26 Thou shalt go to thy graue in [y] a full age, as a ricke [of corne] commeth in due season [into the barne.]

27 Lo, thus haue we inquired of it, [&] so it is: heare this & know it for thy selfe.

[t] He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a contynuall issue, euen in the greatest & the last, which is here called the seuenth.

[u] Whereas the wicked lamente in their troubles, thou shalt haue occasion to reioyce.

[w] The we are in Gods fauor, all creatures shall serue vs.

[x] God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

[y] Though the children of God haue not alwayes this ioyntes perfourmed, yet God doth recompence it by experience, other wise to their aduantage.

[z] We haue learned these points that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shal not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his faute. 8 He wisheth death. 14 He complaineth of his friends.

BUT Iob answered, and said,

2 Oh that my griefe were well weighed, and my miseries were laide together in the [a] balance.

3 For it would bee now heauier then the sand of the sea: therefore my words are [b] swallowed vp.

4 For the arrowes of the Almightie [are] in me, the venime whereof doeth drinke vp my spirit, [and] the terrours of God fight against me.

5 Doeth the [d] wild asse bray when he hath grasse? or loweth the ore when he hath fodder?

6 That which is [c] vnsauerie, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as [sorowes] are my meat.

8 Oh that I might haue my [e] desire,

[a] To knowe whether I complaine without iust cause.

[b] My griefes is so great, that I lacke words to expresse it.

[c] Which declareth that he was not onely afflicted in bodie, but wounded in conscience, which is the greatest battel that the faithfull can haue.

[d] Thinke you that I crie without cause, seing the brute beastes do not complaine when they haue what they would?

[e] Can a mans taste delite in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnsauerie to the mouth.

[f] Herein he sinneth double, both in wishing through impacience to die, and also in desiring of God a thing which was not agreeable to his will.

and

that God woulde graunt mee the thing that I long for!

9 That is, that God woulde destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare) s because I haue not denied the wordes of the holie one.

11 What power haue I that I should endure? or what is mine [h] ende, if I should prolong my life?

12 Is my strength [p] strength of stones? [or] is my flesh of braſſe?

13 Is it not so, that there is in mee no helpe? and that ‖ strength is taken from me?

14 He that is in miserie, ought to be cōforted of his neighbour: but men haue forſaken the feare of the Almightie.

15 My brethren haue deceiued me as a [k] brooke, [and] as the rising of the riuers they paſſe away.

16 Which are blackiſh with yce, [and] wherein the snow is hid.

17 But in time they are dried vp with heate [and] are consumed: and when it is hote they faile out of their places,

18 [Or] they depart from their way by course, [yea,] they vanish and perish.

19 They that goe to Tema, [t] considered them, [and] they that go to Sheba, waited for them.

20 [But] they were confounded: whē they hoped, they came thither and were ashamed.

21 Surely now are ye [like] [m] vnto it: ye haue seene [my] fearefull plague, and are afraide.

22 Was it because I saide, Bring vnto me? or giue a rewarde to mee of your [n] substance?

23 And deliuer me from the enemies hand, or ransome mee out of the hand of tyrants?

24 Teach me, and I will [o] holde my tongue: and cause mee to vnderstande, wherein I haue erred.

25 Howe [p] stedfast are the wordes of righteousnes? and what can any of you iustly reproue?

26 Do ye imagine to reproue [q] words, that the talke of the afflicted should be as the winde?

27 Ye make your wrath to fall vpon the fatherlesse, and digge a pit for your friende.

28 Nowe therefore be content to [r] looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, [and] yee shall see [yet my righteousnesse in that behalfe. Is there iniquitie in my tōgue? doeth not my mouth feele sorowes?

CHAP. VII.

1 Iob sheweth the shortnes and miserie of mans life.

[S] There not an appointed time to man vpon earth? and [are not] his dayes as the dayes of an [a] hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for [the] ende [of] his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd me downe, I said, Whē shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is [c] clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then a [d] weauers shittle, and they are spent without hope.

7 Remember that my life is but a winde, [and that] mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes [are] vpon me, and I shall be no longer.

9 [e] [As] the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall [f] come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not [g] spare my mouth, [but] will speake in the trouble of my spirit, [and] muse in the bitternes of my minde.

12 Am I a sea [h] or a whalefish, that thou keepest me in warde?

13 When I say, My couche shall relieue me, [and] my bed shall bring [comfort] in my meditation,

14 Thē feareſt thou me [i] with dreames, and astonishest me with visions.

15 Therefore my soule [k] chuseth rather to be strangled [and] to die, then [to be in] my bones.

16 I abhorre it, I shall not liue al-

r Consider whether I speake as one that is dumm to this impatiencie through very sorowe, or as an hypocrite, as you condemne me.

a Hath not an hyred seruant some rest and ease? then in this my continuall torment I am worse then an hireling.

b By sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

c This signifieth that his disease was rare and most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him.

e If thou beholde me in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seing I can by none other meanes comfort my selfe, I will declare my griefe by words: and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needeth thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome with sorowe, and not of iudgement, or of the examination of his faith.

Way:

g That is, let me die at once, before I come to distrust in Gods promes though mine impaciencie.

h He feareth leſt he shoulde be brought to inconueniences, if his sorowes should cōtinue.

i Haue I not fought to helpe my selfe as much as was possible?

[k] Or, wisdome, or lawe.

k He cōpareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when we neede waters, is drie, in winter is hard frosen, and in the time of raine, when we haue no neede, ouerfloweth with water.

l They that passe therby to go into the hote countreis of Arabia, thinke to finde water there, to quench their thirſt, but they are deceiued.

m That is like to this brooke, which deceiueth the, that thinke to haue water, where in their neede as I loked for cōsolatiō at your handes.

n He toucheth the worldlings, which for no necessitie will giue part of their goods, & much more these men, which would not giue him comfortable wordes.

o Shewe me wherin I haue erred, & I will confesse my faulte.

p He that hath a good conscience, doeth not shrinke at the sharp words or reasonings of others, except they be able to perſuade him by reason.

q Doe you cauill at my wordes, because I should be thought to speak foolishly, which am now in miserie?

l Seeing my teeme of life is so short, let me haue some rest and ease.
m Seeing that man of him selfe is so vile, why doest thou giue him that honour to contende against him? Iob vseth all kindes of perswasion with God, that he might stay his hand.
n After al temptations faith hath eth forth, and leadeth Iob to repentance: yet it was not in such perfectiō, that he coulde byldehim selfe from reasoning with God, because that he still tried his fayth.
o That is, I shall be dead.

way: l spare me then, for my dayes [are] but vanitie.
17 What is mā, that thou m doest magnifie him, & that thou settest thine heart vpon him?
18 And doest visite him euery morning, and triest him euery moment?
19 Howe long wil it be [yet] thou depart from mee? thou wilt not let mee alone whiles I may swallow my spittle.
20 I haue n sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set mee [as a marke] against thee, so that I am a burthen vnto my selfe?
21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shall o not be [found.]

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

a He declareth that their words which woulde diminish any thing frō the iustice of God, is but as a puffe of winde that banisheth away.
b That is, hath rewarded eche according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, if thou turne betime, whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant, as thou woudest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.
e He willeth Iob to examin all antiquitie, and he shal find it true which he here saith.
f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them p went before vs.
g As a rush can not grow without moysture, so cannot the hypocrite, because he hath not faith, which is moystned with Gods spirit,

THē answered Bildad p Shuhite, and sayde,
2 How long wilt thou talke of these thinges? and howe long shall the words of thy mouth [a be as] a mightie winde?
3 Doeth God peruert iudgement? or doth the almightie subuert iustice?
4 If thy sonnes haue sinned against him, and he hath sent thē into the place of their b iniquitie,
5 [Yet] if thou c wilt early seeke vnto God, and pray to the Almightie,
6 If thou bee pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.
7 And though thy beginning d bee small, yet thy latter ende shal greatly increase.
8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.
9 (For we are but f of yesterday, and are ignorant: for our dayes vpon earth [are] but a shadowe)
10 Shall not they teach thee [and] tel thee, and vtter the words of their heart?
11 Can a rush growe without myre? or can the grasse growe without water?
12 Though it were in greene [and] not cut downe, yet shall it wither before any other herbe.
13 So [are] the paths of all p forget God, & the hypocrites hope shall perish.
14 His confidence also shalbe cut off, & his trust [shalbe as] p house of a h spider.
15 He shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.
16 The i [tree] is greene before the sunne, and the branches spread ouer the garden therof.
17 The rootes thereof are wrapped about the fountaine, [and] are folden [about] the house of stones.
18 If k any plucke it from his place, & it denye [saying, I haue not seene thee,
19 Beholde, it will reioyce l by this meanes, that it may growe in another molde.
20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hande,
21 Til he haue filled thy mouth with m laughter, and thy lippes with ioy.
22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not [remaine.]

h Which is to day, and to morowe swept away.
i He compareth the ilil to a tree, which although it be remoued out of one place vnto another, yet flourisheth: so the afflictiō of the godly turneth to their profit.
k That is, so that there remaine nothing there to proue whether the tree had growen there or no.
l To be planted in another place, where it may growe at pleasure.
m If thou be godly, he will giue thee occasion to reioyce, & if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, & saide,
2 I knowe berely that it is so: for howe shoulde man [compared] vnto God, be a iustified?
3 If he woulde dispute with him, he coulde not answere him one thing of a b thousand.
4 He is wise in heart, and mightie in strength: who hath bene scarce against him and hath prospered?
5 He remoueth the mountaines and they feele not when he ouerthroweth them in his wrath.
6 He c remoueth the earth out of her place, that the pillars thereof doe shake.
7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.
8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.
9 He maketh [the starres] d Arcturus, Orion, and Pleiades, and the climates of the South.
10 He doeth great thinges, and vnsearchable: yea, marueilous thinges without nomber.

a Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God and his innocencie, confessing God to be infinit in iustice, and man to be nothing in respect.
b Of a thousand thinges, which God could lay to his charge, man cannot answer him one.
c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could do, if he would set foorth his power.
d These are the names of certain starres, wherby he meaneth that all starres both knowen and vnknowen are at his appointment.

e I am not able to comprehende his workes, which are common, and daily before mine eies, much lesse in those things which are hid and secret.

11 Loe, when he goeth e by me, I see him not: and when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, f who can make him to restore it? who shall say vnto him, what doest thou?

f He heweth that when God doeth execute his power, he doeth it iustly, for as much as none can controle him.

13 Though g God will not withdraw his anger, [and] the most mightie helpes h doe stoupe vnder him.

g God will not be appeased, for ought that man can lay for himselfe for his iustificatio.

14 How much lesse shall I answere him? or howe shoulde I finde out i my wordes with him?

h That is, all the reason that men can lay to appease their cause.

15 For though I were iust, yet could I k not answere, [but] I would make supplication to my Iudge.

i How should I be able to answere him by eloquence? Whereby he noteth his friendes, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

16 If I I crye, and he answere me, [yet] I would I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me m without cause.

k Meaning, for his owne opinion, signifying, that man wil sometime flatter himselfe to be righteous, which before God is abomination.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is a strong: if [we speake] of iudgement, who shall bring me in to pleade?

l Whiles I am in my pangs, I can not but hault footy inough many inconueniences, although I knowe full well that God is iust.

20 If I my owne mouth shall condemne mee: o if I woulde be perfite, hee shall iudge me wicked.

m I am not able to feele my sinnes so great, as I feele p weight of his plagues: and this he speaketh to condemne his owne wilfulnesse, q to iustifie God.

21 [Though] I were perfite, [yet] I know not my soule: [therefore] abhorre I my life.

n After he hath accused his owne weaknesse, he continueth to iustifie God and his power.

22 This is one point: therefore I sayd, He destroyeth the p perfite and the wicked.

o If I would iustifie my selfe, mine owne mouth shall condemne me: for if I would be perfite, hee shall iudge me wicked.

23 If the scourge shoulde suddenly slay, should [God] laugh at the punishment of the innocent?

p That is, all the reason that men can lay to appease their cause.

24 The earth is giuen into the hand of the wicked: he r couereth the faces of the iudges thereof: if not, where s is he? or who is he?

q How much lesse shall I answere him? or howe shoulde I finde out my wordes with him?

25 My dayes haue bene more swift then a poste: they haue fledde, and haue seene no good thing.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 7. why should he suffer the innocents to be so long tormented by them?

26 They are passed [as] with the most swift ships, and as the eagle that flyeth to the pray.

s That they can not see to doe iustice.

27 If t I say, I will forget my complaint, I will cease from my wrath, and comfort me,

t That can shewe the contrarie: u I thinke not to fall into these affections, but my sinnes bring me to these manifolde infirmities, and my conscience condemneth me,

28 [Then] I am afraide of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If [I] be wicked, why x labour I thus in vaine?

u Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

30 If I y wash my selfe with snowe water, z purge mine hands most cleane,

31 Yet shalt thou plunge me in a pit, and mine owne a clothes shall make me filthie.

x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

32 For he is not a man, as I am, that I should answere him, [if] We come together to iudgement.

y Though I would vse to couer my filthines with, shall disclose me so much more.

33 Neither is there any vmpire b that might lay his hand vpon vs both.

z Whatsoeuer.

34 Let him take his rod away from me, and let not his feare astonish me:

a Which might make an accorde betweene God and me, speaking of impatience.

35 [Then] will I speake, and feare him not: c [but] because I am not so, I holde me still.

b Signifying.

ciencie, and yet confessing God to be iust in punishing him, that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and seeketh out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, [and] will speake in the bitternesse of my soule.

a I am more like to a dead man then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe and not God.

2 I will say vnto God, c Condemne me not: shew me, wherefore thou contendest with me.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie meanes that he punisheth others.

3 Thinkest thou it d good to oppresse me, [and] to cast off the e labour of thine handes, and to fauour the f counsell of the wicked?

d Is it agreeable to thy iustice to do me wrong?

4 Hast thou g carnall eyes? or doest thou see as man seeth?

e Wilt thou be without compassion?

f Wilt thou gratifie the wicked and condemne me?

5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man,

g Doest thou this of ignorance?

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

h Art thou inconstant and changeable, as the times, to pay a friend, to mocke an enemie?

7 Thou knowest that I can not doe i wickedly: for none can deliuer me out of thine hand.

i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie.

8 Thine k handes haue made me, and facioned me wholy round about, and wilt thou destroy me?

k In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and thereon grounded that God should not shewe him selfe rigorous against him.

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

l As brittle as a potte of clay.

10 Hast thou not powred me out as milke? & turned me to cruds like cheese?

11 Thou hast clothed me with skinne

and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and [m] grace: and thy [n] visitation hath preserued my spirit.

13 Though thou hast hidde these thinges in thine heart, [yet] I knowe [o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe [q] marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] changes and armies [of sorrowes] are against me.

18 Wherefore then hast thou [s] brought me out of the wombe? Oh that I had perished, [t] that none eye had seene me!

19 [And] that I were as I had not bene, [but] brought from the wombe to the graue.

20 Are not my dayes fewe? let him [u] cease, [and] leaue off from me, that I may take a litle comfort,

21 Before I goe [x] shall not [y] returne, [euen] to the land of darkenesse and shadowe of death:

22 Into a lande, [I say,] darke as darkenes it selfe, [and] into the shadowe of death, where is none [z] order, but the light [is there] as darkenesse.

m That is, reason and vnderstanding, & many other gifres whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest me, and without the which I should perish streightway.
o Though I be not fully able to comprehende these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.
q Iob being foye assaulted in this battell betweene the flesh and the spirit, hasteth out into these affections, wishing rather hoyre dayes then long paine.
r That is, diuerstie of diseases and in great abondance, shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great miserie and the heynitie of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehende in that state the mercies of God and comfort of the resurrection.
u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

Then answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered? or should a great [a] talker be iustified?

3 Shoulde men holde their peace at thy lyes? and when thou mockest [others,] shall none make thee ashamed?

4 For thou hast said, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God woulde speake and open his lippes against thee!

6 That he might shewe thee the [c] secrets of wisdome, how thou hast [deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to [his] perfection?

8 The heauens are hie, what canst thou do? [d] it is deeper then the hel, how canst thou knowe it?

9 The measure thereof is longer the the earth, and it is broader then the sea.

10 If he cut off, [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man woulde be wise, though man [new] borne is like a wilde [f] asse colte.

13 If thou [g] prepare thine heart, and stretch out thine handes toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truely shalt thou lift vp thy [i] face without spotte, and shalt be stable, and shalt not feare.

16 But thou shalt forget [thy] miserie, and remember it as waters [k] are past.

17 Thine age also shal appeare more [cleare] then the noone day: thou shalt shine, [and] be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge vpits, [and] shalt lie downe safely.

19 *For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.

20 But the eyes [k] of the wicked shall faile, and their refuge shall perish, and their hope [shall be] for owe of minde.

a Should he perswade by his great talk, that he is iust?
b He chargeth Iob with this, that he shoulde say, that the thing which he spake, was true, and that he was without sinne in the sight of God.
c Which is, not to slande in iustifying of thy selfe: he signifyeth that man will neuer be ouercome, whiles he reasoneth with an other, & therefore God must breake of the controuersie, and stop mans mouth.
d That is, this perfection of God, and it is not able to comprehende the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God shuld turne the state of things, and establish a new order in nature, who could controll him?
f That is, without vnderstanding: to that whatsoeuer gifts he hath after-ward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euill workes, and see that they offende not God, ouer whome thou hast charge.
i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. Leuit. 26.5.6.
k He sheweth that contrarie things shall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuseth his friendes of ignorance. 7 He declareth the might and power of God, 17 And howe he changeth the course of things.

Then Iob answered, & saide,

2 In deede because that ye are [a] people [onely,] [b] wisdome must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 *I am [b] as one mocked of his

a Because you feele not that, which you speake, you thinke the whole Nation rash in words, and so flatter your selues as though none knewe any thing, or coulde knowe but you.
b He reproueth these his friendes of two faultes: the one, that they thought they had better knowledge then in deede they had, and the other that in steade of true consolation, they did deride and despise their friende in his aduersitie.

Prouerbes 14.2.

neighbour,

neighbour, who talleth vpon God, and
c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauor but he, because he hath all things that he desireth.
he c heareth him: the mist [and] the vpright is laughed to scorne.
5 d He that is ready to fall, [is as] a lampe despised in the opinion of the rich.
6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, † whome God hath enriched with his hande.
d As the rich esteeme not a light, or torche that goeth out, so is he despised that falleth from prosperitie to aduersitie.
† Ebr. to whom God hath brought in with his hand.
7 Aske nowe the beastes, e and they shall teach thee, and the foules of the heauen, and they shall tell thee:
8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.
e He declareth to them that doe dispute against him, that their wisedome is common to all, and such as be very brute beastes doe daily teach.
9 Who is ignorant of al these, but that the hande of the Lord hath made these?
10 In whose hande is the soule of euery liuing thing, and the breath of all ‖ mankinde.
‖ Or, flesh.
11 Doeth not the eares f discerne the wordes: and the mouth taste meate for it selfe?
12 Among the g ancient [is] wisdom, & in the length of dayes [is] vnderstãding.
13 With him [is] wisdome & strength: he hath counsell and vnderstanding.
f He exhorteth eche to be wise in iudging, and as well to knowe the right vse why God hath giuen the eares, as he hath done a mouth.
14 Beholde, he will breake downe, and it can not be built: he shutteth a man vp, and he can not be loosed.
15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.
16 With him [is] strength and wisedome: he that is deceiued, and that h deceiueth, are his.
g Though men by age and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehende his iudgements, wherein he answereth to that, which was alleaged, Chap. 8. 8.
17 He causeth the counselers to go [as] spoyled, and maketh the iudges fooles.
18 i He looseth k the colar of Kings, and girdeth their loynes with a girdle.
h He sheweth that there is nothing done in this worlde without Gods will and ordinance: for els he should not be almightie.
19 He leadeth away the princes [as] a pray, and ouerthroweth the mightie.
20 He taketh away the speach from the l faithfull counsellers, and taketh away the iudgement of the ancient.
i He taketh away the wisedome of the rulers.
21 He powreth contempt vpon princes, and maketh the strength of ᵐ mightie weake.
22 He discouereth the deepe places from [their] darkenesse, and bringeth foorth the shadowe of death to light.
23 He ⁿ increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.
k He abateth the honour of Princes, & bringeth them into the subiection of others.
l He causeth that their woyds haue no credite, which is when he will punish sinne.
m In this discourse of Gods wonderful works Iob sheweth that whatsoeuer is done in this worlde, both in the order and change of thinges, is by Gods will & appointment: wherein he declareth & he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were.

24 He taketh away the hearts of the chiefe of the earth, and maketh them to wander in the wildernesse out of the way.
25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friendes, 16 The penitent shall be saued, and the hypocrite condemned, 20 He prayeth vnto God, that he would not handle him rigorously.

LOe, mine eye hath seene all this: mine eare hath heard, and vnderstand it.
2 I know also as much as you know: I am not inferior vnto you.
3 But I will speake to the Almightie, and I desire to dispute with God.
4 For in deede ye forge lyes, and all you are ᵇ physicions of no value.
a For although he knewe that God had a iustice, which was manifest in his ordinarie worckings, & another in his secret counsel, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
5 Oh, that you would holde your tongue, that it might be imputed to you for wisedome!
b You doe not well apply your medicine to the disease.
6 Nowe heare my disputation, and giue eare to the arguments of my lips.
7 Will ye speake ᶜ wickedly for Gods [defence,] and talke deceitfully for his cause?
c He condemneth their zeale which had not knowledge, neither regarded they to confort him, but alway graced on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.
8 Will ye accept his person? or will ye contende for God?
9 Is it well that he shoulde seeke of you? will you make a lie for him, as one lyeth for a man?
10 He will surely reproue you, if ye dissemble secretly accept any person.
11 Shal not his excellencie make you afraid? and his feare fall vpon you?
d Your fame shall come to nothing.
12 Your ᵈ memories may be compared vnto ashes, [and] your bodies to bodyes of clay.
13 Hold your tongues in my presence, that I may speake, and let come vpon me what will.
e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
14 Wherefore do I ᵉ take my flesh in my teeth, & put my soule in mine hande?
15 Lo, though he slay me, [yet] will I trust in him, and I will reproue my wayes in his sight.
f Wherehy he declareth that he is not an hypocrite as they charged him.
16 He shalbe my saluation also: for the ᶠ hypocrite shall not come before him.
17 Heare diligently my wordes, and marke my talke.
18 Beholde nowe: [if] I prepare me to iudgement, I knowe that I shall be iustified.
g That is, cleared, & not cast off for my sinnes, as you reason.
19 Who is he, that will pleade ᵍ with me? for [if] I nowe holde my tongue,
h To proue that God doeth thus punish me for my sinnes.

I dye.

i If I defende not my cause, euery man will condemne me.

k He sheweth what these two thinges are.

l His panges thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstande what were his great sinnes that had deserued such rigour, wherein he offended, that he wouldne know a cause of God why he thus punish him.

m Thou putteſt me now for the faultes that I committed in my youth.

n Thou makeſt me thy priſoner, and doeſt ſo preſſe me that I can not ſtirre hand nor foote.

‡ Ebr. rootes.

I die.

20 But doe not theſe two thinges vnto me: then will I not hide my ſelfe from thee.

21 [k] Withdrawe thine hand from me, and let not thy feare make me afraid.

22 Then call thou, & I will anſwere: or let me ſpeake, and anſwere thou me.

23 Howe many are [l] mine iniquities and ſinnes? ſhewe me my rebellion, and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Will thou breake a leafe driuen to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter thinges againſt mee, and makeſt me to poſſeſſe [m] the iniquities of my youth.

27 Thou puttеſt my feete alſo in the [n] ſtockes, and looketſt narowly vnto all my paths, and makeſt the print [therof] in the [‡] heeles of my feete.

28 Such one conſumeth like a rotten thing, [&] as a garment [ỳ] is motheaten.

CHAP. XIIII.

1 Iob deſcribeth the ſhortneſſe and miſerie of the life of man. 14 Hope ſuſtaineth ỳ godly. 22 The condition of mans life.

2 Taking occaſion of his aduerſaries wordes, he deſcribeth the ſtate of mans life from his birth to his death. Chap. 8.9. pſal. 144.4.

b This meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely, wherin Iob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit. Pſal. 51.5.7.

c Vntill the time that thou haſt appointed for him to die, which he deſireth, as the hyreling waiteth for the ende of his labour to receiue his wages.

d He ſpeaketh not here as though he had no hope of the immortalitie, but as a man in extreme paine, when reaſon is ouercome by affections and tormentes.

MAn [a] that is borne of woman, is of ſhort continuance, and full of trouble.

2 He ſhooteth foorth as a flowre, and is cut downe: he vaniſheth alſo as * a ſhadow, and continueth not.

3 [And] yet thou openeſt thine eyes vpon ſuch [b] one, and cauſeſt mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the nomber of his moneths [are] with thee: thou haſt appointed his bounds, which he can not paſſe.

6 Turne from him that he may ceaſe vntill his deſired day, [c] as an hyreling.

7 For there is hope of a tree, if it bee cut downe, that it will yet ſproute, and the branches thereof will not ceaſe.

8 Though the roote of it ware old in the earth, and the ſtocke thereof be dead in the ground,

9 [Yet] by the ſent of water it will bud, and bring foorth boughes like a plant.

10 [d] But man is ſicke, and dyeth, and man periſheth, and where is he?

11 [As] the waters paſſe from the ſea, and as ỳ flood decayeth and dryeth vp,

12 So man ſleepeth & riſeth not: [for] he ſhall not wake againe, nor be raiſed frō his ſleepe, till the heauen be no more.

13 Oh that thou wouldeſt hide me in the graue, and keepe mee ſecrete, vntill thy [e] wrath were paſt, [and] wouldeſt giue me terme, and [f] remember me.

14 If a man die, ſhal he liue againe? All the daies of mine appointed time will I waite, till [g] my changing ſhall come.

15 Thou ſhalt call [me,] and I ſhall [h] anſwere thee: thou louеſt the worke of thine owne handes.

16 But nowe thou * nombreſt my ſteppes, [and] doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed vp, [as] in a [i] bagge, and thou addeſt vnto my wickedneſſe.

18 And ſurely [as] the mountaine that falleth, commeth to nought, & the [k] rocke that is remoued from his place:

19 [As] ỳ water breaketh the ſtones, [when] thou ouerflowеſt the thinges which growe in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou preuaileſt alway againſt him, ſo ỳ he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhall he vnderſtande concerning them, whether they ſhalbe of lowe degree,

22 But [while] his [l] fleſh [is] vpon him, he ſhalbe ſorowful, and [while] his ſoule [is] in him, it ſhall mourne.

c Hereby he declareth that the feare of Gods iudgements was the cauſe why he deſired to die.

f That is, releaſe my paines, and take me to mercie.

g Meaning, vnto the day of the reſurrection when he ſhould be chaunged, & renued.

h Though I be afflicted in this life, yet in the reſurrection I ſhal feele thy mercies, and anſwere when thou calleſt me. Prou. 5.22.

i Thou layeſt them all together, and ſuffreſt none of my ſinnes vnpunished.

k He murmureth though the impatiencie of the fleſh againſt God, as though he vſed as great ſeuerite against him as against the hard rocks or waters that ouerflow, ſo that hereby al the occaſion of his hope is taken away.

l Yet whiles he liueth, he ſhalbe in paine and miſerie.

CHAP. XV.

1 Eliphaz reproueth Iob, becauſe he affirmeth wiſedome, and purenеſſe to him ſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the nomber.

THen anſwered Eliphaz the Temanite, and ſaid,

2 Shal a wiſe man ſpeake [a] wordes of the [b] winde, and fil his bellie with the Eaſt winde?

3 Shall he diſpute with wordes not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off [c] feare, and reſtrained prayer before God.

5 For thy mouth declareth thine iniquitie, ſeeing thou haſt choſen [d] ỳ tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lippes teſtifie againſt thee.

7 Art thou the [e] firſt man, that was

a That is, paine wordes, and without conſolation.

b Meaning, with matters, that are of none importance which are forgotten as ſoone as they are vttered, as the Eaſtwinde driеth vp the moyſture as ſoone as it falleth.

c He chargeth Iob as though his talke cauſed men to caſt off the feare of God & prayer.

d Thou ſpeakeſt as doe the mockers, and contemners of God,

e That is, the moſt ancient, and lyke reaſon the moſt wiſe?

borne?

borne? and wast thou made before the hilles?

8 Hast thou heard the secrete counsell of God, & doest thou restrayne Wisdome to thee?

9 What knowest thou that we know not? [and] vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 [Seeme] the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God so? at thy pleasure, and bringest [such] wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be iust?

15 Beholde, he found no stedfastnes in his Saints: yea, the heauens are not cleane in his sight.

16 Howe much more [is] man abominable, and filthie, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, [as they haue heard] of their fathers, and haue not kept it secret:

19 To whome alone the land was giuen and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of childe, & the number of yeeres is hid from the tyrant.

21 A sound of feare [is] in his eares, [and] in his prosperitie the destroier shal come vpon him.

22 He beleeueth not to returne out of darkenes: for he seeth the sworde before him.

23 He wandreth to and fro for bread where [he may:] he knoweth that the day of darkenes is prepared at hand.

24 Affliction & anguish shall make him afraide: they shall preuaile against him as a King ready to the battel.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 [Therefore God] shall runne vpon him, [euen] vpon his necke, & against the most thicke part of his shield.

27 Because he hath couered his face with his fatnes, and hath colloppes in [his] flancke.

28 Though he dwell in desolate cities, [and] in houses which no man inhabiteth, but are become heapes,

29 He shall not be riche, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall neuer depart out of darkenes: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 [God] shall destroy him as the vine her sowre grape, and shall cast him off, as the olive [doeth] her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of bribes.

35 [For] they conceiue mischiefe and bring forth vanitie, and their bellie hath prepared deceite.

y And therefore all their vaine deuices shall turne to their owne destruction.

f Art thou only wise?
g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell.
h Why doest thou stand in thine owne conceite? Heb. in thy spirit.
i His purpose is to proue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Cha. 4. 18.
k Which hath a delite to sinne as he doth is the like to drinke.
l Why do their wisdome so gouerned, that no stranger inuaded them, & so land seemes to be giuen to them alone.
m The cruell man is euer in dager of death.
n He is neuer quiet in conscience
n Out of that misserie where into he once falleth.
o God doeth not onely impouerish wicked oft times: but cut in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a beggerie.
p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
q That is, he was so puft vp with great prosperitie & abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misserie.
s Meaning, that his stumptuous buildings should neuer come to perfection.
t He answereth so in his owne conceite, that he will giue no place to good counsell, therefore his owne vaine shall bring him to destruction.
u As one that gathereth grapes before they be ripe.
x Which were built or maintained by pollings & bribery.

CHAP. XVI.

1 Iob moued by the impoztunacie of his friends, 7 Coumeth in what extremitie he is, 19 And taketh God witnesse of his innocencie.

THen Iob answered, and sayd,
2 I haue oft times heard such things: miserable comforters are ye all.
3 Shall there be none ende of wordes of a Winde? or what maketh thee bolde so to b answere?
4 I could also speake as ye doe: (but would God your c soule were in my soules stead) I could keepe you companie in speaking, and could d shake mine head at you,
5 But I would strengthen you e with my mouth, and the comfort of my lippes should asswage [your sorowe.]
6 Though I speake, my sorow f can not be asswaged: though I cease, what release haue I?
7 But nowe g he maketh me weare: [O God,] thou hast made all my h congregation desolate,
8 And hast made me full of i wrinkles which is a witnes thereof, and my leannes riseth vp in me, testifying [the same] in my face.
9 k His wrath hath torne [me,] and he hateth me, [&] gnasheth vpon me with

a Which serue for vaine ostentation and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your misserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not giue them comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence.
g Meaning, God. h That is, destroyed most of my familie. i In token of sorowe and griefe. k That is, God by his wrath: and in this diuersitie of wordes and his stile he expresseth howe grieuous the hand of God was vpon him.

his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the [l] cheeke in reproche: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His [n] archers compasse me round about: he rutteth my reines, and doeth not spare, and powreth my gall [o] vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackcloth vpon my skinne, & haue abased mine [p] horne vnto the dust.

16 My face is withered with weeping, and the shadowe of death [is] vpon mine eyes.

17 Though [there be] no wickednes in [q] mine hands, & my prayer [r] [be] pure.

18 O earth, couer not thou my [s] blood, and let my crying finde no place.

19 For lo, nowe my [t] witnes [is] in the heauen, and my record [is] on hie.

20 My friends [u] speake eloquently against me: [but] mine eye powreth out [teares] vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall go the way, whence I shall not returne.

l That is, hath handled mee most contemptuously: for to smiting on the cheek signified, 1. King. 22, 24. mar. 14, 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to y heart.

p Meaning, his glorie was brought lowe.

q Signifying, y he is not able to comprehend the cause of this his grieuous punishment.

r That is, vnfained, & without hypocrisie.

s Let my sinne be knowne, if I be such a sinner as mine aduersaries accuse me, & let me finde no fauour.

t Though mā condemne me, yet God is witness of my cause.

u Vse painted wordes in stead of true consolation.

x Thus by his great zeale is carried away, & hasteth out into passions, and sparkerly vnaduisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob sayth that he continueth alway, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

[a] My breath is corrupt: my daies are cut off, and the graue [is] ready for me.

2 There are none but mockers with me, and mine eye continueth in [b] their bitternes.

3 [c] Lay downe nowe [and] put me in suretie for thee: who is hee that [d] will touch mine hand?

4 For thou hast hid their heart from [e] vnderstanding: therefore, shalt thou not let [them] vp on hie.

a In stead of comfort, being now at deaths doore, he had but them that mocken at him and discouraged him.

b I see till that they seeke but to dere me.

c He reasoneth with God as a man betide him selfe, to the intent that his cause might be brought to light.

d And answere for thee: e That these mine afflictions are thy iust iudgements, though man knowe not the cause.

5 [e] For the eyes of his children shall fayle, that speaketh flatterie to [his] friends.

6 He hath also made me a [g] byworde of the people, and I am as a tabret [h] before them.

7 Mine eye therefore is dim for grief, and all my strength [is] like a shadowe.

8 The righteous shall be astonied at this, and the innocent shall be moued against the hypocrite.

9 But the righteous will holde his [k] way, and hee whose hands are pure, shall increase his strength.

10 All [i] you therefore turne you, and come nowe, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, [and] the thoughtes of mine heart

12 Haue changed the [m] night for the day, and the light that approched, for darkenes.

13 Though I hope, [n] [yet] the graue shalbe mine house, [and] I shall make my bed in the darke.

14 I shall say to corruption, Thou art my [o] father, [&] to the worme, Thou art my mother and my sister.

15 Where is then nowe mine hope: or who shall consider the thing, that I hoped for?

16 [p] They shall go downe into the bottome of the pit: surely it shall lie together in the dust.

e He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie be punished.

g God hath made all the world to speak of me, because of mine afflictions.

h That is, as a continuall sound in their eares.

i To wit, whē they see y godly punished: but in the ende they shall come to vnderstanding and know what shalbe the reward of the hypocrite.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Iob speaketh to them there, that came to comfort him.

m That is, haue brought me farre off from all hope of comfort.

n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.

o I haue no more hope in father, mother, sister, or any worldly thing: for y dust and wormes shall be to me in steade of them.

p All worldly hope, and prosperitie sayth, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithful and wicked.

Then answered Bildad the Shuhite, and sayd,

2 When will [a] ye make an end of [your] wordes? [b] cause vs to vnderstand, & then we will speake.

3 Wherefore are we counted as beasts, [and] are vile in your sight?

4 [Thou art [c] as one [that teareth his soule in his anger. Shall the [d] earth be forsaken for thy sake? or the rocke removed out of his place?

5 Yea, the light of the wicked shall be [e] quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained,

a Which cōsume your selues iust: as Chap. 12, 4.

b Cause you take to be but beasties, as Chap. 12, 7.

c That is, like a mad man.

d Shall God change y order of nature for thy sake, by dealing w thee otherwise then both w al men?

e When the wicked is in his prosperitie, then God changeth his statez: and this is his ordinarie working for their sinnes.

restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and he [f] walketh vpon the snares.

9 The grenne shall take him by the heele, & the theefe shall come vpon him.

10 A snare is laid for him in [p] ground, and a trappe for him in the way.

11 Fearefulnes shall make him afraid on every side, and shall driue him to his feete.

12 His strength shalbe [g] famine: and destruction shalbe ready at his side.

13 It shall deuoure the inner partes of his skinne, [and] the [h] first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the [i] King of feare.

15 [Feare] shall dwell in his house (because it is not [k] his) [l] & brimstone shall be scattered vpon his habitation.

16 His rootes shalbe dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They shall driue him out of the [m] light vnto darknes, and chase him out of the world.

19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shalbe astonied at his [n] day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reproueth his friends, 15 And reciteth his miseries and grieuous paines. 23 He assureth himselfe of the generall resurrection.

BVt Job answered, and sayd,

2 How long will ye vexe my soule, and torment me with wordes?

3 Ye haue now [a] ten times reproched me, and are not ashamed: ye are imprudent toward me.

4 And though I had in deede erred, mine errour [b] remaineth with me.

5 But in deede if ye will aduance your selues against me, and rebuke me for my reproche,

6 Know now, that God hath [c] ouerthrowen me, and hath compassed mee with his net.

7 Beholde, I crie out of violence, but I haue none answere: I crie, but there [is] no iudgement.

8 He hath hedged vp my way that I can not [d] passe, and he hath set darknes in my paths.

9 He hath spoyled me of mine honour, and taken the [e] crowne away from mine head.

10 He hath destroyed me on euery side and I am gone: and he hath remoued mine hope like [f] a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His [g] armies came together, and made their waye vpon me, and camped about my tabernacle.

13 He hath removed my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 [h] They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answere, [though] I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the [i] childrens sake of mine owne body.

18 The wicked also despised me, [and] when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone [k] cleaueth to my skinne and to my flesh, & I haue escaped with the [l] skin of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute me, as [n] God: and are not satisfied with my [o] flesh?

23 Oh that my wordes were nowe written! oh that they were written euen in a booke,

24 [And] grauen with [p] an yron pen in lead, or in stone for euer!

25 For I am sure, that my [q] Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin [wormes] destroy this [body,] yet shall I see God [r] in my flesh,

27 Whome I my selfe shall see, and mine eyes shall beholde, and none other

f Meaning, that the wicked are in continual danger.

g That which should nourish him, shall be consumed by famine.

h That is, some strong & violent death shall consume his strength: or as the Ebrewe woorde signifieth, his members or partes.

i That is, with most great feare.

k Meaning, not truely come by.

l Though all the woorde would fauour him, yet God would destroy him and his.

m He shal fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

a That is, many times, as Nehe. 4. 12.

b That is, I my selfe shall be punished for it, or you haue not yet confuted it.

c He hasteth out againe into his passions, and declareth still that his affliction cometh of God, though he be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and whatsoeuer was deare vnto him in this woorlde.

f Which is pluckt vp, and hath no more hope to grow.

g His manifolde afflictions.

h Mine houshold seruants: by all these losses Job meaneth that touching the flesh he had great occasion to be mooued.

i Which were hers and mine.

k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which shuld comfort me.

n Is it not ynough that God doeth punish me, except you by reproches increase my sorowe?

o To see my body punished except ye trouble my minde?

p He protesteth that notwithstanding his sore passions, his religion is perfite, & that he is not a blasphemer, as they iudged him.

q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall be my deliuerer and Sauiour.

r Herein Job declareth plainely that he had a full hope, that both body & soule should enioy the presence of God in the last resurrection.

for me, though my reines are consumed within me.

28 But ye said, Why is he persecuted? And there was [f] a deepe matter in me.

29 Be ye afraide of the swoorde: for the swoorde will be [g] auenged of wickednesse, that ye may knowe that there is a iudgement.

f Though his friends thoght that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration to me, the triall of his faith and patience, and so to be an example for others.

g God will be revenged of this hatie iudgement, wherby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a shoze ende, 22 Though for a time they floryish.

Then answered Zophar the Naamathite and sayd,

2 Doubtles my thoughtes [a] cause mee to answere, and therefore I make haste.

3 I haue heard [a] the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde: [b] since God placed man vpon the earth:

5 That the reioycing of the wicked [is] short, and that the ioy of hypocrites is but a moment:

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 [Yet] shall he perish for euer, like his dung, [and] they which haue seene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.

11 His bones are full [of the sinne] of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednes [f] was sweete in his mouth, [and] hee hid it vnder his tongue,

13 [And] fauoured it, & would not forsake it, but kept it close in his mouth,

14 [Then] his meate in his bowels was turned: the gall of Aspes [was] in the middes of him.

15 He hath deuoured substance, and he shall vomit it: [for] God shall drawe it out of his bellie.

16 He shall sucke the [g] gall of Aspes, [and] the vipers tongue shall slay him.

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because hee thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

c Where as the father though ambition and tyrannie oppressed the poore, the children though pouertie and miserie shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall carie nothing away with him, but his sinne.

f As poyson that is sweete in the mouth hyngeth destruction, whē it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euil gotten goods to the venim of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

17 He shall not see the [h] riuers, [nor] the floods [and] streames of honie and butter.

18 He shall restore the labour, and shall deuoure no more: [euen] according to the substance [shall be] his exchange, [and] he shall enioy it no more.

19 For he hath vndone [many:] he hath forsaken the poore, [and] hath spoiled houses which he builded not.

20 Surely he shall feele no quietnes in his body, [neither] shall he reserue of that which he desired.

21 There shall none of his [k] meate be left: therefore none shall hope for his goods.

22 When he shalbe filled with his [a] abundance, he shall be in paine, [and] the [l] hand of all the wicked shall assaile him.

23 He shall be about to fill his bellie, but God [shall] send vpon him his fierce wrath, [m] and shall cause to raine vpon him, [euen] vpon his meate.

24 He shall flee from the yron weapons, [and] the bow of steele shall strike him through.

25 [The arrow] is drawne out, and commeth forth of the [n] body, and shineth of his gall, [so] feare cōmeth vpon him.

26 [o] All darkenes shall be hid in his secret places: [p] fire that is not [p] blowne, shall deuoure him, [and] that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The [q] increase of his house shall go away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage [that he shall haue] of God for his [s] wordes.

h Though God giue to all other abundāce of his blessings, yet he shall haue no part thereof.

i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after God will take it from them and cause them to make restitution, for that it is but an exchange.

k He shal leaue nothing to his posteritie.

l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whole flesh was smitten with a scabbe.

n Some read, of the quiuer.

o All feare and sorowe shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shal flow away like riuers and be dispersed in diuers places.

r Thus God will plague the wicked.

s Against god, thinking to excuse himselfe and to escape Gods hand.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 Insomuch that they blaspheme God, 16 Their destruction is at hand, 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

But Iob answered, and sayd,

2 Heare diligētly my words, and this [a] shall be in steade of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Doe I [b] direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and answere me, and therefore my mind must needes be troubled.

a Your diligent marking of my wordes shalbe to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not lay

lay your hand vpon [your] c mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore do the wicked d liue, [and] ware olde, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children e like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly f they go downe to ꝑ graue.

14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.

15 Who is the Almightie, ꝑ we should serue him? and what profite should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their h hand: [therefore] let the counsell of the wicked i be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will deuide [their] liues in his wrath.

18 They shalbe as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow [of the father] for his children: when he rewardeth him, he shall know it.

20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath hee in his house after him, whē the nomber of his moneths is cut off?

22 Shal any teach l God knowledge, who iudgeth the hiest things?

23 One m dieth in his full strength, being in all ease and prosperitie.

24 His breastes are full of milke, and his bones runne full of marowe.

25 And another n dieth in the bitternes of his soule, and neuer eateth with pleasure.

26 They shal sleepe both in o the dust, and the wormes shall couer them.

27 Beholde, I know your thoughts, and the enterprises, [wherewith] ye doe me wrong.

28 For ye say, where is the princes p house? and where is the tabernacle of the wickeds dwelling?

29 May ye not q aske them that go by the way? and ye cānot denie their signes.

30 But ꝑ wicked is kept vnto the day of r destruction, [&] they shalbe brought forth to the day of wrath.

31 Who shall declare his way s to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to ꝑ graue, and remaine in the heape.

33 The t slimie valley shalbe sweet vnto him, & euery mā shall draw after him, as before him there were innumerable.

34 How then comfort u ye me in vaine, seeing in your answeres there remaine but lies?

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, & exhorteth them therfore to silence.

d Iob prooueth against his aduersaries that God punisheth not straight wayes the wicked, but oft times giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of childre, lustie & healthfull, & in theyr yountes he answereth to that which Zophar alledged before.

f Not being tormented with long sickness.

g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperitie.

k When God recompenseth his wickednes he shall know that his prosperitie was but vanitie.

l Who teacheth the wicked prosperitie, and punisheth the good.

m Meaning the wicked.

n To wit, the godly.

o As concerning their bodies: and thus he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which though long trauelling haue experience and tokens hereof, to wit, that the wicked do prosper & the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men do flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.

t He shalbe glad to lie in a slimie pit, which before could not be content with a royall palace.

u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnes, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be a profitable vnto God, as hee that is wise, may be profitable to himselfe?

3 *Is it any thing vnto the Almightie, that thou art righteous? or is it prouitable [to him,] that thou makest thy wayes vpright?

4 Is it for feare b of thee that he will accuse thee? [or] go with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken ꝑ c pledge from thy brother for nought, and spoyled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, & hast withdrawen bread from the hungrie.

8 But the mightie man d had ꝑ earth, and he that was in autoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of e the fatherlesse were broken.

10 Therefore snares [are] round about thee, and feare shal sodenly trouble thee:

11 Or darkenes that thou shouldest not see, and f abundance of waters shall couer thee.

12 Is not God on s hie in the heauen? would say, If thou passe not for men, yet consider the height of Gods maiestie.

a Though man were iust, yet God could haue no profite of this his iustice: and therefore whē he punisheth him, he hath no regard to his iustice, but to his sinne, Chap. 35. 7.

b Lest thou shouldest reproue or hurt him?

c Thou hast bene cruell and without charitie, and wouldest do nothing for ꝑ poore, but for thine owne aduantage.

d When thou wast in power and authoritie, thou diddest not iustice, but wrong.

e Thou hast not onely not shewed pitie, but oppressed them.

f That is, manifolde afflictions.

g He accuseth Iob of impietie & contempt of God, as though hee

and behold þ height of the h starres how hie they are.

13 But thou sayest, How should God i know? can he iudge through the darke cloude?

14 The cloudes hide him that he can not see, ℣ he walketh in þ circle of heauen.

15 Hast thou marked the way of the worlde, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation [was as] a riuer that ouerflowed:

17 Which said vnto God, depart from vs, ℣ [asked] what the Almightie could do for them.

18 Yet hee m filled their houses with good things: but let the counsell of the wicked [be] farre from me.

19 The righteous shall see them, and shall reioyce, n ℣ the innocent shall laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and laye vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt r be built vp, [and] thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for ſ dust, and the golde of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, ℣ thou shalt haue plentie of siluer.

26 And thou shalt then delite in þ Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, ℣ the t light shall shine vpon thy wayes.

29 u When [others] are cast downe, then shalt thou say, I am lifted vp: and [God] shall saue the humble person.

30 The innocent shall deliuer the x land, and it shalbe preserued by the pureness of thine handes.

h That so much the more ye may see that excellent worke thou mayest feare God, and reuerence him.

i He reproueth Iob as though he denied Gods prouidence, ℣ that he could not see the things that were done in this world.

k How God hath punished them from the beginning.

l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can hying their wicked purposes to passe.

m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, & by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance and returne to God.

r God will restore vnto thee all thy substance.

ſ Which shall be in abundance like dust.

t That is the fauour of God.

u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom.

x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that her both knoweth and feareth the power and sentence of the Iudge, 10 And that hee is not punished onely for his sinnes.

BVt Iob answered and said,
2 Though my talke be this day in a bitternes, [and] my plague greater then my groning,
3 Would God [yet] I knewe how to finde him, I would enter vnto his place.
4 I would pleade þ cause before him, and fill my mouth with arguments.
5 I would know the wordes, [that] hee would answere me, and would vnderstand what he would say vnto me.
6 Would he b pleade against me with [his] great power? No, but he would c put [strength] in me.
7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.
8 e Beholde, [if] I go to the East, he is not there: if to the West, yet I cannot perceiue him:
9 [If] to þ North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him.
10 But he knoweth my way, ℣ trieth me, [℣] I shall come forth like the golde.
11 My foote hath followed his steps: his way haue I kept, and haue not declined.
12 Neither haue I departed from the commandement of his lips, [℣] I haue g esteemed the words of his mouth more then mine appointed foode.
13 Yet he is in one [minde,] and who can h turne him? yea, he doeth what his minde desireth.
14 For he will performe that, which is decreed of me, and i many such things [are] with him.
15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.
16 For God k hath softned mine heart, and the Almightie hath troubled me.
17 For I am not cut off in l darkenes, but he hath hid the darknes frō my face.

a He sheweth the iust cause of his complaining, ℣ as touching that Eliphaz had exhorted him to returne to God. Chap. 22. 23. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

b Vsing his absolute power and saying, Because I am God, I may do what I will.

c Of his mercy he would giue me power to answere him.

d When he of his mercy hath giuen strength to maintaine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.

f God hath this preeminence aboue me, þ he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth vse him for his profite.

g His word is more precious vnto me, then the meat wherewith the body is sustained.

h Iob confesseth that at this present he felt not God to a good end.

i In many points man is not able to attaine to Gods iudgements.

k That I should not be without feare.

l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, ℣ sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times be hid from the Almightie, seeing that they which knowe him, see not his a dayes?

not Gods fauour, ℣ yet was assured, that he had appointed him to a good ende.

a Thus Iob speaketh in his passions and after the iudgement of ſ flesh: that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked nor reuengeth the godly. b When he punisheth the wicked and rewardeth the good.

2 [Some] remoue the land markes, that rob the flockes and feede [thereof.]
3 They leade away the aſſe of the fatherleſſe: [and] take the widowes oxe to pledge.
4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelues together.
5 Beholde, [others as] wilde aſſes in the wildernes, go forth to their buſines, and [d] riſe early for a pray: the wildernes [e] giueth [him and] his children foode.
6 They reape [f] his prouiſion in the field, but they gather the late [g] vintage of the wicked.
7 They cauſe [h] naked to lodge without garment, and without couering in the colde.
8 They are wet with the ſhowres of the mountaines, [h] and they imbrace the rocke for want of a couering.
9 They pluckе [i] fatherles [i] from the breaſt, and take the pledge [k] of the poore.
10 They cauſe him to go naked without clothing, and take the gleaning from the hungrie.
11 They that make oyle [l] betweene their Walles, and treade their wine preſſes, ſuffer thirſt.
12 Men [m] crie out of the citie, and the ſoules of the ſlaine [n] crie out: yet God doeth [o] not charge them with follie.
13 Theſe are they, that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riſeth early [and] killeth the poore and the needie: and in the night he is as a thiefe.
15 The eye alſo of the [q] adulterer watcheth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.
16 They digge through houſes in the darke, [which] they marked for themſelues in the day: they knowe not the light.
17 But the morning [is] euen to them as the ſhadowe of death: if one knowe them, [they are] in the terrours of the ſhadow of death.
18 He is ſwift vpon the [r] waters: their [ſ] portion ſhalbe curſed in [t] earth: he will not beholde the way of the vineyards.
19 [As] the drie ground and heat conſume the ſnowe waters, [ſo ſhall] the graue [u] the ſinners.

c And for crueltie and oppreſſion dare not ſhewe their faces.
d That is, ſpare no diligence.
e He and his, liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not ſpoyle another, but for neceſſitie.
h The poore are driuen by the wicked into rockes and holes, where they can not lye dry for the raine.
i That is, they ſo powle and pille the poore widow, that ſhe cannot haue to ſuſtaine her ſelfe, that ſhe may be able to giue her childe ſucke.
k That is, his garment, wherewith he ſhould be couered or clad.
l In ſuch places, which are appointed for that purpoſe: meaning, that thoſe that labour for the wicked, are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out and call for vengeance.
o God doeth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence.
p That is, Gods worde, becauſe they are reproued thereby.
q By theſe particular vices, and the like conteined hereunto, hee would proouе that God puniſheth not the wicked and rewardeth the iuſt.
r He ſpeeth to the waters for his ſuccour.
ſ They thinke that all the worlde is bent againſt them, and dare not goe by the hie way.
t As the dry ground is neuer ſuſt with waters, ſo will they neuer ceaſe ſinning, till they come to the graue.

20 [u] The pitiful man ſhall forget him: the worme [ſhall feele] his ſweetnes: he ſhalbe no more remembred, and the wicked ſhall be broken like a tree.
21 He [x] doeth euill intreat the baren, that doeth not beare, neither doeth hee good to the widowe.
22 He draweth alſo the [y] mightie by his power, [and] when hee riſeth vp, none is ſure of life.
23 Though men giue him aſſurance to be in ſafetie, yet his eyes [are] vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought low as all [others]: they are deſtroyed, and cut off as the top of an eare of corne.
25 But if it be not [z] ſo, where is hee? [or] who will proue me a lyar, and make my wordes of no value?

u Though God ſuffer the wicked for a time, yet theire ende ſhalbe moſt vile deſtruction, and in this point Job commeth to himſelfe and ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others.
y He declareth that after that the wicked haue deſtroyed the weakeſt, they will no like to the ſtronger, and therefore are iuſtly preuented by
Gods iudgements. z That is, that contrary to your reaſoning giue a perfite reaſon of Gods iudgements, let me be reproued. no man can

CHAP. XXV.

Bildad proueth that no man is cleane nor without ſinne before God.

Then anſwered Bildad the Shuhite, and ſaid,
2 [a] Power and feare [is] with him, that maketh peace in his hie places.
3 Is there any nomber in his armies? and vpon whome [b] ſhall not his light ariſe?
4 And howe may a man [c] be iuſtified with God? or how can he be cleane, that is borne of woman?
5 Beholde, he wil giue no light to the moone, [d] and the ſtarres are vncleane in his ſight.
6 Howe much more man, a worme, euen the ſonne of man, [which is but] a worme?

a His purpoſe is to proue, that albeit God trie and afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Job, he concludeth that he is wicked.
b Who can hide him from his preſence?
c That is, be iuſt in reſpect of God?
d If God haue his power, the moone and ſtarres can not haue that light, which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Job ſheweth that man can not helpe God, and proueth it by his myracles.

But Job anſwered, and ſaid,
2 [a] Whome helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?
3 Whome counſelleſt thou? him that hath no wiſdome? thou [b] ſheweſt right well as the thing is.
4 To whome doeſt thou declare [theſe] wordes? or whoſe ſpirite [c] commeth out of thee?

a Thou conſuleſt nothing: for neither thou helpeſt me, which am deſtitute of all helpe, neither yet ſpeakeſt ſufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doeſt not apply it to the purpoſe. c That is, mouеth thee to ſpeake this?

d Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of ẏ earth. e There is nothing hid in the bottome of the earth, but he seeth it. f Meaning, the graue wherein things putrifie. g He causeth the whole heauen to turne about the Northpole. h That is, he diuideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though hee would say, The heauen it selfe is not able to abide his reproche. l Which is a figure of starres factioned like a serpent, because of the crookednes. m If these fewe things, which we see dayly with our eyes, declare his great power and prouidence, howe much more would they appeare, if we were able to comprehend all his workes?

5 The [d] dead things are fourmed vnder the waters, and neere vnto them.
6 The graue is [e] naked before him, and there is no couering for [f] destruction.
7 Hee stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth ẏ waters in his cloudes, and the cloud is not broken vnder them.
9 Hee holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.
10 He hath set boundes about the waters, vntill the [i] day and night come to an ende.
11 The [k] pillars of heauen tremble and quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride [thereof.]
13 His Spirit hath garnished the heauens, [and] his hand hath formed the crooked [l] serpent.
14 Lo, these are part of his wayes: but [m] howe litle a portion heare we of him: and who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnes: for they iudge onely by outwarde signes. b Howsoeuer men iudge of me, yet will I not speake contrarye to that, which I haue said, and so do wickedly in betraying the truth. c Which condemne me as a wicked man, because the hand of God is vpon me. d I will not confesse that God doeth thus punish me for my sinnes. e Of my life past. f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?

Moreouer Iob proceeded and [a] continued his parable, saying,
2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternes.
3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,
4 My lips surely shall speake no wickednes, [b] & my tongue shal vtter no deceit.
5 God forbid, that I should [c] iustifie you: vntil I die, I will neuer take away mine [d] innocencie from my selfe.
6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reproue me of my [e] dayes.
7 Mine enemie shalbe as the wicked, and he that riseth against me, as the vnrighteous.
8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?
9 Will God heare his crie, when trouble commeth vpon him?
10 Will he set his delite on the Almightie? Will he call vpon God at all times?
11 I will teache you [what is] in the hand of [g] God, [and] I will not conceale that which is with the Almightie.
12 Beholde, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?
13 This is the [k] portion of a wicked man with God, & the heritage of tyrats, [which] they shal receiue of ẏ Almightie.
14 If his children be in great nomber, the sworde [shall destroy] them, and his posteritie shal not be satisfied with bread.
15 His remnāt shalbe buried in death, and his widowes [l] shall not weepe.
16 Though he should heape vp siluer as the dust, & prepare raimēt as the clay,
17 He may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.
18 He buildeth his house as ẏ [m] mothe, and as a lodge ẏ the watchman maketh.
19 When the riche man sleepeth, [n] he shall not be gathered [to his fathers:] they opened their eyes, & he was gone.
20 Terrors shal take him as waters, [and] a tempest shall carie him away by night.
21 The East winde shall take him away, and hee shall depart: and it shall hurle him out of his place.
22 And [God] shall cast vpon him and not spare, [though] hee would faine flee out of his hand:
23 [Euery man] shall clap their hands at him, & hisse at him out of their place.

g That is, what God reserueth to himselfe, & whereof he giueth not the knowledge to all. h That is, these secrete iudgements of God, and yet do not vnderstand them. i Why maintene you then this errour? k Thus will God order the wicked, and punish him, euen vnto his posteritie. l None shall lament him.

m Which heereth in another mans possession or ỹ garment, but is soone shaken out. n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

a His purpose is to declare that man may attaine in this worlde to diuers secrets of nature, but man is neuer able to comprehende the wisdome of God. b There is nothing but it is compassed within certaine limites, and hath an ende, but Gods wisdome. c Meaning, him that dwelleth ebereby. d Which a man can not wade through. e That is, coyne, & vnderneath to him-

THe siluer surely hath his [a] veine, and the gold his place, [where] they take it.
2 Yron is taken out of the dust, and brasse is molten out of the stone.
3 [God] putteth an ende to darknes, [b] and he trieth the perfection of all things: he setteth a bond of darknes, and of the shadow of death.
4 The flood breaketh out against the [c] inhabitant, [and the waters] [d] forgotten of the foote, being higher then man, are gone away.
5 Out of ẏ same earth cōmeth [e] bread, and vnder it, as it were fire is turned vp.
6 The stones thereof [are] a place [f] of saphirs, and the dust of it [is] golde.
7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

stone of cole, which easily cōceiueth fire. f He alludeth to the mines & secrets of nature, which are vnder the earth, whereinto neither foules nor beasts can enter.

8 The lions whelpes haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon ẏ g rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisedome founde: and where is ẏ h place of vnderstanding:

13 Man knoweth not i the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also sayth, It is not with me.

15 k Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, [nor] with the precious onix, nor the saphir.

17 The gold nor the chrystall shall be equall vnto it, nor the exchange [shalbe] for plate of fine gold.

18 No mention shalbe made of cozall, nor of the l gabish: for wisedome is more precious then perles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdome: and where is ẏ place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the m foules of the heauen:

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 [But] God vnderstandeth ẏ n way thereof, and hee knoweth the place thereof.

24 For he beholdeth the endes of the worlde, [and] seeth all that is vnder heauen,

25 To make ẏ weight of the windes, and to weigh the waters by measure.

26 When he made a decree for ẏ raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he saide, Beholde, * the o feare of the Lord is wisdome, and to depart from euill [is] vnderstanding.

g After that he hath declared the wisedome of God in the secretes of nature, hee describeth his power.

h Though Gods power, and wisdome may be vnderstand in earthly things, yet his heauenly wisdome cannot be atteined vnto.

i It is to hie a thing for man to atteine vnto in this world.

k It can neither be bought for gold, nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no naturall meanes, whereby man might atteine to the heauenly wisedome: which he meaneth by the foules, that flie hie.

n He maketh God onely the author of this wisdome, and the giuer thereof.

Prouerb. 1. 7. o He declareth that man hath so much of this heauenly wisedome, as he theweth by feareing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7, 21 His authoritie, 12 Iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as ‡ in times past, when God preserued me!

3 When his a light shined vpon mine head: [and when] by his light I walked through the b darknes,

4 As I was in ẏ dayes of my youth: when c Gods prouidence [was] vpon my tabernacle:

5 When the Almightie was yet with me, [and] my children round about me:

6 When I washed my paths d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to ẏ gate, [euen] to the iudgement seate, [and when] I caused them to prepare my seate in the streete.

8 The yong men sawe me, and e hid themselues, and the aged arose, [and] stoode vp.

9 The princes stayed talke, and layde their hand on their f mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard mee, it blessed me: and when the eye saw [me,] it gaue witnes to h me.

12 For I deliuered the i poore that tryed, and the fatherlesse, and him that had none to helpe him.

13 k The blessing of him that was ready to perish, came vpon me, and I caused the Widowes heart to reioyce.

14 I put l on iustice, and it couered me: my iudgement [was] as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, and [when] I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I saide, I shall die in my m nest, and I shall multiplie [my] dayes as the sand.

19 [For] my roote is n spred out by the water, and the dewe shall lie vpon my branche.

20 My glory shal renue toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsel.

‡ Ebr. moneths before.

a When I felt his fauour.

b I was free from afflictes.

c That is, seemed by tokens to be more present with me.

d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be sucha sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praysed me.

h Testifying that I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, and so he had cause to prayse me.

l I delited to do iustice, as others did to weare costly apparell.

m That is, at home in my bed without all trouble, and vnquietnes.

n My felicitie doth encrease.

22 After

o That is, was pleasant vnto them.
p As the dye grouth thirtherby for the raine.
q That is, they thought it not to be a teft, or they thought not þ I would condescend vnto them.
r They were afraid to offend me, & cause me to be angrie.
‖ I had them at cõmandement.

22 After my words they replied not, and my talke [o] dropped vpon them.
23 And they wayted for me, as for the raine, and they opened their mouth [p] as for the latter raine.
24 [If] I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.
25 I appointed out [r] their way, and did sit as chiefe, and dwelt as a king in the armie, [and] like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11, 21 Because of his abiect state and affliction, 23 Death is the house of all flesh.

a That is, mine estate is changed, & whereas before the ancient men were glad to do me reuerence, the yong men now contemne me.
b Meaning, to be my shepheards, or to keepe my dogges.
c That is, their fathers died for famine before they came to age.
‖ Or, malous.
d Iob theweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd felowes, such as he here describeth.
e They make songs of me, & mocke at my miserie.
f God hath taken from me the feare, credit and authoritie, wherewith I kept them in subiection.
g He saith þ the yong men whē they saw him, hid themselues, as chap. 29. 8. & now in his miserie they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They neede none to helpe them.
k By my calamitie they tooke an occasion against me.

BUt nowe they that are yonger then I, [a] mocke mee: yea, they whose fathers I haue refused to set with the [b] dogges of my flockes.
2 For whereto should the strength of their handes haue serued me, [seeing] age [c] perished in them?
3 For pouertie & famine [they were] solitarie, fleeing into the wildernesse, [which is] darke, desolate and waste.
4 They cut vp ‖ nettles by the bushes, and þ iunper rootes [was] their meate.
5 They were [d] chased forth from among men: they shouted at them, as at a theefe.
6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.
7 They roared among the bushes, and vnder the thistles they gathered themselues.
8 [They were] the children of fooles and the children of vilaines, which were more vile then the earth.
9 And now am I their [e] song, and I am their talke.
10 They abhorre me, [and] flee farre from me, and spare not to spit in my face.
11 Because that [God] hath loosed my [f] corde and humbled me, [g] they haue loosed the bridle before me.
12 The youth rise vp at my right hād: they haue pulsht my feete, & haue trode on me [as on] the [h] paths of their destruction.
13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none [i] helpe.
14 They came as a great breache [of] waters, and [k] vnder this calamitie they come on heapes.
15 Feare is turned vpon mee: [and] they pursue my soule as the winde, and mine health palseth away as a cloude.
16 Therefore my soule is now [l] powred out vpon me, and the dayes of affliction haue taken hold on me.
17 [m] It pearceth my bones in þ night, and my sinewes take no rest.
18 For the great vehemencie is my garment changed, [which] compasseth me about as the collar of my coate.
19 [n] He hath cast me into the mire, and I am become like ashes and dust.
20 When I crie vnto thee, thou doest not heare mee, neither regardest me, [when] I stand vp.
21 Thou turnest thy selfe [o] cruelly against me, and art enemie vnto me with the strength of thine hand.
22 Thou takest me vp [and] causest me to ride vpon the [p] wind, and makest my ‖ strength to fayle.
23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.
24 Doubtles none can stretch his hād [q] vnto the graue, though they crie in his destruction.
25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?
26 Yet when I looked for good, [r] euil came vnto me: and when I waited for light, there came darknes.
27 My bowels did boile without rest: [for] the dayes of affliction are come vp on me.
28 I wēt mourning [s] without sunne: I stoode vp in the congregation [t] [and] cryed.
29 I am a brother to the [u] dragons, and a companion to the ostriches.
30 My skinne is blacke vpon me, and my bones are burnt with [x] heate.
31 Therefore mine harpe is turned to mourning, and mine organs into þ voyce of them that weepe.

l By life faileth me, and I am as halfe dead.
m Meaning, sorowe.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.
p He compareth his afflictions to a tempest or whirlewinde.
‖ Or, wildome, or Lawe.
q None can deliuer mee thence though they lament at my death.
r In steade of comforting they mocked at me.
s Not delighting in any worldly thing, no not so much as in the vse of the sunne.
t Lamenting them that were in affliction, and mouning others to pitie them.
u I am like the wilde beasts that desire most solitarie places.
x With the heate of affliction.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

IMade a couenant with mine [a] eyes: why then should I thinke on [b] a mayd?
2 For what portion [should] I haue [of God from aboue: and] what inheritance of the Almightie from on hie?
3 Is not destruction to þ wicked and strange

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednes.

strange [punishment] to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, & he shal know mine d vprightnes.

7 If my steppe hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another f eate: yea, let my plantes be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife g grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure h to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde, when they i did contend with me,

14 What then shall I do when k God standeth vp? and when hee shall visite [me,] what shall I answere?

15 He that hath made me in ỹ wombe, hath he not made l him? hath not hee alone facioned vs in the wombe?

16 If I restrained the poore of [their] desire, or haue caused the eyes of the widowe m to faile,

17 Or haue eaten my morsels alone, and ỹ fatherles hath not eaten thereof,

18 (For frō my youth he hath growne vp with me n as [with] a father, & from my mothers wombe I haue beene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift o vp mine hand against the fatherles, when I sawe that I might helpe him in the gate,

22 Let mine p arme fall from my shoulder, and mine arme be broken frō the bone.

23 For Gods punishment was q feare-full vnto me, and I could not [de liuer-red] from his highnes.

24 If I made golde mine hope, or haue said to the wedge of gold, [Thou] art my confidence,

25 If I reioyced because my substāce was great, or because mine hand had gotten much,

26 If I did behold the r sunne, when it shined, or the moone, walking in [her] brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine s hād,

28 (This also had bene an iniquitie to be condemned: for I had denyed ỹ God t aboue)

29 If I reioyced at his destruction that hated me, or was moued [to ioy] when euill came vpon him,

30 Neither haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my u tabernacle say, who shall giue vs of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the streete, [but] I opened my doores vnto him, that went by the way.

33 If I haue hid x my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I coulde haue made afraid a great multitude, yet the most contemptible of the families did y feare me: so I kept z silence, and went not out of the doore.

35 Oh that I had some to heare me: beholde my a signe that the Almightie will witnes for me: though mine aduersarie should write a booke [against me,]

36 Would not I take it vpō my shoulder, [and] bind it as b a crowne vnto me?

37 I will tell him the nomber of my goings, and go vnto him as to a c prince.

38 If my land d cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or [if] I haue grieued e the soules of the masters thereof,

40 Let thistles growe in steade of wheat, and cockle in the stead of barly.

THE f WORDES OF IOB ARE ENDED.

d He sheweth wherein his vprightnes standeth, that is, in almes: as her was blamelesse before men, and sinned not against the second table.

e That is, hath accomplished the lust of mine eye.

f Getopting to the curse of the lawe, Deut. 28. 33.

g Let her be made a slaue.

h He sheweth that albeit mā neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.

i When they thought themselues euill entreated by me.

k If I had oppressed others, howe should I haue escaped Gods iudgement?

l He was moued to shewe pitie vnto seruants, because they were Gods creatures as hee was.

m By long wayting for her request.

n He nourished the fatherlesse and maintained the widowes cause.

o To oppresse him and doe him iniurie.

p Let me rotte in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I were proud of my worldly prosperitie and felicitie, which is ment by the shining of the sunne & brightnesse of the moone.

s If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruātes moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.

x Any not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God.

y That is, I reuerenced the most weake and contemned and was afraid to offend them.

z I suffred them to speake euill of me and went not out of my house to reuenge it.

a This is a sufficient token of my righteousnes, that God is my witnesse and will iustifie my cause.

b Should not this booke of his accusations be a praise and commendation to me?

c I will make him account of all my life, without feare.

d As though I had withholden their wages that laboured in it.

e Meaning, that he was no iyther nor extortioner.

f That is, the talke which he had with his three friendes.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answere Iob, because hee ‡ esteemed himselfe iust.

2 Then the wrath of Elihu the

‡ Ebr. was iust in his owne eyes.

the sonne of Barachel the a Buzite, of the familie of b Ram, was kindled: his wrath, [I say,] was kindled against Iob, because he iustified himselfe c more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answere, [and] yet condemned Iob.

4 (Now Elihu had waited till Job had spoken: for d they were more ancient in yeeres then he)

5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shewe you mine opinion.

7 [For] I saide, The dayes e shall speake, and the multitude of yeeres shall teache wisedome.

8 Surely there is a spirit in man, f but the inspiration of the Almightie giueth understanding.

9 Great men are not [alway] wise, neither do the aged [alway] understand iudgement.

10 Therefore I say, Heare me, [and] I will shewe also mine opinion.

11 Beholde, I did waite vpon your words, [&] hearkened vnto your knowledge, whiles you sought out g reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his words:

13 Least ye should say, We haue h found wisedome: [for] God hath cast him downe, [and] no man.

14 Yet hath i hee not directed [his] words to me, neither will I answere k him by your wordes.

15 [Then] they feared, answered no more, [but] left off their talke.

16 When I had waited (for they spake not, but stoode still [and] answered no more)

17 [Then] answered I in my turne, and I shewed mine opinion.

18 For I am full of l matter, [and] the spirit within me compelleth me.

19 Beholde, my belly [is] as the wine, which hath no vent, [and] like the new bottels that brast.

20 [Therefore] will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not now accept the person of man, m neither will I giue titles to man.

22 For I may not giue n titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to withdrawe him from sinne. 19, 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes [are] in the vprightnes of mine heart, and my lippes shall speake pure knowledge.

4 The a Spirit of God hath made me, and the breath of ỹ Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe [and] stand before me.

6 Beholde, I am according to thy wish in b Gods stead: I am also fourmed of the clay.

7 Beholde, my terrour shal not feare thee, neither shall mine hand c be heauie vpon thee.

8 Doubtles thou hast spoken in mine eares, and I haue heard the voyce of [thy] wordes.

9 I am d cleane, without sinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occasiõs against me, and counted me for his enemie.

11 He hath put my feete in the stockes, and looketh narowly vnto al my paths.

12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him: for he doeth not e giue account of all his matters.

14 For God speaketh f once or twise, and one seeth it not.

15 In dreames [and] g visions of the night, when sleepe falleth vpon men, and they sleepe vpon [their] beds,

16 Then he openeth the eares of men, euen by their corrections, [which] hee h had sealed,

17 That he might cause man to turne away from [his] enterprise, and that he might hide the i pride of man.

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

a Which came of Buz ỹ sõne of Nahor Abrahãs brother.
b Or, as the Chalde paraphrase readeth, Aram.
c By making himselfe innocent, and by charging God of rigour.
d That is, the three mencioned before,
e Meaning, the ancient, which haue experience.
f It is a speciall gift of God that man hath vnderstãding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And flatter your selues, as though you had ouercome him.
i To wit, Job.
k He vseth almost the like arguments, but without taunting and reproches.
l I haue conceiued in my minde great store of reasons.
m I will neither haue regard to riches, crecit, nor authoritie, but will speake the very trueth.
n The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning ỹ he would not cloke ỹ trueth to flatter men.
a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispute his cause with God, Chap. 16, 21. so that he might do it without feare, Elihu sayth, he will reason in Gods stead, whom he needeth not to feare, because hee is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs wordes, whereby hee pretended his innocencie in diuers places, but specially in the 13, 16, and 30. Chapter.
e The cause of his iudgements is not alwayes declared to mã.
f Though God by sundry examples of his iudgements speake vnto man, yet ỹ reason thereof is not know by vs.
g Though God should speake, yet he is not vnderstand.
h God, saith he speaketh commonly, either by visions to teach vs ỹ cause of his iudgements, or els by afflictiõs, or by his messenger.
i That is, determined to send vpõ them.
k He sheweth ỹ what end God seeketh afflictiõs: to beate downe mans pride, & to turne frõ euill.

19 He is also striken with sorowe vpon his bed, and the griefe of his bones [is] sore,

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh fayleth that it cannot be seene, and his bones [which] were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, [or] an interpreter, one of a thousand [n] to declare vnto man his righteousnes,

24 Then will he haue [o] mercie vpon him, and will say, [p] Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 [Then] shall his flesh be [q] as fresh as a childes, [and] shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he wil be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his [r] righteousnes.

27 He looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profite [t] me,

28 [u] He will deliuer his soule frō going into the pit, and his life shal see the light.

29 Loe, all these things will God worke [x] twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, [and] heare me: keepe silence, and I will speake.

32 If there be [y] matter, answere me, [and] speake: for I desire to [z] iustify thee.

33 If thou hast not, heare me: hold thy tongue, & I will teach thee wisedome.

k That is, his painefull and miserable life.
l To them that shall burie him.
m A man sent of God to declare his will.
n A singular man, & as one chosen out of a thousande, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnesse standeth, which is through the iustice of Iesus Christ, & layth therein.
o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his worde to be preached vnto them.
p That is, the minister shall by the preaching of the worde pronounce vnto him the forgiuenes of his sinnes.
q He shall feele Gods fauour and reioyce, declaring hereby, wherein standeth the true ioy of the faithfull: and that God will reioyce him to health of body, which is a token of his blessing.
r God wil forgiue his sinnes & accept him as iust.
s That is, done wickedly.
t But my sinne hath bin the cause of Gods wrath toward me.
u God will forgiue the penitent sinner.
x Meaning, oft times, euen as oft as a sinner doeth repent.
y If thou dout of any thing, or see occasion to speake against it.
z That is, to shewe thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himself righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayd,

2 Heare my wordes, ye wise men, and hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, and let vs know among our selues What is good.

5 For Iob hath sayd, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lye in my [d] right? my [wound] of the arow is [e] grieuous without [my] sinne.

7 What man is like Iob, that drinketh [f] scornefulnes like water?

8 Which goeth in the [g] companie of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayd, [h] It profiteth a man nothing that hee should [i] walke with God.

10 Therefore hearken vnto me, ye men of Wisedome, God forbid that wickednes [should be] in God, and iniquitie in the Almightie.

11 For he wil render vnto man [according] to his worke, and cause euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whome *hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If [k] he set his heart vpon [man,] and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this [and] hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him Wicked that is most iust?

18 Wilt thou say vnto a king, [Thou art] [n] wicked? or to princes, [Ye are] vngodly?

19 [How much lesse] to him that accepteth not the persons of princes, & regardeth not the riche, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, [o] and the people shall be troubled at midnight, [p] and they shall passe forth and take away the mightie without hand.

21 For his eyes are [vpon] the wayes of man, and he seeth all his goings.

22 There is no darknes nor shadow of death, that the workers of iniquitie might be hid therein.

23 For he wil not lay on man so much, that he should [q] enter into iudgement with God.

24 He shall breake the mightie without [r] seeking, & shall set vp other in their steade.

c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproche and scornes of many for his foolish wordes.
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, & submit himself to his iudgements.
h He mocketh Iobs wordes, who sayd that Gods children are oft times punished in this world, and the wicked go free.
i That is, liue godly, as Gen. 5.22. Chap. 36.23.
k To destroy him.
l The breath of life, which he gaue man.
m If God were not iust, how could he gouerne the world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.
o When they looke not for it.
p The messengers of iustification that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For all his creatures are at hande to serue him, so that he needeth not to seeke for any other armie.

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

25 Therefore shall hee declare their [f] workes: he shall turne the [c] night, and they shalbe destroyed.

26 He striketh them as wicked men in the places of the [u] seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to [x] come vnto him, and he hath heard the crie of the afflicted.

29 And when he giueth quietnes, who can make trouble: and when he hideth his face, who can beholde him, whether [it be] vpon nations, or vpon a mã onely:

30 Because [y] hypocrite doeth reigne, [and] because the people are snared.

31 Surely [it appertaineth] vnto God [z] to say, I haue pardoned, I will not destroy.

32 [a] But if I see not, teach thou me: if I haue done wickedly, I wil doe no more.

33 Will he perfourme the thing through [b] thee: for thou hast reproued it, because that thou hast chosen, and not I: nowe speake what thou knowest.

34 Let men of vnderstanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.

36 I desire that Iob may be [d] tryed, vnto the ende touching the answeres for wicked men.

37 For he [c] addeth rebellion vnto his sinne: he clappeth his hands among vs, and multiplieth his wordes against God.

f Shake them manifest that they are wicked.
c Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelties and extortion.
y Either tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppresse the people, or is a signe that God hath drawne backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because he would be wiser then God.
b Will God vse thy counsel in doing his workes?
c Thou bee speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.
d That he may speake as much as he can, that we may auoyde him and all the wicked that shall vse such arguments.
e Hee standeth stubburnly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 13 The wicked cry vnto God and are not heard.

[E]Lihu spake moreouer, & said,

2 Thinkest thou this right, that thou hast sayde, I am [a] more righteous then God:

3 For thou hast sayd, what profiteth it thee? & What auaileth it me, [to purge me] from my sinne?

4 [Therefore] will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see and beholde the [c] cloudes [which] are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes [may hurt] a man as thou art: and thy righteousnes [may profite] the sonne of man.

9 They cause many that are oppressed, [c] to crie, [which] crie out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crie because of [d] violence of the wicked, but [e] he answereth not.

13 Surely God wil not heare vanitie, neither will the Almightie regarde it.

14 Although thou sayest [to God,] Thou wilt not regarde it, [g] yet iudgement [is] before him: trust thou in him.

15 But nowe because his anger hath not visited, nor called to count [the euill] with great extremitie,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth wordes without knowledge.

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though he would say, [b] God tormented him without iust cause.
b Such as are of like error.
c If thou canst not controle the cloudes, wilt thou presume to instruct God?
d Neither doeth thy sinne hurt God, nor thy iustice profite him: for hee will be glorified without thee.
c The wicked may hurt man & cause him to cry, who if hee sought to God, which sendeth comfort, should be deliuered.
d Because they pray not in faith, as feeling Gods mercies.
e God is iust, howsoeuer thou iudgest of him.
f Or if he do punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

[E]Lihu also proceeded, and said,

2 Suffer me a litle, and I wil instruct thee: for [I haue] yet to speak on Gods behalfe.

3 I wil fetch [a] my knowledge afarre off, and will attribute righteousnes vnto my Maker.

4 For truely my wordes shall not be false, [and] he that is [b] perfite in knowledge, [speaketh] with thee.

5 Beholde, the mightie God casteth away none that is [c] mightie [and] valiant of courage.

6 [d] Hee maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but [they are] [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters [and] tyed with the cordes of affliction,

9 Then will hee shewe them their [f] worke and their sinnes, because they haue bene proude.

a He sheweth that when we speake of God we must lift our spirits more hie, then our naturall sence is able to reache.
b Thou shalt perceiue that I am a faithful instructour, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but for asmuch as God punisheth now Iob, it is a signe that these are not in him.
d Therefore hee will not preserue the wicked: but to the humble and afflicted heart he will shewe grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their sinnes that they may come to him by repentance, as he did Manasseh.

Iob.1.19.
g That is, in their follie or obstination, & so shalbe cause of their owne destruction.
h Which are maliciously bent against God any flatter themselues in their vices,
i When they are in affliction they seeke not to God for succour, as Ahaz. 2.Chro.16.12. Reuel.16.11.
k They die of some vile death and that before they come to age.
l If thou hadst ben obedient to God, he would haue bought thee to libertie and wealth.
m Thou art altogether after the maner of the wicked: for thou dost murmure against the iustice of God.
n God doeth punish thee, lest thou houldest forget God in thy wealth, and so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God though impatiencie.
q The workes of God are so manifest, that a man may see them afarre off and know God by the same.
r Our infirmitie hindereth vs so, that we can not attaine to the perfite knowledge of God.
s That is, the rain cōmeth of those drops of water, which he keepeth in the cloudes.
t Meaning, of the cloudes, which he calleth his Tabernacle of God.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shall end their dayes in prosperitie, and their yeeres in pleasures.

12 But if they wil not obey, they shall passe by the sword, and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase þ wrath: [for] they call not when he bindeth them.

14 Their soule dyeth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the streight place [into] a broad place [&] not shut vp beneath: and [l] that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked, [though] iudgement and equitie maintaine [all things.]

18 [n] For [Gods] wrath is, lest he should take thee away in [thine] abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches? [he regardeth] not golde, nor all them that excell in strength.

20 [o] Be not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men beholde it [q] afarre off.

26 Beholde, God [is] excellent, [r] and we know him not, neither can the nomber of his yeeres be searched out.

27 When he restraineth the drops of water, the raine [s] powreth down by the vapour thereof,

28 Which [raine] the cloudes doe drop [and] let fall aboundantly vpon man.

29 Who can knowe the diuisions of the cloudes [and] the thunders of his [t] tabernacle?

30 Behold, he spreadeth his light vpon [u] it, & couereth the [x] bottome of the sea.

31 For therby he iudgeth [y] the people, and giueth meate aboundantly.

32 Hee couereth the light with the cloudes, and commaundeth them to goe [z] against it.

33 [a] His companie sheweth him thereof, and there is anger in rising vp.

u Vpon the cloude.
x That men cannot come to the knowledge of the springs therof.
y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it vseth ouerflowe any places, and the other that it maketh the land fruitfull.
z That is, one cloude to dash against an other.
a The cold vapour sheweth himselfe that is, the cloud of the hote exhalation, which being taken in the colde cloude maketh vp toward the place where the fire is, and so anger is ingendred: that is noyse and thunder claps.

CHAP. XXXVII.

2 Elihu prooueth that the vnsearchable wisedome of God is manifest by his workes, 4 As by the thunders, 6 The snow, 9 The whirlewind, 11 And the raine.

AT this also mine heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, and he wil not stay [c] them when his voyce is heard.

5 God thundreth marueilously with his voyce: hee worketh great things, which we know not.

6 For he saith to the snowe, Be thou vpon the earth: [d] likewise to the small raine & to the great raine of his power.

7 With the force [thereof] he [e] shutteth vp euery man, that all men may know his worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, & the colde from the [f] North winde.

10 At the breath of God the frost is giuen, and the breadth of the waters [g] [is] made narrowe.

11 He maketh also the cloudes to [h] labour, to water [the earth,] and [scattereth] the cloude of [i] his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it be for [k] punishment, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, O Iob: stand

a At the marueiling of the thunder, and lightnings: whereby he declareth that the faythfull are liuely touched with the maiestie of God, when they beholde his workes.
b That is, the thunder, where by he speaketh to men to waken their busines, & to bring them to the consideration of his workes.
c Meaning, the raines and thunders.
d So that neither smal raine nor great, know nor any thing els commeth without Gods appointment.
e By raines & thunders God causeth men to keepe them selues within their houses.
f In Ebrewe it is called the scattring wind, because it dryueth away the cloudes and purgeth the ayre.
g That is, is frosen vp and dryed.
h Gather the vapours, and moue to and fro to water the earth.
i That is, the cloud that hath lightning in it.
k Raine, colde, heate, tempests & such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour toward man, as Chap. 36.31.

and conſider the wonderous workes of God.

15 Diddeſt thou knowe when God diſpoſed them: and cauſed the l light of his cloude to ſhine?

16 Haſt thou knowen the m varietie of the cloud, [and] the wonderous workes of him, that is perfite in knowledge?

17 [Or] how thy clothes are n warme, when he maketh ỹ earth quiet thꝛough the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, [and] as a molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: [for] we can not diſpoſe [our matter] becauſe of p darkenes.

20 Shall it be q tolde him when I ſpeake? or ſhall man ſpeake when hee ſhall be r deſtroyed?

21 And nowe men ſee not the light, ſ which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightneſſe commeth out of the North: the praiſe [thereof is] to God, which is terrible.

23 [It is] the Almightie: we can not finde him out: [he is] excellent in power and iudgement, & aboundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: [for] he will not regarde any that are wiſe in their owne conceite.

l That is, the lightening to breake forth in the cloudes?
m Which is ſometime changed into raine, or ſnowe, or haile, or ſuch like.
n Why thy clothes ſhould keepe thee warme, when the South wind bloweth, rather then when any other winde bloweth?
o For their clearenes.
p That is, our ignorance ſtriuing that Iob was ſo preſumptuous that he would controll the workes of God.
q Hath God needs that any ſhould tell him when man murmureth againſt him?
r If God ſhould neſtroy a man ſhould he repine?
ſ The cloude ſtopped the ſhining of the ſunne, that man can not ſee it till the winde haue chaſed away the cloude: and if man be not able to attaine to the knowledge of theſe things, howe much leſſe of Gods iudgements?
t In Sheewe, golde: meaning, fayre weather and cleare as golde.
u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakenes of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

a That his wordes might haue greater maieſtie, and that Iob might knowe with whome he had to doe.
b Which by ſeeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth his owne folie.
c Becauſe he had wiſhed to diſpute with God, Chap. 13.3. God reaſoneth with him to declare his raſhnes. d Seeing he could not iudge of thoſe things which were done ſo long before he was borne, he was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.

THen anſwered the Lord vnto Iob out of the a whirlewind, and ſayd,

2 Who is this that b darkeneth the counſaile by wordes without knowledge?

3 Girde vp nowe thy loynes like a man: I c will demaund of thee and declare thou vnto me.

4 Where waſt thou when I layd the d fundations of the earth? declare, if thou haſt vnderſtanding,

5 who hath layd the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 whereupon are the foundations thereof ſet: or who layed the corner ſtone thereof:

7 When the ſtarres of the morning e prayſed [me] together, and all the f children of God reioyced:

8 Or [who] hath ſhut vp the ſea with doores, when it iſſued and came forth [as] out of the wombe:

9 when I made the cloudes [as] a couering thereof, and darkeneſſe [as] the g ſwadling bands thereof:

10 when I eſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and here h ſhall it ſtay thy proude waues.

12 Haſt thou commaunded the i morning ſince thy dayes? haſt thou cauſed the morning to knowe his place?

13 That it might take hold of the corners of the earth, and that the wicked might be k ſhaken out of it?

14 It is turned as clay to facion, l and all ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhalbe broken.

16 Haſt thou entred into the bottoms of the ſea? or haſt thou walked to ſeeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadowe of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is ỹ way where light dwelleth? and where is the place of darknes,

20 That thou n ſhouldeſt retеiue it in the boundes thereof, and that thou ſhouldeſt knowe the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne, and [becauſe] the nomber of thy dayes [is] great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the hayle,

23 which I haue o hid againſt the time of trouble, againſt the day of warre and battel?

24 By what way is the light parted, [which] ſcattereth the Eaſt winde vpon the earth?

25 Who hath deuided the ſpoutes for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, [and] in the wildernes where there is no man:

27 To fulfill the wilde & waſte place, and

e The ſtarres and diuine creatures are ſayd to prayſe God, becauſe his power, wiſdome & goodnes is manifeſt and knowen therein.
f Meaning, the Angels.
g As though the great ſea were but as a litle babe in the hands of God to turne to and fro.
h That is, Gods decree and commandement, as herſ. 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide them ſelues.
l The earth which ſeemed in the night to haue no forme, by the riſing of the ſunne is as it were created anewe, and all things therein clad with newe beautie.
m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehende the counſell of God?
n That thou mighteſt appoint it his way and limites.
o To punith mine enemies with them, as Exod. 9.18. Ioſh. 10.11.

and to cause the bud of the herb to spring forth?

28 Who is the father of the raine? or who hath begotte the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid [p] as [with] a stone: and the face of the depth is froſen.

31 Canſt thou reſtraine the ſweete influences [of] [q] the Pleiades? or looſe the bandes of [r] Orion?

32 Canſt thou bring forth [s] Mazzaroth in their time? canſt thou alſo guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet [u] the rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes that the aboundance of water may couer thee?

35 Canſt thou ſende the lightenings that they may walke, and ſay vnto thee, Lo, here we are?

36 Who hath put wiſedome in the reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the [y] bottels of heauen,

38 Whē the earth groweth into hardnes, [z] and the clots are fait together?

p The yce couereth it, as though it were paued with ſtone.

q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, & bring flowers.

r Which ſtarre bringeth in winter.

s Certaine ſtarres ſo called: ſome think they were the twelue ſignes.

t The North ſtarre with thoſe that are about him.

u Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

x In the ſecret partes of man.

y That is, the cloudes, where in the water is conceiued as in bottels.

z For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occaſion to put his confidence in God. 37 Job confeſſeth and humbleth himſelfe.

a After he hath declared Gods workes in the heauens, he ſheweth his marueilous prouidence in earth, euen toward the bruite beaſtes.

b Reade Pſal. 147.9.

[a] WIlt thou hunt the praye for the lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, [and] remaine in the couert to lye in waite?

3 Who prepareth for the rauen his meate, when his birdes [b] cry vnto God, wandering for lacke of meate?

4 Knoweſt thou the time when the wilde goates bring forth yong? [or] doeſt thou marke when the [c] hyndes do calue?

5 Canſt thou number the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bow themſelues: they [e] bruiſe their yong and caſt out their ſorowes.

7 [Yet] their yong ware fat, [f] grow vp with corne: they go forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at liberte? or who hath looſed the bondes of the wilde aſſe?

c He chiefly maketh mention of wilde goates and hindes, becauſe they bring forth their yong with moſt difficultie.

d That is, how long they go with yong.

e They bring forth with great difficultie.

9 [It is I] which haue made the wildernelle his houſe, and the [f] ſalte places his dwellings.

f That is, the barē ground where no good fruites grow.

10 He derideth the multitude of the citie: he heareth not the cry of the driuer.

11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after euery greene thing.

12 Will the Unicorne [g] ſerue thee? or will he tary by thy cribde?

g As it poſſible to make the vnicorne tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible that hee ſhould appoint the wiſdome of God, whereby he gouerneth all the world.

13 Canſt thou binde the vnicorne with his band [to labour] in the furrowe? or will he plowe the valleis after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy ſeede, and gather it vnto thy barne?

16 [Haſt thou giuen] [h] pleaſant wings vnto the peacockes? or wings and feathers vnto the oſtriche?

17 Which leaueth his egges in [i] earth and maketh [k] them hote in the duſt,

h They write that the oſtrich couereth her egges in the land, & becauſe the countrey is hote and the ſunne ſtill keepeth them warme, they are hatched.

i If ſhe ſhould take care for them.

18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.

k That is, to haue a care, & naturall affection toward his yong.

19 He ſheweth himſelfe cruel vnto his yong ones, [as] they were not his, [and] is without feare, as if her trauaile [l] in vaine.

l When the yong oſtrich is growen vp, be outrunneth the horſe.

20 For God hath depriued him of [k] wiſdome, and hath giuen him no part of vnderſtanding.

21 When [time] is, [he] mounteth on hie: he mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrēgth? [or] couered his necke with [m] neying?

m That is, giueth him courage? which is meant by neying and ſhaking his mane: for with his breath he couereth his necke.

23 Haſt thou made him afraide as the graſshopper? his ſtrōg neying is fearful.

24 He [n] diggeth in the valley, and reioyceth in [his] ſtrength: he goeth forth to meete the harneſt [man.]

n He is ſwift in courage.

25 He mocketh at feare, [o] is not afraid, and turneth not backe from the ſworde,

o He is inbeth the groūd that is feemeth nothing vnder him.

26 [Though] the quiuer rattle againſt him, the glittering ſpeare and the ſhield.

27 Hee [p] ſwalloweth the grounde for fearcenes and rage, and he beleeueth not that it is the noyſe of the trumpet.

28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battel afarre off, and the noiſe of the captaines, & the ſhouting.

29 Shall the hauke flie by thy wiſdome, [ſtretching out] his winges toward the [p] South?

p. That is, when colde cometh, to flie into the warme countries.

30 Doth [p] egle mount vp at thy commandement, or make his neſt on hie?

31 She abideth and remaineth in the

rocke, [euen] vpon the top of the rocke, and the tower.

32 From thence the spyeth for meate, [and] her eyes beholde afarre off.

33 His yong ones also sucke vp blood: and where the slaine [are,] there is she.

34 Moreouer the Lorde spake vnto Iob, and said,

35 Is this to [q] learne, to striue with the Almightie? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, saying,

37 Beholde, I am [r] vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea, twise, but I will proceede no farther.

q Is this the way for a man that will learne to striue with God? which thing he reproueth in Iob.

r Whereby he sheweth that he repented, and desired pardon for his fautes.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beastes.

Chap. 38.1.

a Signifying that they that resiste themselues, condemne God as iniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Proouing hereby that whosoeuer attributeth to himself power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknowen.

f Whome I made at well as thee.

g This commendeth the prouidence of God toward man: for if he were giuen to denoure as a lyō, nothing were able to resist him or content him.

h He is one of the chiefest workes of God among the beastes.

AGaine the Lorde answered Iob out of [a] the whirlewind, and said,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Will thou disanull [b] my iudgement: [or] will thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with [b] maiestie and excellencie, and aray thy selfe with beautie and glorie.

6 Cast abroad the indignation of thy wrath, and beholde euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, [and] bring him lowe: and destroy the wicked in their place.

8 Hide them in [c] dust together, [and] binde [c] their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.

10 ¶ Beholde nowe [e] Behemoth, (whome I made [f] with thee) which eateth [g] grasse as an ore.

11 Beholde nowe, his strength [is] in his loynes, and his force [is] in the nauill of his bellie.

12 [When] he taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.

13 His bones are [like] staues of brasse, [and] his small bones like staues of yron.

14 [h] Hee is the chiefe of the wayes of God: [i] he that made him, will make his sword to approch vnto him.

i Though man dare not come nere him, yet God can kill him.

15 Surely the mountaines bring him forth grasse, where all the beastes of the fielde play.

16 Lyeth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?

18 Beholde, he spoyleth the riuer, [k] and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.

k He thinketh at leasure, and feareth no body.

19 Hee taketh it with his eyes, and thrusteth [his] nose through whatsoeuer meeteth him.

20 ¶ Canst thou drawe out [l] Liuiathan with an hooke, [m] with a line which thou shalt cast downe vnto his tongue?

l Meaning the whale.

21 Canst thou cast an hooke into his nose? canst thou perce his iawes with an angle?

22 Will he make many [m] prayers vnto thee, or speake thee faire?

m Because he feareth lest thou shouldest take him.

23 Will he make a couenant with thee? [and] wilt thou take [n] him as a seruant for euer?

n To do thy busines, and be at thy commandement?

24 Wilt thou play with him as with a birde? or wilt thou binde him for thy maides?

25 Shall the companions bāket with him? shall they deuide him among the marchants?

26 Canst thou fill the basket with his skinne? or the fishpanier with his head?

27 Lay thine hand vpō him: remember [o] the battell, [and] do no more so.

o If thou once consider the danger, thou wilt not meddle with him.

28 Behold, [p] his hope is in vaine: [for] shall not one perish euē at [p] sight of him?

p To wit, that trusteth to take him.

CHAP. XLI.

1 By the greatnes of this monster Liuiathan God sheweth his greatnes, and his power, which nothing can resist.

NOne [is] so feare that dare stirre him vp. who is he then that can stand before me?

2 [a] Who hath preuented me that I should [b] make an end? All vnder heauen is mine.

a If none dare stand against a whale which is but a creature, who is able to compare with God the Creator?

b Who hath taught me to accomplish my worke?

3 I will not keepe silence [concerning] [c] his partes, nor [his] power, nor his comely proportion.

c The partes, and members of the whale.

4 Who can discouer the face [d] of his garment? [or] who shall come to him with a double [e] bridle?

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

5 Who shall [f] open the doores of his face? his teeth are fearefull round about.

f Who dare looke in his mouth?

6 The maiestie [of his scales is like] strong shieldes, [and] are sure sealed.

7 One is set to another, that no winde can

can come betweene them.

8 One is ioyned to another: they sticke together, that they can not be sundered.

9 His nieſings g make ꝑ light to shine, and his eyes [are] like the eye lids of the morning.

10 Out of his mouth go lampes, [and] sparkes of fire leape out.

11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is reioyced before his face.

14 The members of his body are ioyned: they are strong in themselues, [and] cannot be mooued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraid of his maiestie, [&] for feare they faint in themselues.

17 When the sword doeth touch him, he will not rise vp, [nor for] the speare, dart nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw: and he laugheth at ꝑ shaking of ꝑ speare.

21 Sharpe stones i are vnder him, & he spreadeth sharpe things vpon the myre.

22 He maketh the depth to k boyle like a pot, and maketh the sea like [a pot] of oyntment.

23 Hee maketh a path to l shine after him: one would thinke the depth as an hore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth m all hie things: he is a king ouer all the children of pride.

g That is, casteth out flames of fire.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on the stones as in the myre.

k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth, and shining streame before him.

m He despiseth all other beasts and monsters, and is the prowdest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friendes. 12 His goods are restored double vnto him. 13 His children, age, and death.

Then Iob answered ꝑ Lord, and said,

2 I know that thou canst do all things, and that there is no a thought hid from thee.

3 Who is he that hideth counsel without b knowledge? therefore haue I spoken that I vnderstood not, [euē] things to wonderfull for me, c and [which] I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, d and declare thou vnto me.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layde to his charge, Chap. 38, 2.

c I confesse herein mine ignorance, and that I spake I wist not what.

d He hetweth that he will be Gods scholer to learne of him,

5 I haue e heard of thee by ꝑ hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre [my selfe,] and repent in dust and ashes.

7 ¶ Nowe after that the Lord had spoken these words vnto Iob, the Lord also saide vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is f right, like my seruant g Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offring, and my seruant Iob shall h pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, [and] Zophar the Naamathite went, and did according as the Lord had saide vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the i captiuitie of Iob, when hee prayed for his friendes: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his k brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a || piece of money, and euery one an earing of golde.

12 So the Lord blessed the last dayes of Iob more then the first: for hee had l foureteene thousande sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one m Iemimah, and the name of the second n Kezia, and the name of the third o Kerenhappuch.

15 In all the lande were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeeres, and sawe his sonnes, and his sonnes sonnes, [euen] foure generations.

17 So Iob dyed, being olde, and full of dayes.

The ende of the booke of Iob.

e I knew thee onely before by hearelay: but now thou hast caused me to seeke what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.

g Who had a good cause, but handled it euil.

h When you haue receiued your selues to him for the faultes that you haue committed against him, he shall pray for you, and I will heare him.

i He deliuered him out of the afflictiō where in he was.

k That is, all his kinred, reade Chap. 19, 13.

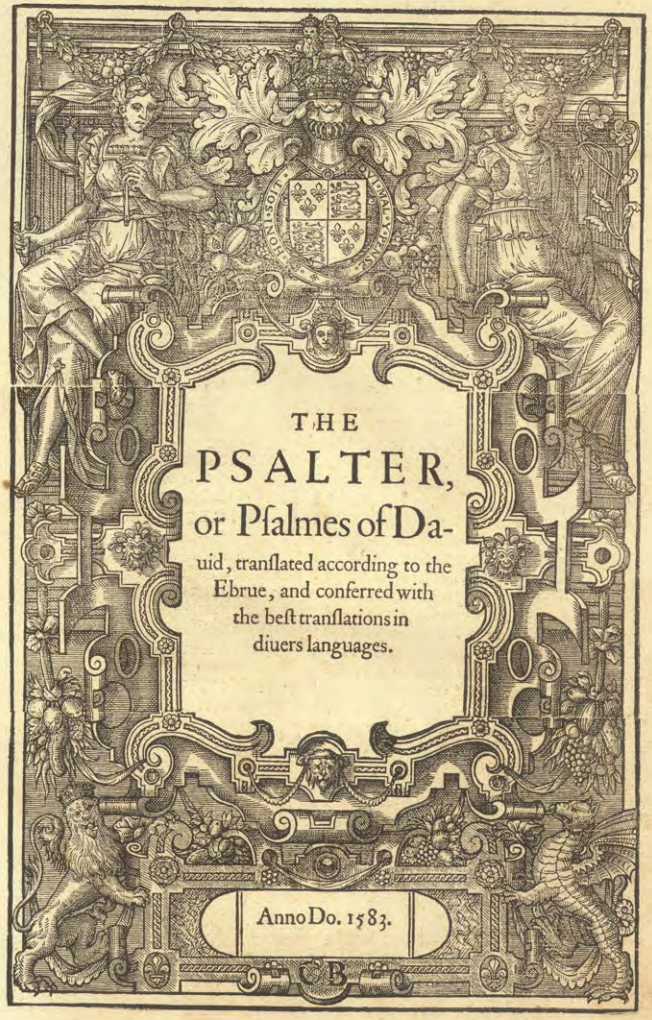
|| Or, lambe, or money so marked.

l God made him twise so riche in cattell as he was before, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as casia, or sweete spice.

o That is, the horne of beautie.



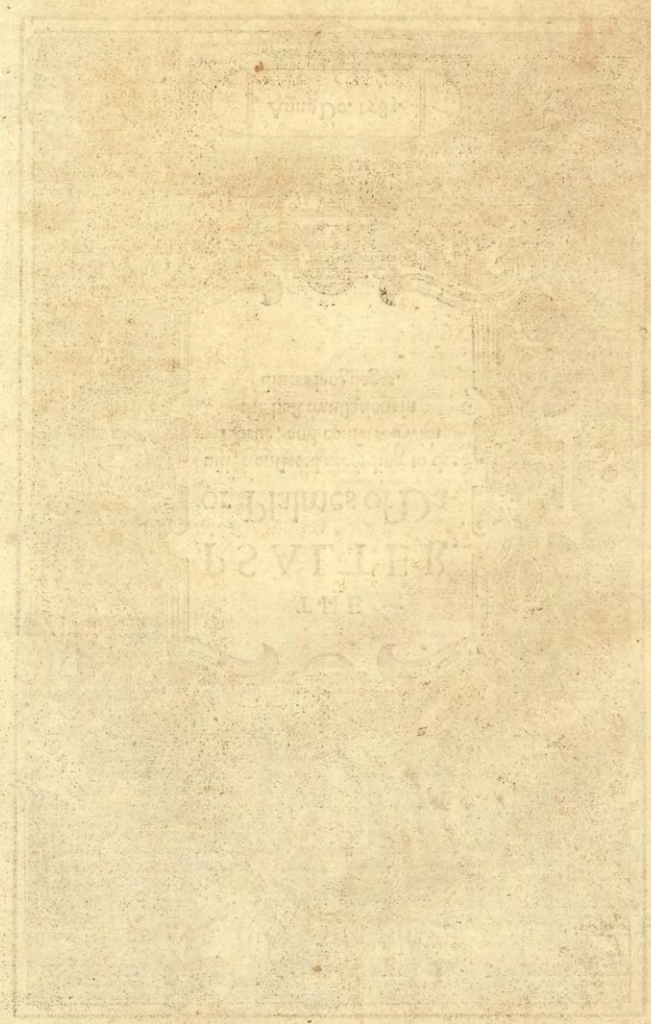
THE

PSALTER,

or Pſalmes of Da-

uid, tranſlated according to the Ebrue, and conferred with the beſt tranſlations in diuers languages.

Anno Do. 1583.



The * Psalmes of Dauid.

* Or, prayses, according to the Ebrewes: and were chiefly institute to prayse, & giue thankes to God for his benefites. They are called þ Psalmes or Songs of Dauid, because the most part were made by him.

The Argvment.

THis booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteined that apperteine to true felicitie: aswell in this life presente as in the life to come. For the riches of true knowledge, and heauenly wisdome are here set open for vs, to take ther- of most abundantly. If we would knowe the great and hie maiestie of God, here we may see the brightnesse thereof shine most clearely. If we would seeke his incomprehensible wisedome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approche neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we woulde know wherein standeth our saluation, and howe to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touche an heare of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a preface, to exhort all godly men to studie, and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholy all their life to the holy Scriptures: 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shall come to miserable destruction.

BLessed [is] the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornefull:

a When a mã hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. Deut.6.6. iosh.1.8. prou.6.20. b In the holy Scriptures, Ierc.17.8. c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beare the swinge in this worlde, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approue and prosper, like as not to know, is to reproue and reiect.

2 But his delite [is] in the *Lawe of the Lorde, and in his [b] Lawe doeth he meditate day and night.

3 For he shalbe like a *tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade: so [c] whatsoeuer he shall do, shall prosper.

4 [d] The wicked [are] not so, but as the chaffe, which þ winde driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assemblie of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer and aduance it euen to the end of the world, 10 And therefore exhorteth Kings and Rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

WHy do the [a] heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, and the princes are assembled together against the Lord, and against his [b] Christ.

3 [b] Let vs breake their bands, and cast their cordes from vs.

4 * [But] he that dwelleth in the heauen shall laugh: the Lorde shall haue them in derision.

5 [c] Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, [saying,]

6 [Euen] I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: [that is,] the Lorde hath saide vnto me, * thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the [f] ends of þ earth for thy possession.

9 * Thou shalt bruth them with a scepter of yron, [and] breake them in pieces like a potters vessell.

10 [g] Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

a The corruptiō of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. Actes 4.25. [Or, anointed.] b Thus the wicked say, þ they will cast off the yoke of God and of his Christ. Prou.1.26. c Gods plagues will declare that in resisting his Christ, they fought against him. d To shewe þ my vocation to the kingdome is of God. Actes 13.23. 33. hebre.1.5. e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. f Not only the Iewes but the Gentiles also. Reue.2.27. g He exhorteth all rulers to repent in time. So is it applied to Christ in his first comming and manifestation to the world.

12 [h] Kisse the Sonne, least he be angrie, and ye perish in the way, when his wrath shall suddenly burne. Blessed [are] all that trust in him.

h In signe of homage.

i When the wicked shall say, Peace and rest, seeming yet to be but in the mid way of their purposes, then shall destruction suddenly come, 1. Thessalonians 5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in mind for his sinnes against God: 4 And therefore called vpon God, and warely bolde through his promises against the great rallings and terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally hee reioyceth for the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, [There is] no helpe for him in God. [b] Selah.

3 But thou Lorde art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I layed me downe and slept, [and] rose vp againe: for the Lorde sustained me.

6 I will not be afraide for [c] ten thousand of the people, that should belet me rounde about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine ennemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation [belongeth] vnto the Lord, [and] thy blessing [is] vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God.

b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.

c When hee considered the tenth of Gods promes, and tried the same, his faith increased marueilously.

d By the dangers neuer so great or many, per God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproueth his enemies, who wilfully resisted his dominion. 7 And finally preferreth [e] fauour of God before all worldly treasures.

a To him that excelleth on Neginoth.
A Psalme of Dauid.

HEare me when I call, [b] O God of my righteousnesse: thou hast set me at libertie, [when I was] [c] in distresse: haue mercie vpon me and hearken vnto my prayer.

2 O ye [d] sonnes of men, howe long will ye turne [my glory into shame,] [c] louing vanitie, [and] seeking lyes? Selah.

3 For be ye sure that the Lorde hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

a Among the that were appointed to sing the Psalmes, and to playe on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of mind and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnes, and trust in the Lord.

6 Many say, Who will shew vs [any] [k] good? [but] Lorde, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioye of heart, then [they haue had,] when their wheat and their wine did abound.

8 I will lay me downe, [l] and also sleepe in peace: for thou, Lorde, [m] onely makest me dwell in safetie.

g For feare of Gods iudgement,

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seeke worldly welth, but Dauid seeketh his felicitie in Gods fauour.

l This word in Ebrew may be referred to God, as if to here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort. 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon ‖ Nehiloth.
A Psalme of Dauid.

‖ Or, a musicall instrument or tune.

GEare my wordes, O Lorde: vnderstande my [a] meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lorde: [for] in the morning will I direct [me] vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickednes: neither shall euill dwell with thee.

5 [d] The foolish shall not stand in thy sight: for thou hatest al them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: [and] in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lorde, in thy righteousnes, [f] because of [mine] enemies: make thy way plaine before my face.

9 For no constancie [is] in their mouth: within, they are very corruption: their *throte [is] an open sepulchre, [and] they flatter with their tongue.

10 Destroy them, O God: ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

a That is, my vehement prayer and secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hateth wickednes, he must needes punish the wicked & saue the godly.

d Which run most ragingly after their carnal affections.

e In the depest of his tentations he putteth his full confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies. Rom. 3. 13.

‖ Or, cause them to erre.

g Let their deuises come to nought.

11 And

h Thy fauour toward me shal confirme the faith of all others.

i Or, giue good successe.

j He that he shalbe safe frō all dangers.

11 And [h] let all them that trust in thee, reioyce [and] triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lorde wilt [i] blesse the righteous, [and] with fauour [i] wilt compasse him, as with a shield.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceyued the horrors of death euerlasting, hee desireth forgiuenesse, 6 Bewailing þ if God tooke him away in his indignation, he should lacke occasion to prayse him as he was woont to doe, whiles hee was among men. 9 Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

LOrde, * [a] rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death [there is] no remembrance of thee: in the graue who shall prayse thee?

6 I fainted in my mourning: I cause my bed euery night to swim, [and] water my couch with my teares.

7 [e] Mine eie is dimmed for despite, and sunke in because of all mine enemies.

8 [f] Away from me all ye workers of iniquitie: for the Lorde hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receyue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shalbe turned backe, [and] put to shame [g] suddenly.

Iere. 10.24.

a Though I deserue bettre tion, yet let thy mercie pitie my frailtie.

b For my whole strength is abated.

c His cōscience is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to prayse God in the cōgregation.

e Or, mine eie is eate as it were with wormes.

f God sendeth comfort and boldnes in affliction, that we may triumph ouer our enemies.

g When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, hee calleth to God to be his defender, 3 To whom he commendeth his innocencie, 9 First shewing that his conscience dio not accuse him of any euill toward Saul: 10 Next that it touched Gods glorie to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promes, he warneth bolde þ perdeth the daine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke that which they haue purposed for others.

[Shigaion of Dauid, which he sang vnto the Lord, concerning the [] wordes of * Chush the sonne of Iemini.

LOrde my God, in thee I put my trust: saue me frō all that persecute me, and deliuer me,

2 Lest [a] he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

[] Or, kinde of tune.

[] Or, accusatiō. 2. Sam. 16.7.

a He desireth God to deliuer him from the rage of cruel Saul.

3 O Lorde my God, if I haue done [b] this thing, if there be [any] wickednes in mine hands,

4 If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him þ vexed me without cause)

5 [Then let the enemie persecute my soule and take it: yea, let him treade my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, þ lift vp thy selfe against þ rage of mine enemies, and awake for mee [according] to the [e] iudgement [that] thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore [f] returne on hie.

8 The Lorde shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie, [that is] in me.

9 Oh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence [is] in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, & him that contemneth God, [i] euery day.

12 Except [k] he turne, he hath whet his sworde: hee hath bent his bowe and made it readie.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute [me.]

14 *Behold, he shal trauaile with wickednes: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, & is fallen into the pit [that] he made.

16 His mischief shal returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnes, and will sing praise to the Name of the Lord most high.

b Wherewith Chush charged me.

c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sā. 26. 8, 9.

d Let me not onely die, but be dishonored for euer.

e In promising me the kingdome.

f Not only for mine, but for thy Church sake declare thy power.

g As touching my behauiour toward Saul and mine enemies.

h Though they pretend a iust cause against me, yet God shal iudge their hypocrisie.

i He doth continually eal the wicked to repentance by some signes of his iudgemēts.

k Except Saul turne his minde, I diet for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. Isai. 59. 4. iob. 15. 35.

l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made, as it were a God ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on [] Gittith. A Psalme of Dauid.

LOrde our Lorde, howe [] excellent is thy Name in all the worlde! which hast set thy glorie aboue the heauens.

2 Out of the [a] mouth of babes & sucklings

[] Or, kinde of instrument, of tune.

[] Or, noble, or marueilous.

a Though the wicked would blot Gods prayses, yet the verie babes are sufficient witnesses of the same.

lings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

‖ Or, established.

‖ Or, confound

3 When I beholde thine heauens, [euē] the workes of thy fingers, the moone & the starres which thou hast ordeined,

4 What is a man, [say I,] that thou art mindfull of him? and the sonne of man, that thou visitest him?

b It had bene sufficient for him to haue set forth his glorie by the heauēs, though he had not come so low as to man, which is but dust.

5 For thou hast made him a litle lower then c God, and crowned him with glorie and worship.

c Touching his first creation.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

d By the temporall gifts of mans creation he is led to consider the benefites which he hath by his regeneration through Christ.

7 All d sheepe and oxen: yea, and the beasts of the field:

8 The soules of the aire, and the fish of the sea, [and] e which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 After he had giuen thankes to God for the sundrie victories that he had sent him against his enemies, and aided by mans help experience how readie God was at hande in all his troubles: 14 Be being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

‖ Or, kinde of instrument, or tune: or for the death of Labben or Goliath.

I Will praise the Lord with my whole heart: I will speake of all thy marueilous workes.

a God is not prayed, except the whole glorie be giuen to him alone.

2 I will be glad, and reioice in thee: I will sing prayse to thy Name, O most high,

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For b thou hast mainteined my right and my cause: thou art set in the throne, [and] iudgest right.

b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.

5 Thou hast rebuked the heathen: thou hast destroied f wicked: thou hast put out their name for euer and euer.

c A derision of the enemy that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

6 c O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

‖ Or, reigne as Iudge.

7 But the Lord ‖ shall sit for euer: hee hath prepared his throne for iudgement.

8 For he shal iudge the world in righteousnesse, [and] shall iudge the people with equitie.

9 The Lord also will bee a refuge for the d poore, a refuge in [due] time, [euen] in affliction.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

10 And they that knowe thy Name, will trust in thee: for thou, Lorde, hast not failed them that seeke thee.

11 Sing prayses to g Lord, which dwelleth in Zion: shewe y people his workes.

12 For c when he maketh inquisition for blood, he remembreth it, [and] forgetteth not the complaint of the poore.

c Though god reuengeth not suddenly the wrong done to his, yet he sufficiently not the wicked vnpunished.

13 Haue mercy vpon me, O Lord: consider my trouble, [which I suffer] of the that hate me, thou that liftest me vp frō the gates of death,

14 That I may shewe all thy prayses within the h gates of the daughter of Zion, [and] reioyce in thy saluation.

f In the open assembly of the Church.

15 The heathen are i sunken downe in the pit, [that] they made: in the net that they hid, is their foote taken.

g For God auengeth wicked in their enterprises.

16 k The Lorde is knowne by executing iudgement: the wicked is snared in the worke of his owne handes. ‖ Higgaion. Selah.

h The mercie of God towarde his Saints must be declared, & the fall of the wicked must alwayes be considered.

‖ Or, this is worthie to be noted.

17 The wicked shall turne into hell, [and] all nations that forget God.

18 For the poore shall not bee allway forgotten: the hope of l the afflicted shal not perish for euer.

i God promiseth not to helpe vs before we haue felte the crosse.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but m men. Selah.

k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore sitting apart all feare and reuerence towardes God, thinke they may do all things without controlling. 15 Therefore he calleth vpon God to sende some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.

WHy standest thou farre off, O Lord, [& hidest thee in [due] time, [euen] in affliction?

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.

2 The wicked with pryde doth persecute the poore: let thē be taken in the crafts that they haue imagined.

b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he haggeth of his bit and wealth, & blesseth himselfe, & thus blaspheme th the Lord.

3 For the wicked hath b made boast of his owne hearts desire, & the couetous blesseth [himselfe: he contēneth n Lord.

4 The wicked is so proud that he seeketh not [for God: he thinketh allwaies, There is no God.

‖ Or, snuffeth at

5 His wayes allway prosper: thy iudgemēts are hie aboue his sight: therfore ‖ defieth he all his enemies.

‖ Or, not be moued, because he was neuer in euill.

6 He saith in his heart, I shall ‖ neuer be moued, c nor be in danger.

c The euil that not touch me.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.

Iſa. 28. 15. 07 els he speaketh

8 d He lieth in wait in the villages: in

d He theweth that y wicked haue many meanes to hide their cruelties, and therefore ought more to be feared.

the

the secret places doth he murther the innocent: his eies are bent against the poore.

9 He lieth in wait secretly, [euen] as a Lion in his den: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.

10 He croucheth [and] boweth: therefore heapes of the [c] poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, [and] will neuer see.

12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not [g] regard.

14 [Yet] thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine handes: the poore committeth himselfe vnto thee: [for] thou art the helper of the fatherles.

15 Breake thou the arme of the wicked & [i] malicious: search his wickednes, [and] thou shalt find [i] none.

16 The Lorde [is] King for euer and euer: the [k] heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare [to them,]

18 [l] To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

c By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so farre ouergrowne that God must now helpe or neuer.
g Therefore thou must needes punish this their blasphemie.
h To iudge betweene & right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods law, shal be destroyed.
l God helpeth when mans helpe ceaseth.
‖ Or, destroy no more man vpon the earth.

PSAL. XI.

1 This Psalme conteineth two parts. In the first Dauid sheweth how hard assaults & tentations he sustayned, and in how great anguish of minde he was, when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: how say ye then to my soule, [a] Flee to your mountain [as] a birde?

2 For lo, the wicked bende their bow, [&] make ready their arowes vpō the string, [b] they may secretly shoot at them, which are vpright in heart.

3 For the [b] fundations are cast downe: what hath the [c] righteous done?

4 The Lorde [is] in his holy palace: the Lordes throne [is] in the heauen: his eies [d] will consider: his eie lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

a This is the wicked counsel of his enemies to him and his companions, to driue him from the hope of Gods promises.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

6 Upō the wicked he shal rain snares, [e] fire, and brimstone, and stormy tempest: [this is] the [e] portion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doth beholde the iust.

e As in the destruction of Sodome and Gomorrha.
f Which they shall drinke euē to the dregs, Ezek. 23, 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant vertue that God obserueth in keeping his promises.

To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a [a] godly man left: for the faithful are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, [&] speake with a double hart.

3 The Lord cut off all flattering lips: [and] the tongue that speaketh proude things:

4 Which haue said, With our tongue will we preuaile: our lips are our owne: Who is Lord ouer vs?

5 [d] Now for the oppression of the needie, [&] for the sighes of the poore, I will vp saith the Lord, [&] will [e] set at liberty him, [whom the wicked] hath snared.

6 The wordes of the Lord [are] pure wordes, [as] the siluer, tried in a fornace of earth, fined seuen folde.

7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, [g] [it is] a shame for the sonnes of men.

a Which dare defend the truth, & shew mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaintes of his, and deliuereth in the ende from all dangers.
e Because the Lords word and promes is true and vnchangeable, he will perfourme it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and newe afflictions, fleeth to God as his onely refuge, 3 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalme of Dauid.

HOw lōg wilt thou forget me, O Lord, for euer? how long wilt [a] hide thy face from me?

2 Holde long shall I take [b] counsell within my self, [hauing] wearinesse dayly in mine hart? holde long shall mine enemie be exalted aboue me?

3 Behold, [and] heare me, O Lorde my God: lighte mine eies, that I sleepe not in death:

4 Lest mine enemie say, I haue [c] preuailed against him: [and] they that afflict me, reioyce when I slide.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doth his place.
c Which might be turne to Gods dishonour, if he did not defend him.

d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

5 But I trust in thy dmercie: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because hee hath edealt lovingly with me.

PSAL. XIIII.

1 Hee describeth the perverse nature of men, which were so growen to licentiousnes, that God was brought to utter contempt. 7 For the which thing although hee was greatly grieved, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

To him that excelleth. A Psalme of Dauid.

Pſal.53.
a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder and wickednes among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of al men naturally. Rom.3.10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doit.

THe * foole hath saide in his heart, a[There is] no God: they haue b corrupted, & done an abominable worke: [there is] none that doeth good.

2 The Lorde looked downe from heauen vpon the children of men, to see if there were any that would vnderstād, and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquitie know? they eat vp my people, [as] they eat bread: they call not vpon the Lord.

5 dThere they shall bee taken with feare, because God [is] in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lorde [is] his trust.

7 Oh giue saluation vnto f Israel out of Zion: When the Lorde turneth the captiuitie of his people, [then] Iaakob shal reioyce, and Israel shalbe glad.

¶ Note that the 5.6. and 7. verses in this 14. Psalme of the common translation, are not in the same Psalme in the text of the Ebrewe, but rather put in, more fully to expelle the maners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, and also out of the 59. of the Prophet Isaiah, and out of the 36. Psalme, and are alledged by Saint Paul, and placed together in the 3. of the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witness that they were his speciall and holy people.

A Psalme of Dauid.

a First God requireth vprightnes of life, next doing well to others, and thirdly truth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednesse.

LOrde, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that a walketh vprightly & worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slaundereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.

4 b In whose eyes a vile person is cōtemned, but he [honoureth] them that feare the Lord: he that sweareth to his [owne] hinderance and changeth not.

5 He that giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doth these things, shall neuer be moued.

PSAL. XVI.

1 Dauid praieth to God for succour, not for his workes, but for his faithes sake. 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie. 8 Who suffereth his to lacke nothing.

¶ Michtam of Dauid.

PReserue mee, O God: for in thee do I a trust.

2 [O my soule,] thou hast saide vnto the Lord, thou art my Lord: my b Welldoing [extendeth] not to thee.

3 [But] to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The c sorowes of them, that offer to another [god,] shall bee multiplied: d their offrings of blood will I not offer, neither make e mention of their names with my lips.

5 The Lorde [is] the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lorde, who hath giuen me counsell: my f reines also teach me in the nights.

8 I haue set the Lorde alwayes before me: for he is at my right hand: [therefore] I shall not slide.

9 Wherefore h mine heart is glad and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy k presence [is] the fulnes of ioy: [&] at thy right hand there [are] pleasures for euermore.

c To the hinderance of his neighbour.
d That is, shal not be cast forth of the Church as hypocrites.

‖Or, a certaine tune.

a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession nor in heart nor in mouth consent to their idolatries. Exod.23.13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.
g The faithfull are sure to persеuere to the ende.
h That is, I reioyce both in bodie and in soule.
i This is chiefly ment of Christ, by whose resurrection all his members haue immortalitie.

k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, & the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirite examined my conscience.

HEare the right, O Lord, consider my crie: hearken vnto my prayer of lips vnfeigned.

2 Let my b sentence come forth from thy presence, [and] let thine eyes behold equitie.

3 Thou hast c proued [&] visited mine heart in the night: thou hast tried me, [&] foundest nothing: [for] I was purposed that

that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept mee from the paths of the cruel man.

5 Stay my steppes in thy paths, that my feete do not slide.

6 I haue called vpō thee: [f] surely thou wilt heare me, O God: incline thine eare to me, [and] hearken vnto my words.

7 Shewe thy marueilous mercies, [thou] ‖ art the Sauiour of thē that trust [in thee,] frō such as resist thy right hād.

8 Keepe me as ‖ apple of the eie: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, [from mine] enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, [&] they haue spoken proudly with their mouth.

11 They haue compassed vs nowe in our steppes: they haue set their eyes to bring downe to the ground:

12 Like as a Lion that is greedie of pray, & as it were a Lions whelpe lurking in secrete places.

13 Up Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From mē by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 [But] I will beholde [n] thy face in righteousnes, [and] when I [o] awake, I shall be satisfied with thine image.

d I was innocent toward mine enemie both in deede and thought.
e Though the wicked pronoked me to doe euill for euill, yet thy worde kept me backe.
f He was afflicted that God would not refuse his request.
g For all rebel against thee, which trouble thy Church.
h For their cruelnie cannot be satisfied but with my death.
i They are puffe vp with pride, as the stomacke that is choked with fat.
k Stop his rage.
‖ Or, which is thy sworde.
l By thine heauenly power.
‖ Or, whose tyrannie hath too long endured.
m And seeke not the smart that Gods children oftimes do.
n This is the full felicitie, comforting against all assaultes, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

3 I will call vpon the Lord, which is worthie to be [b] prayed: so shal I be safe from mine enemies.

4 The [c] sorowes of death compassed me, & the floods of wickednesse made me afrayed.

5 The ‖ sorowes of the graue haue cōpassed me about: the snares of death ouertooke me.

6 [But] in my trouble did I cal vpon the Lorde, and cried vnto my God: hee heard my voyce out of his Temple, and my crie [d] did come before him, [euen] into his eares.

7 [d] Then the earth trembled, & quaked: the foundations also of the mountaines moued and shooke, because hee was angrie.

8 Smoke went out at his nostrels, & [e] consuming fire out of his mouth: coles were kindled thereat.

9 He bowed the heauens also & came downe, & [f] darkenes [was] vnder his feet.

10 And hee rode vpon [g] Cherub and did flie, & he came flying vpon the wings of the winde.

11 He made darknes his [h] secret place, [and] his pauilion rounde about him, [euen] darkenes of waters, [&] cloudes of the aire.

12 At the brightnes of his presence his clouds passed, haile stones & coles of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voyce, haile stones and coales of fire.

14 Then he sent out [k] his arrowes & scattred them, & he increased lightnings and destroyed them.

15 And the chanels of waters were seene, & the [l] fundatiōs of the worlde were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue [&] taken me: hee hath drawen mee out of [m] many waters.

17 Hee hath deliuered mee from my [n] strong enemy, & from thē which hate me: for they were [o] to strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought mee forth also into a large place: [p] he deliuered me because he fauoured me.

20 The Lord rewarded mee according to my [q] righteousnes: according to the pureneſſe of mine handes he recompensed me:

21 Because I kept the [p] wayes of the Lord, and did not wickedly against my God.

b For none can obtaine their requestes of God, but by one not his glorie with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, cordes, or cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth howe horrible Gods iudgements shall be to the wicked.
f Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large Psal. 104.
h As a king angrie with the people, will not shew himselfe vnto them.
i Thundred, lightned, and hayled.
k His lightnings.
l That is, the deepe bottoms were seene, when the red sea was deuided.
m Out of sundrie and great dangers.
n To wit, Saul,
o Therefore God sent me succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause & good behauiour toward Saul and his enemies, and therefore was assured of gods fauour and deliuerance.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome, wherein hee extolleth and prayseth most highly the marueilous mercyes and grace of God, who hath thus preserued and defended him. 32 Also hee secretly foreth the image of Christes kingdome, that the faythfull may bee assured that Christ shall alwayes conquer and ouercome by the vnspeakeable power of his father, though all the whole world should striue thereagaynst.

To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul: and said,

2. Sam. 22. 2

I Will loue thee dearly, O Lord my strength.

2 *a The Lord [is] my rock, and my fortresse, and he that deliuereth me, my God, [&] my strength: in him will I trust, my shield, & horne also of my saluatiō, [&] my refuge.

a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many waies to helpe.

r For all his dangers he ascribed himselfe in the Lawe of God.

s Neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, & punisheth y wicked, as is said also, Leu. 26. 21, 24

u Whē their sinne is come to the full measure.

x He attributeth it to God that he both gate the victory in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great yet Gods promises must take effect.

z He giueth good successe to all mine enterprises.

a As towers & forts, which he tooke out of the hands of Gods enemies, [Or, steele.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing beſides his vocation, but was stirred vp by Gods spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reiect the crie of the afflicted, God will also reiect them, when they crie for help: for either paine or feare cause those hypocrites to crie.

22 For all his Lawes [were] before me, and I did not cast away his r commandements from me.

23 I was vpright also with him, and haue kept me from my s wickednes.

24 Therefore the Lorde rewarded me according to my righteousnes, [and] according to the pureness of mine hands in his sight.

25 With the t godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the frowarde thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, & wilt u cast downe the proud lookes.

28 Surely thou wilt light my candle: x Lord my God wil lighte my darknes.

29 For by thee I haue broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the y Word of the Lord is tryed [in the fire:] he is a shield to all that trust in him.

31 For who is God beſides the Lorde? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my z way vpright.

33 Hee maketh my feete like hyndes [feete,] and setteth me vpon mine a high places.

34 He teacheth mine handes to fight: so that a bowe of [b] brasse is broken with mine armes.

35 Thou hast also giuen me the b shield of thy saluatiō, and thy right hand hath stayed me, and thy c louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 d I haue pursued mine enemies, & taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me to strength to battell: them, that rose against mee, thou hast subdued vnder me.

40 And thou hast e giuen me the necks of mine enemies, that I might destroy them that hate me.

41 They f cried, but there was none to saue [them, euen] vnto the Lorde, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of y people: thou hast made me the head of the g heathen: a people, [whome] I haue not h knowen, shall serue me.

44 As soone as they heare, they shal obey me: the strangers shall i bee in subiection to me.

45 Strangers shall k shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted.

47 [It is] God that giueth me [power] to auenge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast let mee vp from them, that rose against mee: thou hast deliuered mee from the l cruel man.

49 Therefore m I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anoynted, [euen] to Dauid, and to his n seede for euer.

g Which dwel round about me.

h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, hye: signifying a subiection constreyned and not voluntarie.

k Feare shall cause them to be afrayde and come forth of their secrete holes & holdes to seke pardon.

l That is, Saul, who of malice persecuted him.

m This hypocrisie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.

n This did not properly appertaine to Salomon, but to Jesus Christ.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workmanship of the heauens with their proportō, and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuelled him selfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

To him that excelleth. A Psalme of Dauid.

THE a heauens declare the glorie of God, & the firmament sheweth the worke of his hands.

2 b Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 [There is] no speach nor c language, [where] their voyce is not heard.

4 Their d line is gone forth through all the earth, and their wordes into the endes of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his e chamber, [and] reioyceth like a mightie man to runne [his] race.

6 His going out [is] from the ende of the heauen, and his compasse [is] vnto the endes of the same, and none is hid from the heate thereof.

Rom. 1. 20.

a He reproueth vnto me his ingratitude, seeing the heauens, which are dumme creatures, set forth Gods glorie.

b The continuall succesſe of the day and the night is sufficient to declare Gods power and goodnes.

c The heauens are a schole-master to all nations, bee they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glorie.

e Or, baile. The maner was that the bride and bridegrome should stande vnder a baile together, and after come forth with great solemnitie and reioycing of the assemblie.

7 The [f] Lawe of the Lorde is perfit, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lorde [are] right, & reioyce the heart: the commandement of the Lord [is] pure, and giueth light vnto the eyes.

9 The feare of the Lorde [is] cleane, and indureth for euer: the iudgements of the Lord [are] [g] trueth: they are righteous [h] all together,

10 And more to be [i] desired then gold, yea, then much fine golde: sweeter also then honie and the honie combe.

11 Moreouer by them [is] thy seruant made circumspect, [and] in keeping of them there [is] great [k] reward.

12 Who can vnderstand [his] [l] faults? cleanse me from secrete faultes.

13 Keepe thy seruant also from [m] presumptuous sinnes: let thē not reigne ouer me: [n] so shall I bee vpright, & made cleane from much wickednesse.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

f Though the creatures can not serue, yet this ought to be sufficient to leade vs vnto him.

g So that all mans inuentions and intentions are lies.

h Euery one without exception.

i Except Gods worde be esteemed aboue all worldly things, it is contemned.

k For God accepteth our endeuour, though it be farre vnperfit.

l Then there is no rewarde of duetie, but of grace: for where sinne is, there death is the reward.

m Which are done purposely and of malice.

n If thou strengthen me with thine holy spirit.

o That I may obey thee in thought, worde and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

To him that excelleth. A Psalme of Dauid.

THe [a] Lorde heare thee in the day of trouble: the [b] Name of the God of Iaakob defende thee:

2 Sende thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offrings into ashes. Selah:

4 [And] grant thee according to thine heart, and fulfill all thy purpose:

5 [That] We may reioyce in thy [d] saluation, and set vp the banner in the Name of our God, [when] the Lorde shall performe all thy petitions.

6 Nowe [e] knowe I that the Lorde wil helpe his anoynted, [and] wil heare him frō his [f] Sanctuarie, by the mightie helpe of his right hand.

7 Some [trust] in chariots, and some in hosles: but wee will remember the Name of the Lord our God.

8 [g] They are brought downe & fallen, but we are risen, and stand vpright.

a Hereby kings are also admonished to call to God in their affaires.

b The vertue, power & grace of God.

c In token that they are acceptable vnto him.

d Graunted to the King, in whose welfare our felicitie standeth.

e The Church feeleth that God hath heard their petition.

f As by the visible Sanctuarie Gods familiaritie appeared towarde his people, so by the heauenly is meant his power and maiestie.

g The worldlings that put not their onely trust in God.

9 Saue Lorde: [h] let the King heare vs in the day that we call.

by thy strength, when wee seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

To him that excelleth. A Psalme of Dauid.

THe King shall [a] reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his heartes desire, and hast not denied [him] the request of his lippes. Selah.

3 For thou [b] diddest preuent him with liberall blessings, [and] diddest set a crowne of pure golde vpon his head.

4 [c] He asked life of thee, [and] thou gauest him a long life for euer and euer.

5 His glorie [is] great in thy saluation: dignitie and honour hast thou layde vpon him.

6 For thou hast set him [as] [d] blessings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King trusteth in the Lorde, and in ỹ mercie of the most High, he shall not slide.

8 [e] Thine hand shall find out al thine enemies, [and] thy right hande shal find out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lorde shal destroy them in his [f] wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroye from the earth, and their seede from the children of men.

11 For they [g] intended euill against thee, [and] imagined mischiefe, [but] they shall not preuaile.

12 Therefore shalt thou put them [h] apart, [&] the strings of thy bowe shalt thou make ready against their faces.

13 [i] Be thou exalted, O Lorde, in thy strength: [so] will wee sing and praise thy power.

h Let the King bee able to deliuer vs

a When he shal ouercome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberall fauour towarde him before he prayed.

c Dauid did not onely obtaine life, but also assurance that his posteritie shoulde reigne for euer.

d Thou hast made him thy blessings to others, and a perpetual example of thy fauour for euer.

e Here he describeth the power of Christs kingdome against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.

g They layde as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a marke to shoote at.

i Sainctaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes, wherewith he was perced, 10 He recouereth him selfe from the bottomlesse pit of teneations and groweth in hope. And here vnder his owne person he setteth foorth the figure of Christ, whome he did foresee by the Spirit of prophesie, that he shoulde miraculously, and strangely be deliuered, and abased, before his Father shoulde rayse and exalt him againe.

To him that excelleth vpon ‖ Aieleth Hasshahar. A Psalme of Dauid.

‖ Or, the hinde of the morning, and this was the name of some common song.

MY God, my God, why hast thou forsaken me, and art so farre from mine health, and from the words of my roaring?

2 O my God, I cry by daye, but thou hearest not, and by night, but haue no audience.

3 But thou art holy, and doest inhabite the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe and nod the head, saying,

8 He trusted in the Lorde, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe mee out of the wombe: thou gauest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from the wombe: thou art my God from my mothers bellie.

11 Be not farre from me, because trouble is nere: for there is none to helpe me.

12 Many yong bulles haue compassed mee: mightie bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou hast brought mee into the dust of death.

16 For dogges haue compassed mee, and the assemblie of the wicked haue inclosed me: they pearced mine handes and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garmentes among them, and cast lottes vpon my vesture.

19 But be not thou farre off, O Lord, my strength: haste to helpe me.

20 Deliuer my soule from the sworde: my deerelie beloued soule from the power of the dog.

21 Saue me from the lyons mouth, and answere me in sauing me from the hornes of the vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee, saying,

23 Praise the Lord, ye that feare him: magnifie ye him, all the seede of Iaakob, & feare ye him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise shall be of thee in the great Congregation: my vowes will I perfourme before them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shal praise him: your heart shal liue for euer.

27 All the endes of the worlde shall remember them selues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat in the earth, shall eate and worship: all they that goe downe into the dust, shal bow before him, euen he that cannot quicken his owne soule.

30 Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnes vnto a people that shal be borne, because he hath done it.

a Here appeareth that horrible conflict, which he suffered betweene faith and desperation.

b Being tormented with extreme anguish.

c He meaneth the place of assembling, euen the Tabernacle: or else it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of al creatures, which was ment of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his sonne for our sakes.

e Or, roled vpon God. Matth. 27.43.

f Euen from my birth thou hast giuen me occasion to trust in thee.

g For except Gods prouidence preserue the infantes, they shoulde perish a thousand times in the mothers wombe.

h He meaneth, that his enemies were so fatte, proude and cruel, that they were rather beastes then men.

i Before, he spake of the cruelties of his enemies, and nowe he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is so louely, left alone and forsaken of all. Psal. 35.17. & 25.16.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all. Hebr. 2.12.

n He promiseth to exhorte the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thankesgiuing, which they offred by Gods commandement when they were deliuered out of any great danger.

q He doeth alude still to the sacrifice.

r Though the poore be first named, as verse. 26. yet the welthie are not separated from the grace of Christs kingdome.

s In whome there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shalbe reiected from his kingdom.

t Meaning the posteritie, which the Lorde keepeth as a seede to the Church to continue his praise among men.

u That is, God hath fulfilled his promes.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundrie maners, he gathereth a certaine assurance, fully perswading himselfe that God wil continue the very same goodnesse towards him for euer.

A Psalme of Dauid.

THE Lord is my shepherd, I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He restoreth my soule, and leadeth me in the paths of righteousnesse for his Names sake.

4 Yea, though I shoulde walke through the valley of the shadowe of death, I will feare no euill: for thou art with me: thy rodde and thy staffe, they comfort me.

5 Thou doest prepare a table before

Ila. 40. 11. iere. 23. 5. ezek. 34. 23. iohn 10. 11. 1. pet. 2. 25.

a He hath care ouer me and ministreth vnto me all things.

b Hee comforteth, or refresheth me.

c Plaine, or streight waies.

d Though he were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was ỹ manner of great feasters.

g Hee letteth not his felicitie in ỹ pleasures of this worlde, but in the feare and seruice of God.

me in ỹ sight of mine aduersaries: thou doest f anoynt mine head with oyle, [&] my cup runneth ouer.

6 Doubtles kindnes, and mercie shal followe me all the dayes of my life, and I shall remaine a lõg season in ỹ g house of the Lord.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth al the world, yet towards his chosen people his gracious goodnes doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are ỹ true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende he might stirre vp all the faithfull to the true seruice of God.

A Psalme of Dauid.

Deut.10.14. iob.28.24. 1.cor.10.26. a He noteth two things in the one, that the earth to mans iudgement seemeth about the waters: & next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it. b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite. c Dauid describeth the buylding vp of the Temple, wherin the glorie of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall temple, which is eternall, because of the promes which was made to the temple, as it is written, Psal. 132.14.

THe earth * [is] the Lordes, & all that therin is: the world and they that dwell therein.
2 For he hath founded it vpõ the a seas: & established it vpon ỹ floods.
3 Who shall ascende into the mountaine of the Lord? and who shall stande in his holy place?
4 [Euen he that hath] innocẽt hãds, and a pure heart: Which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.
6 This is the b generation of them that seeke him, of them that seeke thy face, [this is] Iaakob. Selah.
7 c Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and ỹ king of glorie shall come in.
8 Who is this king of glorie? ỹ Lord, strong and mightie, [euen] the Lorde mightie in battel.
9 Lift vp your heads, ye gates, & lift vp your selues, ye euerlasting doores, & the king of glorie shall come in.
10 Who is this king of glorie? ỹ Lord of hosts, he is the king of glorie. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, & also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters two or three except.

A Psalme of Dauid.

a I put not my trust in any worldly thing. b That thou wilt take away mine enemies, which are thy foes. Isa.28.16. rom.10.11.

VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.
3 * So all that hope in thee, shall not be ashamed: [but] let thẽ be confounded, that transgresse without cause.
4 c Shewe me thy wayes, O Lord, [and] teache me thy paths.
5 Leade me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee do I trust d all the day.
6 Remember, O Lorde, thy tender merties, and thy louing kindnesse: for they haue bene of euer.
7 Remember not the e sinnes of my youth, nor my rebelliõs, [but] according to thy kindnes remẽber thou me, [euen] for thy goodnes sake, O Lord.
8 Gracious & righteous [is] ỹ Lord: therfore will he f teach sinners in ỹ way.
9 Thẽ that be meeke, will hee g guide in iudgement, and teache the humble his way.
10 All the pathes of the Lorde [are] mercy and trueth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.
12 What i man is he that feareth the Lord? him will he teache ỹ way [that] he shall k chuse.
13 His soule shall dwell at l ease, and his seede shall inherite the land.
14 The m secret of the Lord [is reueiled] to them, that feare him: and his couenant to giue them vnderstanding.
15 Mine eies [are] euer toward ỹ Lord: for he will bring my feete out of the net.
16 Turne thy face vnto me, & haue mercie vpon me: for I am desolate & poore.
17 The sorowes of mine heart n are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction & my trauell, and forgiue all my sinnes.
19 Behold mine o enemies, for they are many, & they hate me with cruel hatred.
20 Keepe my soule, & deliuer mee: let me not be cõfounded, for I trust in thee.
21 Let p [mine] vprightnes and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

c Reteine me in the faith of thy promes, that I swerue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifolde sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, as the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne & comfort them that are truly humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirite to follow the right way.
l He shall possesse both in spirituall and corporall things.
m His counsel contained in his worde, whereby hee declareth that he is the protector of the faithfull.
n By griefe is increased be cause of mine enemies cruelte.
o The greater that his afflictions were, and the more that his enemies increased, the more neere felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art ỹ defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aide from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

A Psalme of Dauid.

Judge

a He ſleeth to God to be the iudge of his iuſt cauſe, ſeeing there is no equitie among men.

b Thy very affections & inward motions of the heart.

c The hetwerh what ſtated him, that he did not reſpence euill for euill.

d He declareth þ they can not walke in ſimplicitie before God, þ delite in the company of the vngodly.

e I will ſerue thee in a pure affection, and with the godly that ſacrifice vnto thee.

f Deſtroy mee not in the ouerthrow of the wicked.

g Whoſe cruell hands do execute the malitious deuiſes of their hearts.

h I am preſerued from mine enemies by the power of God, and therefore will praiſe him openly.

IVdge mee, a O Lorde, for I haue walked in mine innocencie: my truſt hath bene alſo in the Lord: [therefore] ſhall I not ſlide.

2 Proue me, O Lord, and trie me: examine my b reines, and mine heart.

3 For thy c louing kindnes [is] before mine eyes: therefore haue I walked in thy trueth.

4 I haue not d hanted with vaine perſons, neither kept compaine with þ diſſemblers.

5 I haue hated þ aſſemblie of þ euil, & haue not companied with the wicked.

6 I will e waſh mine hands in innocentie, O Lord, & compaſſe thine altar,

7 That I may declare with þ voyce of thankeſgiuing, and ſet forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 f Gather not my ſoule with the ſinners, nor my life with the bloodie men:

10 In whoſe hands [is] g wickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me [therefore,] and be mercifull vnto me.

12 My foote ſtādeth in h vprightnes: I will praiſe thee, O Lord, in þ congregations.

PSAL. XXVII.

1 Dauid maketh this Pſalme being deliuered from great perils, as appeareth by the prayers and thankeſgiuing annexed: 6 Wherein he may ſee the conſtant faith of Dauid againſt the aſſaultes of all his enemies, 7 And alſo the end wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

A Pſalme of Dauid.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely laid vp in God, he feared not the tyranny of his enemies.

b That God will deliuer me, and giue my faith þ victorie.

c The loſſe of countrey, wife and all worldly commodities grieue me not in reſpect of this one thing, that I may not praiſe thy Name in the aſſemblies of the Congregatiō.

THe Lord [is] my a light & my ſaluation, whō ſhal I feare: the Lord [is] the ſtrength of my life, of whom ſhall I be afraide?

2 When the wicked, [euen] mine enemies and my foes came vpon me to eat vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not be afraide: though warre be raiſed againſt mee, I will truſt in b this.

4 c One thing haue I deſired of the Lord, that I will require, [euen] that I may dwell in the houſe of the Lorde all the daies of my life, to beholde þ beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide me in his Tabernacle: in the ſecrete [place] of his pauilion ſhall he hide mee, and ſet me vp vpon a rocke.

6 d And now ſhal he lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of ioye: I will ſing & prayſe the Lord.

7 Hearken vnto my voyce, O Lord, [when] I crie: haue mercie alſo vpon me and heare me.

8 [When thou ſaideſt,] e Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not [therefore] thy face frō me, nor caſt thy ſeruāt away in diſpleaſure: þ hall bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluatiō.

10 f Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.

11 Teache me thy way, O Lord, and leade me in a right path, becauſe of mine enemies.

12 Giue me not vnto þ g luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruelly.

13 [I ſhould haue fainted,] except I had beleeued to ſee the goodnes of the h Lord in the land of the liuing.

14 i Hope in þ Lord: be ſtrong, & he ſhal comfort thine heart, & truſt in the Lord.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them, 4 And crieth for vengeāce againſt them: and at length aſſureth himſelfe, that God hath heard his prayer. 9 Vnto whoſe cuſtion he commendeth all the faithfull.

A Pſalme of Dauid.

d Dauid aſſured himſelfe by þ ſpirit of prophecie that he ſhoulde ouercome his enemies and ſerue God in his tabernacle.

e He groſſeth vp God's promes & ſheweth that he is moſt willing to obey his commandement.

f He magnifieth Gods loue towards his, which farre paſſeth the moſt tender loue of parents towards their children.

g But either paciſte their wrath, or hyde their rage.

h In this preſent life before I die, as Iſa. 38.11.

i He exhorteth himſelfe to depende on the Lord, ſeeing he neuer fayled in his promiſes.

a Vnto thee, O Lord, do I crye: O my ſtrength, bee not deafe toward me, leaſt, if thou anſwere me not, I be a like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine holy Oracle.

3 b Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice [is] in their hearts.

4 c Reward them according to their deedes, and according to the wickednes of their inuentions: recompēce them after the worke of their hands: render the their reward.

5 For they regard not the workes of the Lord, nor þ operation of his hands: [therefore] d breake them downe, & builde them not vp.

6 e Prayſed [be] the Lord, for hee hath

a He counteth himſelfe as a dead man, till God ſhew his fauour toward him, and graſp him his petitiō.

b He vſeth this outwarde meanes to help the weakenes of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokēs of his fauour.

c Deſtroy not the good with the bad.

d Here thus prayeth in reſpect of Gods glorie, and not for his owne cauſe, being aſſured, that God would puniſh the perſecuters of his Church. e Let them be vtterly deſtroyed, as Pſalach. 114. f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes.

heard

heard the voyce of my petitions.

7 The Lord [is] my strength and my shielde: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lorde [is] their strength, & he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

& Meaning, his soubiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare wherof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to prayse his Name.

A Psalme of Dauid.

a He exhorteth the proude tyrants to humble themselues vnder Gods hād, and not to be inferiour to brute beastes & dumme creatures.

GIue vnto ᵖ Lord, ye ᵃ sonnes of the mighty: giue vnto the Lord glorie and strength.

2 Giue vnto the Lord glorie [due] vnto his Name: worship the Lord in the glorious Sanctuarie.

b The thunderclaps that are heard out of ᵖ clouds, ought to make ᵖ wicked to tremble for feare of Gods anger.

3 The ᵇ voyce of the Lord [is] vpon the waters: the God of glorie maketh it to thunder: the Lord [is] vpon the great waters.

c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?

4 The voyce of ᵖ Lord [is] mighty: the voyce of the Lord [is] glorious.

5 The ᶜ voyce of the Lorde breaketh the reders: yea, the Lorde breaketh the ceders of Lebanon.

d Called also Hermon.

6 He maketh them also to leape like a calfe: Lebanon [also] and ᵈ Shirion like a yong vnicorne.

e It causeth ᵖ lightnings to shoote & glyde.

7 The voyce of the Lorde deuideth the ᵉ flames of fire.

f In places most desolate, where as seemeth there is no presence of God.

8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of ᶠ Kadesh to tremble.

g For feare maketh them to cast their calues.

9 The voyce of the Lord maketh the hindes to ᵍ calue, and ʰ discouereth the forests: [therfore] in his ⁱ Temple doeth euery man speake of [his] glorie.

h Maketh the trees bare, or percetth the most secrete places.

10 The Lord sitteth vpon the ᵏ flood, & the Lord doeth remaine king for euer.

i Though the wicked are nothing moued with these sights, yet the faithfull praise God.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to do the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall frō prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

* A Psalme or song of the * dedication of the ˣ house of Dauid.

2. Sam. 7. 2. Deut. 20. 5.

a After that Absalom had polluted it with most filthie fornication.

I Will magnifie thee, O Lord: ᵇ for thou hast exalted mee, & hast not made my foes to reioyce ouer me.

b He condemneth them of great ingratitude, which doe not praise God for his benefites.

2 O Lord my God, I cried vnto thee, and thou hast ᶜ restored me.

c Restored frō the rebellion of Absalom.

3 O Lord, thou hast brought vp my ᵈ soule out of ᵖ graue: thou hast reuiued me from them that go downe into ᵖ pit.

d Meaning, that he escaped death most narrowly.

4 Sing prayses vnto the Lord, yee ᵉ his Saintes, and giue thankes ᶠ before the remembrance of his holinesse.

e The wrode signifieth them that haue receiued mercie

5 * For [he endureth but] a while in his anger: [but] in his fauour [is] life: Weeping may abide at euening, but ioy [commeth] in the morning.

and shew mercie liberally vnto others.

f Before his Tabernacle. Psal. 145. 78. Isai. 54. 7, 8. 2. Cor. 4. 17.

6 And in my ᵍ prosperitie I said, I shal neuer be mooued.

g I put to much confidence in my quiet state, as Ier. 31. 18. 2. Ezr. 32, 24, 25

7 [For] thou Lorde of thy goodnes hadest made my ʰ mountaine to stande strong: [but] thou diddest hide thy face, [and] I ⁱ was troubled.

h I thought thou hadest established mee in Sion moste surely.

i After that thou hadst withdrawne thine helpe, I felt my misery.

8 [Then] cried I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust ᵏ giue thankes vnto thee? or shall it declare thy trueth?

k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to prayse his Name, which is the ende of mans creation.

10 Heare, O Lorde, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioye: thou hast loosed my sacke and girded me with gladnes.

l Because thou hast preserued me, that my tongue should prayse thee, I will not be vnmindefull of my duetie.

12 Therefore shall [my] ˡ tōgue prayse thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditatiō he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 The he affirmeth that the fauour of God is alwayes readie to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God and to loue him, because he preserueth & strengtheneth them, as they may see by his example.

To him that excelleth. A Psalme of Dauid.

IN ᵐ thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer mee in thy ⁿ righteousnes.

m Psal. 71. 1.

n For the God declareth himselfe iust, when he preserueth his accoyning as he hath promised.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, [and] an house of defence to saue mee.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct me and guide me.

4 Drawe me out of ᵖ ᵒ net, that they haue laide priuily for mee: for thou art my strength.

o Preserue me from the subtile counsels & subtill practises of mine enemies.

5 Into

5 Into thine [c] hand I commend my spirit: for thou hast redeemed mee, O Lord God of trueth.

6 I haue hated them that giue them selues to deceitfull vanities: for I [d] trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities.

8 And thou hast not shut me vp in the hand of the enemie, but hast set my feet at [e] large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine [f] eye, my soule & my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, & my bones are consumed.

11 I was a [g] reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, [h] who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessel.

13 For I haue heard the rayling of great men: feare [was] on euery side, whyle they conspired together against me, [and] consulted to take my life.

14 But I trusted in thee, O Lorde: I said, [i] Thou art my God.

15 My [k] times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruat, & saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, [and] [m] to silence in the graue.

18 Let the lying lips be made dumme, which cruelly, proudely and spitefully speake against the righteous.

19 How great is thy goodnes, which thou [n] hast layed vp for them, that feare thee! and done to thē, that trust in thee, [euen] before the sonnes of men!

20 Thou doest hide them [o] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnes towarde me in a [p] strong citie.

22 Though I said in mine [q] haste, I am cast out of thy sight, yet thy heard est thy voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his [Saints: for the Lord preserueth the faithfull, & rewardeth abundātly the proude doer.

24 All ye that trust in the Lorde, bee [r] strōg, and he shall establish your heart.

PSAL. XXXII.

1 Dauid punished with grieuous sickues for his sinnes, counteth them blessed, to whom God doth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to liue godly. 11 And the good to reioyce.

A Psalme of Dauid to giue [s] instruction.

BLessed [is he] whose wickednes is [b] forgiuen, [and] whose sinne is couered.

2 Blessed [is] the man, vnto whom the Lord imputeth not iniquitie, and in whose spirite [there is] no guile.

3 When I held my [c] tōgue, my bones consumed, [or] whē I [d] roared all the day,

4 (For thine hand is heauie vpon me, day & night: [& my moisture is turned into the drought of summer. Selah)

5 [Thē] I [e] acknowledged my sinne vnto thee, neither hid I mine iniquitie: [for] I thought, I will confesse against my selfe my wickednes vnto the Lord, & thou forgauest the punishmēt of my sin. Selah.

6 Therefore shal euery one, [f] is godly, make his prayer vnto thee in a [g] time: whē the mā est be founde: surely in the flood of great waters [h] they shall not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou copassest me about with ioyful deliuerāce. Selah.

8 I will [i] instruct thee, & teach thee in the way, that thou shalt goe, [and] I will guide thee with mine eye.

9 Be ye not like an horse, [or] like a mule, [which] vnderstand not: whose [k] mouthes thou doest binde with bit and bridle, lest they come neere thee.

10 Many sorowes [shall come] to the wicked: but he, that trusteth in the Lorde, mercie shall compasse him.

11 Be glad ye righteous, and [l] reioyce in the Lord, and be ioyful all ye, that are vpright in heart.

[Or ye that feele his mercies.

r Bee constant in your vocatiō and God will confirme you with heauenly strength.

a Concerning the free remission of sinnes, which is the cheefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust. Rom. 4. 6.

c Betweene hope & despaire d Neither by silence nor crying founde I cause: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

e He beleeueth that as Gods mercie is the onely cause of forgiuenes of sinnes, so the meanes ther of are repentance and confession, which procede of faith.

f When necessitie causeth him to seeke to thee for helpe. Ita. 55. 6.

g To wit, the waters, & great dangers.

h Dauid promiseth to make the rest of Gods children partakers of the benefites, which he felt, & that he will diligētly looke & take care to direct them in the way of saluation. i If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage: k He sheweth that peace and ioye of cōscience in the holy ghost is the fruite of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise God for [m] he hath not only created all things, & by his prouidence gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart, and scatereth the counsel of the wicked, 16 So that no mā can be preserued by any creature or mās strēgth: but they, that put their confidence in his mercy, shalbe preserued from all aduersities.

REioyce in the Lorde, O ye righteous: for it [n] becommeth vpright men to be thankefull.

2 Praise

l Or ye that

m It is for the mercie of God to let forth his prayses & glorie of God for his mercie & power shewed toward them.

o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride. p Speaking, there was no citie so strong to preserue him, as the defence of Gods saiour. q And so by my rashnes and infidelitie deserued to haue bene forsaken.

2 Prayse the Lorde with harpe: sing vnto him with viole [and] [b] instrument of ten strings.

3 Sing vnto him a newe song: sing cheerefully with a loude voyce.

4 For the word of the Lord [is] righteous, [c] all his [d] workes [are] faithfull.

5 He [e] loueth righteousnes and iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in [his] treasures.

8 Let all the earth feare the Lorde: let all them [ƿ] dwel in [ƿ] world feare him.

9 For hee spake, and it was done: hee commanded, and it [g] stoode.

10 The Lorde breaketh the [g] counsell of the heathen, [and] bringeth to nought the deuices of the people.

11 The counsel of the Lord shal stand for euer, [and] the thoughts of his heart throughout all ages.

12 Blessed [is] [ƿ] nation, whose [h] God is the Lord: [euen] the people, [that] he hath chosen for his inheritance.

13 The Lord looketh downe frō heauen, [i] beholdeth al the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He [k] facioneth their hearts euerie one, [i] vnderstandeth all their workes.

16 The [l] king is not saued by [ƿ] multitude of an hoste, [neither] is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer [any] by his great strength.

18 Behold, [m] the eye of the Lord [is] vpon them that feare him, [and] vpon them, that trust in his mercie,

19 To deliuer their soules frō death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: [for] he is our helpe and our shielde.

21 Surely our heart shall reioyce in him, because wee trusted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

b To sing on instruments was a part of the ceremonial seruice of the temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.

c That is, counsell or commandement in gouerning the worlde.

d That is, the effect and execution.

e Howsoeuer the world iudgeth of Gods workes, yet he doeth al things according to iustice and mercie.

f By the creation of the heauens and beautifull ornament, with the gathering alio of the waters, he setteth forth the power of God, that all creatures might feare him.

[Or, was created.

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.

i He proueth that all things are gouerned by Gods prouidence and not by fortune.

k Therefore he knoweth their wicked enterprises.

l If kings and the mighte of the world can not be saued by worldlie meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?

m God sheweth that towarde his of his mercie, which man by no meanes is able to compasse.

n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 12. whome in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, to feare and serue him: 14 Who defendeth the godly with his Angels, 15 And vtterly destroyeth the wicked in their sinnes.

A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

I [a] will alway giue thanks vnto the Lord: his prayse [shall] be in my mouth continually.

2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.

3 Prayse ye the Lorde with mee, and let vs magnifie his Name together.

4 I sought the Lord, [c] he heard me: yea, he deliuered me out of al my feare.

5 They [d] shall looke vnto him, and runne [to him:] and their faces shall not be ashamed, [saying,]

6 This poore man cryed, and [ƿ] Lord heard [him,] and saued him out of al his troubles.

7 The [e] Angel of the Lorde pitcheth rounde about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lorde is: blessed [is] the man [ƿ] trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them [ƿ] feare him.

10 The [f] Lions doe lacke and suffer hunger, but they, which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto me: I will teach you the [h] feare of the Lord.

12 *What man is he, [ƿ] desireth life, and loueth [long] dayes for to see good?

13 Keepe thy tongue from euill, and thy lippes, that they speake no guile.

14 Eschewe euill and doe good: seeke peace and followe after it.

15 The eyes of the Lorde [are] vpon the righteous, and his eares [are open] vnto their crie.

16 [But] the [k] face of the Lord [is] against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth [them,] and deliuereth thē out of all their troubles.

18 The Lord is neere vnto them that are of a [i] contrite heart, and wil saue such as be afflicted in spirit.

19 Great [are] [ƿ] troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth al his bones: not one of them is broken.

a He promiseth neuer to become vnmindfull of Gods great benefite for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

c Which I receiued for the dangers wherein I was.

d They shalbe bolde to flee to thee for succour, whē they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then the raugne and tyrannie.

g If they abide the last triall.

h That is, the true religion and worshyp of God. 1. Pet. 3. 10.

i Seeing all men naturally desire felicitie, he wonndereth why they cast them selues willingly into miserie.

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.

l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them.

m And as Christ sayeth, all the heares of his head.

n Their wicked enterpyses shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

21 [But] malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruantes: and none, that trust in him shall perish.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their King (as is the course of the world) did also most cruelly persecute Dauid: against whom hee prayeth God to plead and to auenge his cause. 8 That they may be taken in their nets and snares, which they lay be for him, that his innocencie may be declared. 27 And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so hee promiseth to speake for the iustice of the Lorde, and to magnifie his Name all the dayes of his life.

A Psalme of Dauid.

PLeade [p] my cause, O Lord, with them that striue with me: fight thou against them, that fight against me.

2 [b] Lay hande vpon the shielde and buckler, and stand vp for mine helpe.

3 Bring out allo the speare, and stop [the way] against them, that persecute me: say vnto my [c] soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the winde, and let the Angel of the Lorde [d] scatter [them.]

6 Let their way be darke and slipperie: and let the Angel of the Lorde persecute them.

7 For [e] without cause they haue hid the pit [and] their net for mee: Without cause haue they digged [a pitte] for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that hee hath layde priuily, take him: let him fall into the same destruction.

9 Then my soule shalbe ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shal say, Lord, who is like vnto thee, Which deliuerest the poore from him, that is to strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 [i] Cruell Witnesses dyd rise vp: they asked of me things that I knewe not.

12 They rewarded me euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled

a He desireth God to vndertake his cause against them that vse persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Allure me against these temptations, that thou art the author of my saluation.
d Smite them with the spirit of giddinesse that their enterpises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.
f When he promiseth to him selfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, applying him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought me into dispaire.

my soule with fasting: and [l] my prayer was turned vpon my bosome.

14 I behaued my selfe as to [my] friende, [or] as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduersitie they reioyced, and gathered them selues together: the abiectes assembled themselues against me, and I knewe not: they tare me and ceased not.

16 With the false scoffers at [o] bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde [this] deliuer my soule from their tumult, [euen] my desolate [soule] from the lions.

18 [So] will I giue thee thankes in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them [p] winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, [q] our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise [r] wake to my iudgement, [euen] to my cause, my God, [s] my Lord.

24 Judge me, O Lorde my God, according to thy [t] righteousnes, and let the not reioyce ouer me.

25 Let them not say in their heartes, [u] O our soule reioyce: neither let them say, we haue deuoured him.

26 Let them be confounded, [x] put to shame [y] together, that reioyce at mine hurt: let them bee clothed [z] with confusion and shame, that lift vp them selues against me.

27 [But] let them be ioyful and glad, [a] that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the [b] prosperitie of his seruant.

28 And my tongue shal bttter thy righteousnes [and] thy prayse euery day.

l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.
m When they sawe me readie to slip and as one that halted for infirmitie.
n With their railing worde.
o The worde signifieth cakes: meaning, that the proude Courtiers at their daintie feastes scoffe, raile, and conspire his death.
p In token of contempe and mocking.
‖ Or, clefts of the earth: meaning himselfe and others in their miserie.
q They reioyced as though they had now seene Dauid ouerthrowen.
r It is the iustice of God to giue to the oppressers affliction and torment, & to the oppressed ease and reliefe.
2. Thes. 1. 6.
s Because we haue that, which were sought for, fetching he is destroyed.
t That is, at once, were they neuer so many or mighty.
u This prayer shall alwayes be verified against them, that persecute the faithfull.
x That at least fauour my right, though they be not able to helpe me.
y He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then hee turneth to consider the vnspeakeable goodnes of God towardes all creatures: 9 But specially towardes his children, that by the faith thereof hee may bee comforted and assured of his deliuerance by this ordinary course of Gods worke. 13 Who in the ende destroyeth the wicked and saueth the iust.

To

To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

WIckednesse sayth to the wicked man, a euē in mine heart, [that there is] no feare of God before his eyes.

2 For her b flattereth him selfe in his owne eyes, while his iniquitie is founde [worthie] to be hated.

3 The wordes of his mouth [are] iniquitie and c deceite: he hath left off to vnderstand [and] to do good.

4 He d imagineth mischiefe vpon his bedde: hee setteth himselfe vpon a way, [that is] not good [and] doeth not abhorre euill.

5 Thy e mercie, O Lord, [reacheth] vnto the heauens, [and] thy faithfulnes vnto the cloudes.

6 Thy righteousnes [is] like f the mightie mountaines: thy iudgementes [are like] a great f deepe: thou, Lorde, doest saue man and beast.

7 Howe excellent is thy mercie, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shall bee g satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee [is] the well of life, [and] in thy light shall we see light.

10 Extende thy louing kindnesse vnto them that h knowe thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the i foote of pryde come against mee, and let not the hande of the wicked men moue me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

a A lee euidently by his deedes, that sinne putteth forward the reprobate from wickednes to wickednes, albeit he go about to couer his impietie.

b Though all other deeds bis bile sinne, yet he him selfe seeth it not.

c The reprobate mocke at wholsome doctrine and put no differrence betweene good and euill.

d By describing at large the nature of the reprobate, he admoniſheth the godly to beware of these vices.

e Though wickednes seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

f Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Onely Gods children haue ynough of all thinges both concerning this life and the life to come.

h He heweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.

i Let not the proude aduance him selfe against mee, neither the power of the wicked driue me away.

k That is, in their pride, where in they flatter them selues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For howe prosperously soeuer the wicked do liue for the time, he worth affirme their felicitie to be vaine and transitory, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 And howe miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.

A Psalme of Dauid.

a Hee admoniſheth vs neither to enuie our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

FRet not a thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shal soone be b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord, and do good: dwell in the lande, and thou shalt be fed assuredly.

4 And delite thy self in the Lord, and he shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, & trust in him, & he shall bring it to passe.

6 And he shall bring forth thy righteousnes as the light, and thy e iudgement as the noone day.

7 Waite patiently vpon the Lorde and hope in him: fret not thy selfe for him f which prospereth in his way: [nor] for the man that bringeth [his] enterpaises to passe.

8 Cease frō anger, & leaue off wrath: fret not thy selfe g also to do euill.

9 For euill doers shalbe cut off, & they that waite vpon the Lord, they shall inherite the land.

10 h Therefore yet a litle while, & the wicked shall not [appeare,] and thou shalt looke after his place, and hee shall not [be found.]

11 But * meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 i The wicked practiseth against the iust, & gnasheth his teeth against him.

13 [But] the Lord shall laugh him to scorne: for he seeth, that his day is coming.

14 The wicked haue drawen [their] sword, and haue bent their bowe, to cast downe the poore and needy, [and] to slay such as be of vpright conuersation.

15 [But] their sworde shall enter into their owne heart, and their bowes shall be broken.

16 l A small thing vnto the iust man is better, then great riches to the wicked [and] mightie.

17 For the armes of the wicked shall be broken: but the Lorde vpholdeth the iust men.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shal not be confounded in the perilous time, & in the dayes of famine they shall haue m ynough.

20 But the wicked shall perish, & the enemies of the Lorde shall be consumed as the n fatte of lambes: [euen] with the smoke shall they consume away.

c To trust in God, and doe according to his will, are sure tokens, that his prouidence will neuer faile vs.

d Be not led by thine owne wiſedome, but obey God, and he will finish his worke in thee.

e As the hope of the day light causeth vs not to be offended with the darkenes of the night: so ought we patiently to trust that God will cleare our cause & restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings. Iob. 21. 7. &c.

g Meaning, except he moderate his affections, he shall be led to doe as they doe.

h He correcteth the impacience of our nature, which can not abide till the fulnes of Gods time be come. Matth. 5. 5.

i The godly are assured that the power and craft of the wicked shall not preuaile against the, but fall on their owne necks, & therefore ought patiently to abide Gods time, & in the meane while bewayle their sinnes, & offer vp their teares as a sacrifice of their obedience.

k For they are dayly fedde as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessarie.

n They shall vanish away suddenly: for they are fed for the day of slaughter.

21 The wicked borroweth and paieth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as bee blessed [of God,] shall inherite the lande, and they that be cursed of him, shalbe cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fal, he shal not be cast off: for ỹ Lord putteth vnder his hande.

25 I haue bene yong, and am old: yet I salwe neuer the righteous forsaken, nor his [r] seede begging bread.

26 [But] he is euer merciful and lendeth, & his seede [s] enioyeth] the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lorde loueth iudgement, and forsaketh not his Saints: they shall be preserued for euermore: but the seede of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein [t] for euer.

30 The [u] mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 [For] the law of his God [is] in his heart, and his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 [But] the Lord will not leaue him in his hande, nor condemne him, when he is [w] iudged.

34 Waite thou on the Lorde, & keepe his way, & hee shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, & spreading himself like a greene bay tree.

36 Yet he [x] passed away, & loe, he was gone, and I sought him, but hee coulde not be found.

37 [y] Marke ỹ vpright man, & beholde the iust: for ỹ end of [that man] is peace.

38 But the transgressours shalbe destroyed together, [and] the ende of the wicked shalbe cut off.

39 But the [z] saluatiō of the righteous men [shall be] of the Lord: he [shall be] their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shall saue them, because they trust in him.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conficience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefites, yet he recompenseth him with spirituall treasures.

s They shall continually be preserued vnder Gods wings, & haue at least inward rest.

t These three poynts are required of the faithfull, that their talke be godly, ỹ Gods law be in their heart, and that their life be vpright.

u For though it be sometime to repetent both for Gods glory and their saluation, yet he will appoynt their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of gods mercies, and alſo of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

A Psalme of Dauid for [a] remembrance.

1 O Lord, rebuke me not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpō me, & thine hand lieth vpō me.

3 There [is] nothing sound in my flesh, because of thine anger: neither [is] there rest in my bones because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, [and] as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of [f] my foolishnesse.

6 I am bowed, [and] crooked beriefe: I go [mourning all the day.

7 For my reines are full of burning, and there [is] nothing sound in my flesh.

8 I am weakened and sore broken: I [g] roare for ỹ very griefe of mine heart.

9 Lord, [I powre] my whole desire before thee, & my sighing is not hid from thee.

10 Mine heart [h] panteth: my strength faileth me, and the light of mine eyes, euen [i] they are not mine owne.

11 My louers and my friendes stande aside from my plague, and my [k] kinsmen stand a farre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked thinges and imagine deceit continually.

13 But I as [l] a deafe man heard not, and [am] as a dumme man, [which] openeth not his mouth.

14 Thus am I as a mā, ỹ heareth not, & in whose mouth [are] no reproofes.

15 For on thee, O Lord, do I waite: ỹ Wilt heare [me,] my Lord, my God.

16 For I said, [Heare me, least they reioyce ouer me: for] when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to [m] halte, and my sorowe [is] euer before me.

18 When I declare my payne, [and] am sory for my sinne,

19 The [n] enemies are aliue [and] are mightie, & they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I

a To put himself and others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sicknes, wherewith thou hast visited me.

d David acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, & maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

[Or, blacke, as one that is disfigured & consumed with sicknes.

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.

h Ebr. runneth about, or, is tossed to & fro: meaning, that he was destitute of all helpe and counsell.

i My sight faileth me for very sorowe.

k Partly for feare, & partly for pride they denied all duetie and friendship.

l For I can haue no audience before me,

and therefore patiently waite for the helpe of God. m That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me. n I am without hope to recouer my strength.

o In my great

o He had rather haue the hatred of al the world, then to faile in any part of his duty to godward.

p Which art the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

followe ᵒgoodnes.

21 Forsake me not, O Lorde: be not thou farre from me, my God.

22 Haste thee to helpe me, O my Lord, my ᵖsaluation.

PSAL. XXXIX.

1 Dauid bitterly with what great griefe and bitternes of mind he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he hadst forth per into woyses that he would not, though the greatnes of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmitie of man. 8 And mixeth with them many prayers: but all ys shewe a minde wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

To the excellent musitian Ieduthun, A Psalme of Dauid.

a This was one of the chief singers, 1. Chro. 16. 41.

b Albeit he had appointed with himselfe patiently to haue taried Gods leysure, yet the vehemencie of his paine caused him to breake his purpose.

c Though whe the wicked rule, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatnes of his sorowes, and the shortnes of his life.

e Yet Dauid offended in ꝧ that he reasoned with God, as though that he were too seuere to warde his weake creature.

f Make me not a mocking stocke to ꝧ wicked, or wap me not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.

i The worde signifieth all that he desireth, as health, force, strength, beautie, & in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this world,

I Thought, ᵇI will take heede to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, and my sorowe was more stirred.

3 Mine heart was hote within me, ⁊ while I was musing, ꝧ fire kindled, and ᵈI spake wᵗ my tongue, saying,

4 Lord, let me know mine ende, ⁊ the measure of my dayes, what it is: let me know howe long I haue to liue.

5 Behold, thou hast made my daies as an hand bredth, ⁊ mine age as nothing in respect of thee: surely euery man in his best state is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make mee not a rebuke vnto the ᶠfoolish.

9 I should haue beene dumme, and not haue opened my mouth, because ᵍ thou diddest it.

10 Take thy plague away frō me: for I am consumed by ꝧ stroke of thine hād.

11 When thou with rebukes dost chastise man for iniquitie, thou as a mothe ʰ makest his ⁱ beautie to consume: surely euerie man is vanitie. Selah.

12 Heare my prayer, O Lord, ⁊ hearken vnto my cry: keepe not silence at my teares, for I am a straunger with thee, and a soiourner as all my fathers.

13 Stay thine anger frō me, that I may recouer my strength, ᵏ before I go hence and be not.

k For his sorowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saintes to keepe a measure in their woyses, when death & despaire assayle the.

PSAL. XL.

1 Dauid deliuered from great danger, both magnifie & prayse the grace of God for his deliuerance, & commendeth his prouidence towardes all mankinde. 5 Then doeth hee promise to giue himselfe wholy to Gods seruice, & to declareth howe God is truely worshipped. 14 Afterward he giueth thankes and prayseth God, and hauing complayned of his enemies, with good courage he calleth for ayde and succour.

To him that excelleth. A Psalme of Dauid.

I Waited ᵃpatiently for ꝧ Lord, and he inclined vnto mee, and heard my crie.

2 He brought me also out of the ᵇhorrible pit, out of the myre clay, ⁊ set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a new ᶜsong of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, ⁊ regardeth ᵈ not the proude, nor such as turne aside to lyes.

5 ᵉO Lord my God, thou hast made thy wonderfull workes so many, that none can counte in order to thee thy thoughtes towarde vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offring thou diddest not desire: (for ᶠ mine eares hast thou prepared) burnt offring ⁊ sinne offring hast thou not required.

7 ᵍThen said I, Loe, I come: for in the rolle of ꝧ booke it is writte of me,

8 I desired to do thy good wil, O my God: yea, thy law is within mine heart.

9 I haue declared thy righteousnes in the ʰ great Cōgregation: lo, I will not refraine my lips: O Lord, ꝧ knowest.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy ⁱ trueth ⁊ thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdraw not ꝧ thy tender mercie from me, O Lord: let thy mercie ⁊ thy trueth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the heares of mine head.

a Though god deferred his helpe, yet he patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a special occasion to prayse him: for Gods benefites are so many occasions for vs to prayse his Name.

d To followe their example, which he must needes do, that trusteth not onely in the Lorde.

e Dauid goeth from one kind of Gods fauour, to the contemplation of his prouidence ouer all, and confesseth that his counsels towardes vs are farre aboue our capacities: we can not so much as tell them in order.

f Thou hast opened mine eares to vnderstande the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Lawe nothing in respect of the spirituall seruice.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elecre for this ende.

h In the Church assembles in the Sanctuarie.

i Dauid here numbreth three degrees of our saluation: Gods mercie, wherby he pitieth vs: his righteousnes, which signifieth his continuall protection, and his trueth, wherby appeareth his constant fauour, for that hereof proceedeth our saluation.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
l He desireth that Gods mercie may ecbeend for him against the rage of his enemies.
m Let ꝑ same shame, and confusion light vpon them, which they intend to haue brought vpon me.
n As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

therefore mine heart hath [k] failed me.
13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to help me.
14 Let them be [l] confounded & put to shame together, that seeke my soule to destroy it: let them be driuen backeward and put to rebuke, that desire mine hurt.
15 Let them be [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.
16 Let all them, that seeke thee, reioyce and bee glad in thee: and let them, that loue thy saluation, say allway, [n] The Lord be praysed.
17 Though I bee poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13. 18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumphe against him, 13 Giueth most heartie thankes vnto God.

To him that excelleth. A Psalme of Dauid.

a Not condemning him as accursed, who God doeth iustlie, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b Within for sorow & griefe of minde he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and sent him comfort.
d That is, curse me, and cannot haue their cruel hate quenched, but with my thankefull death.
e For pretending to comfort me, hee conspireth my death in his heart, and haggeth thereof.
f The enemies thought by his sharpe punishments, that God was become his mortal enemie. ‡ Ebr. The man of my peace. g As Dauid felt this falthoode, and as it was chiefly accomplished in Christ, Iohn 13. 18, so shall his members continually prooue the same.

BLessed [is] he that [a] iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.
2 The Lord will keepe him, and preserue him alme: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.
3 The Lord will strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sickenes.
4 [Therfore] I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euill of mee, [saying,] Whē shall he die, and his name perish?
6 And if he come to see me, he speaketh [e] lies, [but] his heart heapeth iniquitie within him, [and when] hee commeth forth, he telleth it.
7 All they that hate me, whisper together against me: [euen] against mee doe they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.
9 Yea, my [‡] familiar friend, whom I trusted, which did eat of my bread, [g] hath lifted vp the heele against me.
10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.
11 By this I know that thou fauourest me, because mine enemie doeth not triumphe against me.
12 And as for me, thou vpholdest me [h] in mine integritie, and doest set me before thy [i] face for euer.
13 Blessed [be] ꝑ Lord God of Israel world without ende. [k] So be it, euen so be it.

h Meaning, either in ꝓsperitie of lyfe, or in the true feare of God against all tentations.
i Shewing mee euidens signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faythfull to prayse God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although hee was separated in body from thē, yet his heart was thitherward affectioned. 7 And last of all he theweth, that he was not so sorre ouercome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth, A Psalme to giue instruction, committed to the sonnes of Korah.

AS the harte brayeth for ꝑ riuers of water, so [b] pāteth my soule after thee, O God.
2 My soule thirsteth for God, [euen] for the liuing God: When shall I come and appeare [before] the presence of God?
3 [c] My teares haue bene my meate day and night, while they daily say vnto me, where is thy God?
4 When I remembred [d] these things, I powred out my verie heart, because I had gone with ꝑ multitude, [&] ledde them into the house of God with ꝑ voice of singing, [and] prayse, [as] a multitude that keepeth a feast.
5 Why art thou cast down, my soule, & vnquiet within me? [e] wayte on God: for I will yet giue him thankes for the helpe of his presence.
6 My God, my soule is cast downe within me, [f] because I remember thee, from the land of Iorden, & Hermonim, [and] from the mount Mizar.
7 [One] [g] deep calleth another deepe by ꝑ noyse of thy water spoutes: all thy waues & thy floods are gone ouer me.
8 The Lord [h] will graunt his louing kindnesse in the day, & in the night shall I sing of him, [euen] a prayer vnto the God of my life.
9 I will say vnto God, [which is] my rock, why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?
10 My [i] bones are cut asunder, while mine enemies reproche me, saying daily vnto me, where is thy God?

a As a treasure to be kept of them which were of the nūber of the Lecutes.
b By these similitudes of thirst and panting he theweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating & drinking, so he was altogether geuē to weeping.
d That is, how I led ꝑ people to serue thee in thy tabernacle, and now seeing my contrary estate, I die for sorow.
e Though he susteyned grieuous assaultes of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth ꝑ victorie.
f That is, whē I remēber thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he theweth there is no end of our miserie, till God be pacified, and send remedie.
h He assureth himselfe of Gods helpe in time to come.
i That is, I am most grieuously tormented.

II [k] Why art thou cast downe, my soule: & why art thou disquieted within me: waite on God: for I will yet giue him thankes: [he is] my present helpe, and my God.

k This repetition doth declare that David did not ouercome at once: to teach vs to be constant for as much as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that hee might ioyfully prayse God in his holy Congregation.

[a] Iudge mee, O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.

a Hee desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to [c] Tabernacle.
b That is, the cruel companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.

2 For thou art [d] God of my strength: why hast thou put mee away: why goe I so mourning, when the enemie oppresseth [me?]

3 Send thy [e] light and thy trueth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then [f] will I go vnto the altar of God, [euen] vnto [g] God of my ioy [and] gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

d He promiseth to offer a solemne sacrifice of thankes giuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

5 Why art thou cast downe, my soule: and why art thou disquieted within me: waite on God: for I will yet giue him thankes, [he is] my present helpe, and my God.

PSAL. XLIIII.

1 The faithfull remember the great mercie of God towarde his people. 9 After, they complayne, because they feele it no more. 17 Also they allege the couenant made with Abraham, & keeping whereof they shew what grieuous things they sustaine. 23 Finally they praye vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

[a] We haue heard with our eares, O God: our fathers haue tolde vs the woorkes, [that] thou hast done in their daies, in the olde time:

a This Psalm semeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

2 [How] thou hast driuen out the [b] heathen with thine hand, and planted [c] them: [how] thou hast destroyed the [d] people, and caused [e] them to growe.

b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.

3 For they inherited not the lande by their owne sword, neither dyd their owne arme saue them: but thy right hande, and thine arme and the light of thy countenance, because thou didest [f] fauour them.

f Gods free mercy & loue is the onely fountaine and beginning of the Church, Deut. 4. 37.

4 Thou art my King, O God: send helpe vnto [g] Iaakob.

g Because thou art our king, therefore deliuer thy people from their miserie,

5 [h] Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.

6 For I doe not trust in my bowe, neither can my sworde saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 [Therefore] will We praise God continually, and will confesse thy name for euer. Selah.

9 But [now] thou art farre off, and puttest vs to [i] confusion, and goest not forth with our armies.

i At they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, [spoyle] for [k] themselues.

[j] Or, at their pleasure. Rom. 8. 36.
k Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his handes who wounded them.

11 [l] Thou giuest vs [k] as sheepe to be eaten, and doest scatter vs among the nations.

l As slaues which are sold for a low price, neither looketh thou for him that offereth most, but takest thy first chapman.

12 Thou sellest thy people [i] without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are rounde about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 [m] My confusion [is] daily before me, and the shame of my face hath couered me,

m I dare not lift vp mine head for shame.

16 For the voyce of the slanderer and rebuker, for the enemie and [n] auenger.

n Meaning, the proude and cruell tyrant.

17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale wee falsely concerning thy couenant.

o They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but hard afflictions called vs to the consideration of the heauenly ioyes.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of [p] dragons, and couered vs with the shadowe of death.

[p] Or, whales: meaning the bottomles seas of tentations.

20 If we haue forgotten the Name of our God, and holden vp our handes to a [q] strange god,

21 Shall not God [r] search this out: for he knoweth the secrets of the heart.

22 Surely for thy sake are We slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lorde: awake, be not farre off for euer.

24 Wherefore hidest thou thy face: [and] forgettest our miserie and our affliction?

q They take God to witnesse that they were vpright to him warde.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matthewe 5. 10. 1. Peter 4. 14.

f There is no hope of recouerie, except thou put to thine hand and raise vs vp.

25 For our soule is [f] beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, & redeeme vs for thy [t] mercies sake.

t Which is the onely and sufficient ransome to deliuer both bodie and soule from al kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praysed, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people and the loue of her countrey and giue her selfe wholy to her husbande. Under the which figure the wonderfull maiestie and increase of the kingdom of Christ and the Church his spouse nowe taken of the Gentiles is described.

To him that excelleth on [a] Shoshannim a song of [b] loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument.

b Of that perfite loue that ought to be betweene the husband and the wife.

1 Mine heart will vtter forth a good matter: I will intreate [in] my workes of the King: my tongue [is as] the penne of a swift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Girde thy sword vpon [thy] thigh, O most mightie, [to wit,] thy worship and thy glory.

4 And prosper with thy glorie: [d] ride vpon the worde of trueth and of meekenes [and] of righteousnesse: so thy right hand shall teach thee terrible things.

5 Thine arrowes [are] sharpe [to pearce] the heart of the Kings enemies: [therefore] the people shall fall vnder thee.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pomp and vanitie.

6 Thy [e] throne, O God, [is] for euer and euer: the scepter of thy kingdome [is] a scepter of righteousnesse.

7 Thou louest righteousnes, and hatest wickednesse, because God, [euen] thy God hath [f] anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments [smel] of myrrhe and aloes, [and] casſia, whē thou commest [out of the] yuorie palaces, [g] where they haue made thee glad.

e Vnder this figure of this kingdome of Iustice is set forth the euerlasting kingdome of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see them giue thankes and prayse for thee.

9 Kings daughters [were] among thine honorable [wiues:] vpō thy right hande did stande the [h] Queene in a vesture of golde of Ophir.

h Though he had many Kings daughters among his wines, yet he loued Pharaohs daughter best. i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ onely.

10 [i] Hearken, O daughter, and consider, [and] incline thine eare: forget also thine owne people & thy fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus [with] the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious [l] within: her clothing is of brayded golde.

14 She shall be brought vnto the King in rayment of needle worke: the virgins [that followe] after her, [and] her companions shall bee brought vnto thee.

15 With ioye and gladnesse shall they be brought, [and] shall enter into the Kings palace.

16 In steade of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee worlde without ende.

k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfit obedience to the Gospell.

l Or, Zor.

m There is nothing farre, nor hypocriticall, but the is glorious both within and without: and howbeit the Church hath not at al times this outward glory, the faut is to be imputed onely to their owne ingratitude.

n They shall haue greater graces then their fathers.

o This name of Christes kingdome, which shall be sufficiente to enriche all his members, must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue them selues wholy into the hande of God, doubting nothing but that vnder his protection they shall be safe against all the assaultes of their enemies, because this is his delite to allwage the rage of the wicked, when they are most busie against the iust.

To him that excelleth vpon [a] Alamoth a song committed to the sonnes of Korah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

1 God [is] our ‖ hope & strength, [and] helpe in [b] troubles, readie to be founde.

2 Therefore will not wee [c] feare, though the earth bee moued, and though the mountaines fall into the middes of the sea.

[Or, protection.

b In al maner of troubles God sheweth his speyy mercie and power in defending his.

3 [Though] [p] waters thereof [d] rage [and] be troubled [and] the mountaines shake at the surges of the same. Selah.

4 Yet there is a [e] Riuer, whose streames shall make glad the citie of God: [euen] the Sanctuarie of the Tabernacles of the most High.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the truers of Gods mercies lying sufficient comfort to his.

5 God [is] in the middes of it: [therefore] shall it not be moued: God shall helpe it [r] very earely.

6 [When] the nations raged, [and] the kingdomes were moued, God [s] thundered, [and] the earth melted.

e The riuer of Siloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Always when neede requireth. ‡ Ebr. gaue his voyce.

7 The Lorde of hostes [is] g with vs: the God of Iaakob [is] our refuge. Selah.

8 Come, [and] beholde the workes of the Lorde, h what desolations he hath made in the earth.

9 He maketh warres to cease vnto the endes of the worlde: he breaketh the bowe, and cutteth the speare, [and] burneth the chariots with fire.

10 Be i still and knowe that I am God: I will be exalted among the heathen, [and] I will be exalted in ỹ earth.

11 The Lorde of hostes [is] with vs: the God of Iaakob [is] our refuge. Selah.

g They are assured that God can and will defende his Church from all dangers and enemies.

h To wit, howe oft he hath destroyed his enemies and deliuered his people.

i He warneth them that persecute the Church, to cease their crueltie: for else they shall feele that God is too strong for them, against whome they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towarde the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in this time of the Gospell.

To him that excelleth. A Psalme committed to the sonnes of Korah.

a Here is figured Christ, vnto whome all his should giue willing obedience, and who would shewe himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Law and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

d He doeth allude vnto the trumpets, that were blowen at solemne feastes: but he doeth further figurifie the triumphe of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioyned with singing, least the name of God be prolaned with vaine crying.

f Ye prayseth Gods high dwelle, for that he ioyneth the great Princes of the worlde (whome he calleth thieldes) to the fellowshippe of his Church.

A Li people a clap your hands: sing loude vnto God with a ioyfull voyce.

2 For the Lord [is] high, [and] terrible: a great King ouer all the earth.

3 He hath b subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen c our inheritance for vs: [euen] the glorie of Iaakob whō he loued. Selah.

5 God is gone vp with triumph, [euen] the Lorde, with the d sounde of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our king, sing prayses.

7 For God [is] the King of all the earth: sing prayses [euery one] that hath e vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the thieldes of the worlde [belong] to God: he f is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mencioned, for the which thankes are giuen to God, and the state of that citie is prailed, that hath God so presently at all times ready to defende them. The Psalme seemeth to be made in the time of Ahaz, Iosiaphat, Asa or Ezechiah: for in their times chiefly was the citie by foreine princes assaulted.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument, but the voyce: e the Psalme, the contrarie. The song of the Psalme is when the instruments begin, and the voyce followeth. The Psalme of the song, the contrarie.

b Albeit God shewe his wonders through all the worlde, yet he will be chiefly praised in his Church.

c Because the word of salua-tiō came there to all them that should beleeue.

d Except God were the defence thereof, neither situation nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afraide at the sight of the citie.

g That is, of Sitticia, or of the sea called Mediterraneum.

h To wit, of our fathers, to haue vs prouided, God hath performed his promes.

i In all places where thy name shalbe heard of, men shall praise thee, when they heare of thy marueilous workes.

k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.

l For in this outwarde defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

A song or Psalme committed to the sonnes of Korah.

GReat [is] the Lorde, and greatly to be praised, in the b Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, [lying] Northwarde, [is] faire in situation: it is ỹ c ioy of the whole earth, [and] the citie of the great King.

3 In ỹ palaces thereof God is knowē for a d refuge.

4 For loe, the Kinges were e gathered, [and] went together.

5 When they sawe f it, they marueiled: they were astonyed, [and] suddenly driuen backe.

6 Feare came there vpon them, [and] sorowe, as vpon a woman in trauaile.

7 [As] with an East winde thou breakest ỹ ships g of Tarshish, [so were they destroyed.]

8 As we haue h heard, so haue we seene in the Citie of the Lorde of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We wayte for thy louing kindenes, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, so is thy prayse vnto the i worldes ende: thy right hande is full of righteousnes.

11 Let k mount Zion reioyce, [and] ỹ daughters of Iudah be glad, because of thy iudgements.

12 l Compasse about Zion, & go round about it, [and] tel the towres thereof.

13 Marke well ỹ wal thereof: behold her towres, ỹ ye may tel your posteritie.

14 For this God [is] our God for euer & euer: he shalbe our guide vnto ỹ death.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument, but the voyce: e the Psalme, the contrarie. The song of the Psalme is when the instruments begin, and the voyce followeth. The Psalme of the song, the contrarie.

b Albeit God shewe his wonders through all the worlde, yet he will be chiefly praised in his Church.

c Because the word of salua-tiō came there to all them that should beleeue.

d Except God were the defence thereof, neither situation nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afraide at the sight of the citie.

g That is, of Sitticia, or of the sea called Mediterraneum.

h To wit, of our fathers, to haue vs prouided, God hath performed his promes.

i In all places where thy name shalbe heard of, men shall praise thee, when they heare of thy marueilous workes.

k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.

l For in this outwarde defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

t The holy Ghost calleth al men to the consideration of mās life, 7 Shewing them not to be most blessed, that are most welthie, & therefore not to be feared: but contrariwise he letteth vp our mindes to consider howe all things are ruled by Gods prouidēce. 14 Why as he iudgeth these worldy misers to euerlasting torments, 15 So doeth he preserue his, and will reward them in the day of the resurrection, 2. Chell. 1.6.

To him that excelleth. A Psalme committed to the sonnes of Korah.

HEare a this, all [yee] people: giue eare, all ye that dwel in the world,

2 As well lowe as hie, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of mine heart [is] of knowledge.

a He will intreat how god gouerneth the worlde by his prouidence, which can not be perceiued by the iudgement of the flesh.

knowledge.

4 I will encline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhoulde I [b] feare in the euill dayes, [when] iniquitie ſhall compaſſe me about, [as at] mine heeles?

6 They truſt in their [c] goods, and boaſt them ſelues in the multitude of their riches.

7 Yet a man can by no meanes redeeme [his] brother: he can not giue his ranſome to God,

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer)

9 That he may liue ſtil for euer, [and] not ſee the graue.

10 For he ſeeth that wiſe men [f] die, [and] alſo that the ignorant and foolish perishe, and leaue their riches for [g] others.

11 [Yet] they thinke, their houſes, [and] their habitations [ſhall continue] for euer, [euen] from generation to generation, and ‖ call [their] landes by their names.

12 But man ſhall not continue in honour: he is like the [h] beaſtes [that] dye.

13 This their way [vttereth] their foolishneſſe: [yet] their poſteritie [i] delite in their talke. Selah.

14 [k] Like ſheepe they lye in graue: [l] death deuoureth them, and the righteous ſhal haue domination ouer them in the [m] morning: for their beautie ſhall conſume, [when they ſhall goe] from their houſe to graue.

15 But God ſhall deliuer my ſoule from the power of the graue: ‖ for he wil receiue me. Selah.

16 Be not thou afrayde when one is made riche, [and] when the glorie of his houſe is increaſed.

17 * For he ſhall take nothing away when he dyeth, neither ſhall his pompe deſcende after him.

18 For while he liued, ‡ hee reioyced him ſelfe: and [n] men will praiſe thee, when thou makeſt much of thy ſelfe.

19 ‖ [o] He ſhall enter into the generation of his fathers, [p] [and] they ſhall not ſee light for euer.

20 Man [is] in honour, and [q] vnderſtandeth not: he is like to beaſtes [that] periſh.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 8 Which do imagine that God will be worſhipped with outward ceremonies onely, without the heart: and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the law, thinking that their ſacrifices were ſufficient, 21 Therefore the Prophet doeth reproue this groſſe errour, & pronounceth the Name of God to be blaſphemed, where holineſſe is ſet in ceremonies. 23 For he declareth the worſhip of God to be ſpirituall, whereof are two principal parts, inuocation, and thankeſgiuing.

A Pſalme of [a] Aſaph.

THe God of gods, [euen] the Lorde hath ſpoken and called the [b] earth from the ryſing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, [which is] the [c] perfection of beautie, hath God ſhined.

3 Our God ſhall come and ſhall not keepe ſilence: [d] a fire ſhall deuoure before him, and a mightie tempeſt ſhall be mooued round about him.

4 He ſhall cal the heauen aboue, and the earth to iudge his people.

5 Gather my [e] Saints together vnto me, thoſe that make a couenant with me with [f] ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is iudge himſelfe. Selah.

7 Heare, O my people, and I will ſpeake: [heare,] O Iſrael, and I will teſtifie vnto thee: [for] I am God, [euen] thy God.

8 I will not [h] reproue thee for thy ſacrifices, or thy burnt offerings, [ſ] haue not bene] continually before me.

9 I will take no bullocke out of thine houſe, [nor] goates out of thy folds.

10 [i] For all the beaſts of the forest are mine, [and] the beaſtes on a thouſande mountaines.

11 I know all the foules on the mountaines: and the wilde beaſts of the fielde are mine.

12 If I be hungrie, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the fleſh of bulles? or drinke the blood of goates?

14 Offer vnto God prayſe, and [l] paye thy vowes vnto the moſt High,

15 And call vpon me in the day of trouble: [ſo] will I deliuer thee, and thou ſhalt glorifie me.

16 But vnto the wicked ſayde God,

a Who was either the author, or a chiefe ſinger, to whō it was committed.

b To pleade againſt his diſſembling people before heauen and earth.

c Becauſe god hath choſen it to haue his name there called vpon, and alſo his image ſhined there in the doctrine of the Lawe.

d As when god gaue his lawe in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appeare terrible to take a count for the keeping thereof.

e As witneſſes againſt the hypocrites.

f God in reſpect of his elect, calleth the whole bodie holy, Saints and his people.

g Which ſhoulde knowe that ſacrifices are ſeales of the couenant betweene God and his people, and not for religion therin.

h For I paſſe not for ſacrifices, except the true bee there, which is to confirme your faith in my promiſes.

i Though he did delite in ſacrifice, yet had he no needs of mans helpe thereunto.

k Though mans life for the infirmitie thereof hath neede of foode, yet God, whoſe life quickeneth all the worlde, hath no nerde of ſuch meanes.

l Shewe thy ſelfe mindefull of Gods benefites by thankeſgiuing.

m What

b Though wickednesse reigne & enemies rage, ſeeing god wil execute his iudgements againſt the wicked in time conuenient.

c To truſt in riches is meere madneſſe, ſeeing they can neither redeme life nor prolong it.

d That is, ſo rare, or not to be founde, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the perſons.

g That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dreame an immortalitie in earth.

‖ Or, labour that their name may be famous in earth.

h As touching the death of the bodie.

i They ſpeake and doe the ſame thing that their fathers did.

k As ſheepe are gathered into the folde, ſo ſhall they be brought to the graue.

l Becauſe they haue no part of life euerlaſting.

m Chriſtes coming is as the morning, when the elect ſhall reigne with Chriſt their head ouer the wicked. ‖ Or, becauſe he hath receiued me. Iob. 27. 19. 1. Sam. 6. 7. ‡ Ebr. he bleſſed his ſoule. n The flatterers prayſe them that liue in delites & pleaſures. ‖ Or, his ſoule. o And not paſſe the terme appointed for life. p Both they & their fathers ſhal liue here but a while, & at length die for euer. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth the like a beaſt to his own condēnation.

m Why doest thou saine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite. n And to liue accoyding to my woyde.

o Hee sheweth what are the fruites of them that contemne Gods woyde.

p He noteth the cruelnie of hypocrites, which spare not in their talke of iudgement their owne mothers soune.

q I will write all thy wicked deedes in a rolle and make thee to reade and acknowledge them whether thou wilt or no.

r Under the which is conteined fayth and inuocation.

s As God hath appointed.

t That is, declare my selfe to be his Sauiour.

m what hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing ŷ hatest n to be reformed, & hast cast my woydes behinde thee:

18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, & with thy tongue thou forgest deceite.

20 Thou p sittest, [and] speakest against thy brother, [and] slanderest thy mothers soune.

21 These things hast thou done, and I held my tongue: [therefore] thou thoughtest that I was like thee: [but] I will reproue thee, and q set [them] in order before thee.

22 Oh consider this, ye that forget God, least I teare you in pieces, & there be none that can deliuer [you.]

23 He that offreth r praise, shal glorifie me: & to him, that t disposeth his way [aright,] will I shew ŷ saluation of God.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirite, 13 Which promes that he will not be vnmindfull of those great graces. 18 Finally fearing least God would punish the whole Church for his fault, he requireth that he would rather increase his graces towards the same.

To him that excelleth. A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

HAue mercie vpō me, O God, a according to thy louing kindenesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash me b throughly from mine iniquitie, and cleanse me from my sinne.

3 For I c knowe mine iniquities, and my sinne [is] euer before me.

4 Against thee, against thee onely haue I sinned, & done euill in thy sight, that thou mayst be iust when thou speakest, [and] pure when thou iudgest.

5 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.

6 Beholde, thou d louest trueth in the inwarde affections: therefore hast thou taught me wisedome in the secrete [of mine heart.]

a To repeate him because he had committed so horrible sinnes, and lyen in the same without repentance more then a whole yeere.

b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.

c By sinnes thicke so fast in mine, that I haue nede of some singular kinde of washing.

d By conscience accuseth me, to that I can haue no rest, till I be reconciled.

e When thou giuest sentence against sinners, they must needes confesse thee to be iust and them selues sinners.

f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whome he had instructed in his heauenly wisedome.

7 Purge me with * hyssope, and I shall be cleane: wash me, and I shall be whiter then snowe.

8 Make me to heare g ioy and gladnes, [that the h bones, which] thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 i Create in me a cleane heart, O God, & renue a right spirite within me.

11 Cast mee not away from thy presence, and take not thine holy Spirite from me.

12 Restore to me the ioy of thy saluation, and stablish mee with [thy] k free Spirite.

13 [Then] shall I teache thy l wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer me from m blood, O God, [which art] the God of my saluation, & my tongue shall sing ioyfully of thy righteousnesse.

15 n Open thou my lippes, O Lord, & my mouth shall shewe forth thy praise.

16 For ŷ desirest no sacrifice, though I would giue it: thou delitest not in burnt offring.

17 The sacrifices of God [are] o contrite spirit: a contrite and a broke heart, O God, thou wilt not despise.

18 Be fauourable vnto p Zion for thy good pleasure: builde the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of q righteousnesse, [euen] the burnt offring and oblation: then shall they offer calues vpon thine altar.

Leuit. 14. 6.

g He meaneth Gods comfortable mercies towards repentant sinners.

h By y bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed.

i He confesseth that when Gods spirite is colde in vs, to haue it a gaine required is as a newe creation.

k Which may assure me that I am nowe in out of the slauerie of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Uriah, and the others that were slaine with him, 2. Sam. 11. 17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seketh vnto God for mercie.

p He prayeth for the whole Church, because enough his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applyed to their right ende, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by falsse surmises caused Ahimelech with the rest of the Priestes to be slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is lively set foorth the kingdome of Antichrist.

To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayde to him, Dauid is come to the house of Ahimelech.

WHy boastest thou thy selfe in [thy] wickednesse, O a man of power? the louing kindnes of God [endureth] daily.

a O Doeg, which hast credite with the tyrant Saul, and hast power to murder the Saintes of God,

2 Thy

2 Thy tongue imagineth [b] mischiefe, [and is] like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, [and] lies, more then to speake the [+] trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shal God [c] destroy thee for euer: he shall take thee and plucke thee out of [thy] tabernacle, and [d] roote thee out of the lande of the liuing. Selah.

6 The [e] righteous also shall see it, [f] feare, and shall laugh at him, [saying,]

7 Beholde the man that tooke not God for his strength, but trusted vnto the multitude of his riches, [*] put his strength ‖ in his malice.

8 But I shall be like a [g] greene olme tree in the house of God: [for] I trusted in the mercie of God for euer and euer.

9 I will alway praise thee, for that thou hast done [h] this, and I wil ‖ hope in thy Name, because it is good before thy Saints.

b Thy malice muteth thee by crafty flatteries and lyes to accuse and destroy the innocents.
+ Ebr. righteousnesse.
c Though god forbeare for a time, yet at length he will recompence thy falsehoode.
d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyful reuerence, seeing that he taketh their part against the wicked.
‖ Or, in his substance.
g He reioyceth to haue a place among the seruants of God, that he may grow in [*] knowledge of godlinesse.
h Executed this vengeance.
‖ Or, wayte vpon thy grace and promes.

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And declareth the deliuerance of the godly, that they may reioyce together,

To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath sayde in his heart, [There is] [b] no God. They haue corrupted [*] done abhominable wickednesse: [there is] none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

3 *Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Doe not the [d] workers of iniquitie knowe that they eate vp my people [as] they eate bread: they call not vpon God.

5 There they were afraide for feare, [where] no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: When God turneth the captiuitie of his people, [then] Iaakob shall reioyce, and Israel shall be glad.

a Which was an instrument or kinde of note.
b Whereas no regarde is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that teacheth not to seeke God. Rom. 3.10.
d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defende and preserue Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.
f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great daunger by reason of the Ziphims, 5 Calleth vpon the name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayde vnto Saul, [*] Is not Dauid hid among vs? 1.Sam.23.19.

SAue me, O GOD, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For [b] strangers are risen vp against me, [*] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God [is] mine helper: the Lord [is with] the that vpholde my soule.

5 He shal reward euil vnto mine enemies: oh cut them off in thy [c] trueth!

6 [Then] I wil sacrifice [d] freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, and mine eye hath [e] seene [my desire] vpon mine enemies.

a He declareth that when all meanes doe fayle, God will deliuer, euen as it were by miracle, whereby that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beastes, and coulde not be satisfied but by his death.
d Be they neuer so fewe, as he was with Ionathan.
e According to thy faithfull promes for my defence.
f For hypocrites serue God for feare, or vpon condicions.
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falsehoode of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lorde to pitie him. 22 After being assured of deliuerance, he setteth footh the grace of God as though he had alreadie obteined his request.

To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

HEare [a] my prayer, O God, [*] hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the [b] voyce of the enemie, [and] for the vexation of the wicked, because [c] they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within me, [*] the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I said, Oh that I had wings like a doue: then would I [e] flie away and rest.

7 Beholde, I would take my flight far off, [*] lodge in the wildernes. Selah.

8 He would make haste for my deliue-

a The earnestnesse of his prayer declareth the vehemencie of his griefe, in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person: or, they haue imagined my destruction.
d There was no part of him that was not astonied with extreme feare.
e Feare had driuen him to so great distresse, that he wished to be hid in some wildernesse, and to be banished from that kingdome, which God had promised that he should enioy.

rance

f From the cruel rage and tyrannie of Saul.
g As in the confusion of Babylon, whe the wicked conspired against God.
h All lawes & good ouers are broken, and onely vice and dissolution reigneth vnder Saul.
i If mine open enemie had fought me mine hurt, I could the better haue auoyded him.
k Which was not only ioyned to me in friendship and counsell in worldly matters, but also in religio.
l As Korah, Dathan and Abiram.
m Which sig nifieth a feruent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
n Euen ỹ Angels of God fought on my side against mine enemies, 2. King. 6, 16.
o But their prosperous estate still continueth.
p I do not prouoke him, but was at peace with him, yet hee made warre against me.
‖ Or, gift to wit, which thou wouldest that God should giue thee.
q Though for their bettering and triall he suffer them to flo for a time.
r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

rance f from the stormie wind & tempest.
9 Destroy, O Lorde, [and] g deuide their tongues: for I haue seene crueltie and strife in the citie.
10 Day and night they go about it vpon the walles thereof: both h iniquitie and mischiefe [are] in the middes of it.
11 Wickednes [is] in the midst thereof: deceit & guile depart not frō her streetes.
12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid mee from him.
13 But [it was] thou, O man, euen my k companion, my guide and my familiar:
14 Which delited in consulting together, [and] went into the house of God as companions.
15 Let death ceasle vpon them: let them l go downe quicke into the graue: for wickednes [is] in their dwellings, [euen] in the middes of them.
16 [But] I will call vnto God, and the Lord will saue me.
17 Euening & morning, and at noone will I pray, m and make a noyse, and he will heare my voyce.
18 He hath deliuered my soule in peace from the battell, [that was] against me: for n many were with me.
19 God shall heare and afflict them, euen he that reigneth of olde, Selah. because they o haue no chaunges, therefore they feare not God.
20 He p layde his hand vpon such, as be at peace with him, [and] he brake his couenant.
21 [The wordes] of his mouth were softer then butter, yet warre [was] in his heart: his wordes were more gentle then oyle, yet they were ‖ swordes.
22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for q euer.
23 And thou, O God, shalt bring them downe into ỹ pit of corruption: the bloodie and deceitfull men shal not liue r halfe their dayes: but I will trust in thee.

PSAL. LVI.

1 David being brought to Achish the King of Gath, 2. Sam. 21, 12. complaineth of his enemies, bemoaneth his succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, wherof this was the effect to prayse God in his Church.

To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumme done in a farre countrey, when the Philistims tooke him in Gath.

a Being chased by the furie of his enemies into a strange countrey, he was as a dumme doue, not seeing ỹ reuengeance.

BE mercifull vnto me, O God, for b man would swallow me vp: hee fighteth continually [and] vexeth me.
2 Mine enemies would dayly swallowe me vp: for many fight against me, O thou most high.
3 When I was afrayde, I trusted in thee.
4 I will reioyce in God, [because] of his c worde, I trust in God, [and] will not feare what flesh can doe vnto me.
5 Mine owne d wordes grieue [mee] dayly: all their thoughtes [are] against me to doe me hurt.
6 e They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.
7 f They [thinke] they shall escape by iniquitie: O God, cast [these] people downe in [thine] anger.
8 Thou hast counted my wandzings: put my g teares into thy bottell: are they not in thy register?
9 When I crie, then mine enemies shall turne backe: this I know, for God [is] with me.
10 I will reioyce in God [because of his] worde: in the Lorde will I reioyce [because of his] worde.
11 In God doe I trust: I will not be afraide what man can doe vnto me.
12 h Thy vowes [are] vpon me, O God: I will render prayses vnto thee.
13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

b He sheweth that it is either nowne nine or neuer, that God helpe him: for all the worlde is against him, and ready to deuoure him.
c He stayeth his conscience vpon Gods promises, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorowe.
e As all the world against one man, and cannot be safe, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they ware.
g If God keepe ỹ teares of his Saints in store, much more will he remember their blood to auenge it: and though tirants burne ỹ bones, yet can they not blot the teares and blood out of Gods register.
h Hauing receiued that which I required, I am bound to paye my vowes of thankesgiuing, as I promised.
i As mindefull of his great mercies, and giuing him thankes for the same.
k That is, in this life and light of the sunne.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and as lengeth in the same case with Saul, 2 Calleth most earnestly vnto God with full confidence, that he will performe his promises and take his cause in hand: 5 Also that he will shew his glorie in the heauens and the earth against his cruell enemies. 9 Wherefore doeth hee render laude and prayse.

To him that excelleth. * Destroy not. A Psalme of Dauid on Michtam. * When he fled from Saul in the caue.

HAue mercy vpon me, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I [trust, till [these] a afflictions ouerpasse.
2 I will call vnto the most high God,

a This was either the beginning of a certaine song, or the wordes which Dauid uttered, when he stayed his affection. 1. Sam. 24. ‖ Or, dwell most safely.
b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.

c Whosoeuer not his workes begun vnperfit
d He would rather beliue me by a miracle, then that I should be ouercome.
e Be meaneth their calumnies and falle reportes.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare, seeing ỹ great dangers on all sides.
h That is, wholy bent to giue thee prayse for my deliuerance.
i He sheweth that both his heart shal prayse God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same.
k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles,

[euen] to the God, that c performeth [his promes] toward me.

3 He will send from d heauen, e saue me from the reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule [is] among lions: I lie [among] the children of men, that are set on fire: whose teeth [are] c speares and arrowes, and their tongue a sharpe sworde.

5 f Exalt thy selfe, O God, aboue the heauen, [and] let thy glorie [be] vpon all the earth.

6 They haue laide a net for my steps: g my soule is pressed downe: they haue digged a pit before me, [and] are fallen into the middes of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared: I will sing and giue prayse.

8 Awake my i tongue, awake viole and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people, [and] I will sing vnto thee among the nations.

10 For thy mercie is great vnto ỹ heauens, [and] thy trueth vnto the k clouds.

11 Exalt thy selfe, O God, aboue the heauens, [and] let thy glorie [be] vpon all the earth.

PSAL. LVIII.

1 Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly soughe his destruction, from whome he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

a Ye counsellers of Saul, who vnder pretence of consulting for the comon wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God euen from their birth.
d They passe in malice and subtilitie the craftie serpent, which coulde preserue him selfe by stopping his eare from the inchanter.
e Take away all occasions and meanes whereby they hurt.
f Considering Gods diuine power he sheweth that God in a moment can destroy their force, whereof they brag.

a Is it true? Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?
2 Yea, rather ye imagine mischiefe in your heart: b your hands execute crueltie vpon the earth.
3 The wicked c are strangers from the wombe: [euen] from the belly haue they erred, and speake lies.
4 Their poyson is euen like the poyson of a serpent: like the deafe d adder [that] stoppeth his eare.
5 Which heareth not the voyce of the inchanter, though he be most expert in charming.
6 Breake their e teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.
7 Let them f melt like the waters, let them passe away: When he shooteth his arrowes, [let them be] as broken.
8 Let him consume like a snayle that melteth, f like the vntimely fruite of a woman, [that] hath not seene the sunne.
9 g As rawe flesh before your pottes feele [the fire] of thornes: [so] let him carie them away as with a whirle winde in [his] wrath.
10 The righteous shal h reioyce when he seeth the vengeance: hee shall wash his feete in the i blood of the wicked.
11 And men shall say, k Verely there is fruite for the righteous: doutles there is a God that iudgeth in the earth.

g As flesh is taken raw out of the pot before ỹ water seether: so he deliuereth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God gouerneth all by his prouidence, he must needes put difference betweene ỹ godly & the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the end of the worlde. 16 For this he singeth prayses to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalme of Dauid on a Michtam. b When Saul sent and they did watch the house to kill him.

a Reade Psal. 16. 1. Sam. 19. 11.

O My God, b deliuer me from mine enemies: defende mee from them that rise vp against me.
2 Deliuer me from the wicked doers, and saue me from the bloodie men.
3 For lo, they haue laide waite for my soule: the mightie men are gathered against me, not for mine c offence, nor for my sinne, O Lord.
4 They runne and prepare themselues without a fault [on my part: arise] therefore [to assist me, and beholde.
5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, [and] be not d mercifull vnto all that transgresse maliciously. Selah.
6 They go to e fro in the euening: they barke like c dogs, and go about the citie.
7 Beholde, they f brag in their talke, [and] words [are] in their lips: for who, say they, doeth heare?
8 But thou, O Lord, shalt haue them in derision, [and] thou shalt laugh at all the heathen.
9 g He is strong: [but] I will waite vpon thee: for God [is] my defence.
10 My mercifull God will h preuent me: God will let me see [my desire] vpon mine enemies.
11 Slay them i not, lest my people for-

b Though his enemies were euen at hand to destroy him, yet he assureth himselfe that God had waies inough in his hand to deliuer him.
c For I am innocent to them wardes, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on ỹ repyobate, who maliciously persecute his Church.
e He compareth their crueltie to hungry dogges, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuises, and euery worde is as a lworde: for they neither feare God, nor

get

g Though Saul haue neuer so great power, yet I know that thou doest hyde him: therefore will I patiently hope on thee.
h He will not faile to succour me, when neede requireth.
i Altogether, but by little and little, that the people seeing oftentimes thy iudgements may be mindful of thee.

k That in their miſerie and ſhame they may be as glaſſes & examples of Gods vengeance.
l When thy time ſhal come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto other.
m He mocketh at their vaine enterpriſes, being aſſured þ they ſhall not bring their purpoſe to paſſe.
n Which doth diſe þ policie of a weake womā to confounde the enemies ſtrength, as 1.Sam.19.12.
o Confeſſing himſelfe to be beyd of all vertue & ſtrength, he attributeth þ whole to God.

get it: [but] ſcatter them abroad by thy power, and put them downe, O Lorde our ſhield,
12 For the ſinne of their mouth, [and] the wordes of their lips: and let them be k taken in their pride, euen for their peruritie and lies, [that] they ſpeake.
13 l Conſume [them in thy] wrath: conſume [them] that they be no more: and let them knowe that God ruleth in Iaakob, [euen] vnto the endes of the world. Selah.
14 And in the euening they m ſhall go to and fro, [and] barke like dogs, and go about the citie.
15 They ſhall runne here & there for meate: [and] ſurely they ſhall not be ſatisfied, though they tarie all night.
16 But I will ſing of thy n power, and will prayſe thy mercie in the morning: for thou haſt bene my defence and refuge in the day of my trouble.
17 Vnto thee, O my o Strength, will I ſing: for God is my defence, [and] my mercifull God.

PSAL. LX.

1 Dauid being notwe King ouer Iudah and hauing had many victories, ſheweth by eudent ſignes, that God elected him King, aſſuring the people that God will proſper them, if they appoue the ſame. 11 After he prayeth vnto God to finiſh that he hath begunne.

To him that excelleth vpon a Shuſhan Eduth, or Michtam. A Pſalme of Dauid to teach. * When he fought againſt Aram Naharaim, and againſt ‖ Aram b Zobah, when Ioab returned and ſlew twelue thouſand Edomites in the ſalt valley.

a Theſe were certaine ſongs after the note whereof this Pſalme was ſung. 2.Sam.8.1. & 10.1.1.chro. 18.3.
b Or, Syria, called Meſopotamia.
b Called alſo Sophene which ſtandeth by Euphrates.
c For when Saul was not able to reſiſt þ enemie, þ people fled hither and thither: for they could not be ſafe in their owne houſes.
d As cleft with an earthquake.
e Thou haſt handled thy people harpely in taking frō them ſenſe & iudgement, in that they ayded Saul the wicked king, & purſued him, to whom God had giuen the iuſt title of the realme.

God, thou haſt caſt vs out, thou haſt a ſcattered vs, thou haſt bin angrie, turne againe vnto vs.
2 Thou haſt made the land to tremble, and haſt made it to b gape: heale the breaches thereof, for it is ſhaken.
3 Thou haſt c ſhewed thy people heauie things: thou haſt made vs to drinke the wine of giddines.
4 [But now] thou haſt giuen c a banner to thē that feare thee, that it may be diſplayed becauſe of [thy] trueth. Selah.
5 That thy beloued may be deliuered, helpe with thy right hand & heare me.
6 God hath ſpoken in his d holineſſe: [therefore] I will reioyce: I ſhall deuide Shechem, and meaſure the valley of Succoth.
7 Gilead [ſhalbe] mine, and Manaſſeh [ſhalbe] mine: Ephraim alſo [ſhalbe] the h ſtrength of mine head: i Iudah [is] my lawgiuer.
8 Moab [ſhalbe] my k waſh pot: ouer Edom will I caſt out my ſhoe: l Paleſtina ſhewe thy ſelfe ioyfull for me.
9 Who will leade me into the m ſtrong citie? Who will bring me vnto Edom?
10 Wilt not thou, O God, [which] hadeſt caſt vs off, & diddeſt not go forth, O God, with our armes?
11 Giue vs helpe againſt trouble: for vaine is the helpe of man.
12 Through God we ſhal doe valiantly: for he ſhall tread downe our enemies.

d Of his holineſſe, for that he is holy, and cannot lie.
e Thou haſt handled thy people harpely in taking frō them ſenſe & iudgement, in that they ayded Saul the wicked king, & purſued him, to whom God had giuen the iuſt title of the realme. f In making the King, thou haſt perfourmed thy promes, which ſeemed to haue loſt the force. g It is ſo certain, as if it were ſpoken by an oracle. h I ſhal poſſeſſe theſe places, which Saul had left to his children. i For it was ſtrong & wel peopled. k In moſt vile ſubiection.
l For thou wilt diſſemble, and faine as though thou were ſtil glad.
m He was aſſured that God would giue him the ſtrong cities of his enemies where in they thought themſelues ſure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being purſued of Abſalom, here he crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiſeth perpetuall prayſes.

To him that excelleth on Neginoth. A Pſalme of Dauid.

Heare my crie, O God: giue eare vnto my prayer.
2 From a the endes of the earth will I crie vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is b higher then I.
3 For thou haſt bene my hope, [and] a ſtrong towre againſt the enemie.
4 I will dwell in thy Tabernacle for euer, [and] my truſt ſhalbe vnder the couering of thy wings. Selah.
5 For thou, O God, c haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.
6 Thou ſhalt giue the King a d long life: his yeeres [ſhalbe] as many ages.
7 He ſhall dwell before God for euer: prepare e mercie and faithfulnes [that] they may preſerue him.
8 So will I alway ſing prayſe vnto thy Name in performing dayly my vowes.

a From the place, where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.
b Vnto the which without thy help I can not attaine.
c There is nothing that doth more ſtrengthē our faith, then the remembrance of Gods ſuccour in times paſt.
d This chiefly is referred to Chriſt, who liueth eternally not only in himſelf, but alſo in his members.
e For the ſtabilitie of my kingdome ſtandeth in thy mercy & truth.

PSAL. LXII.

This Pſalme partly conteineth meditations, whereby Dauid encourageth himſelfe to truſt in God againſt the aſſaultes of tentations. And becauſe our mindes are eaſily drawen from God by the allurements of the worlde, he chargeth reyoueth this bantite, to the intent he might be cleaue faſt to the Lord.

To the excellent muſician * Jeduthun. A Pſalme of Dauid.

1.Chro.16.41
a Though Satan tempted him to murmure againſt God, yet he holded his affections, and reſting vpon Gods promes beareth his croſſe patiently.
b It appereth by the ofte repetition of this worde, that the Prophet abode manifolde tentations, but by reſting on God and by patience he ouercame them all. c He meaneth himſelfe, being the man whome God had appointed to the kingdome. d Though ye ſeeme to be in honour, yet God wil ſuddenly deſtroy you.

Yet a my ſoule keepeth ſilence vnto God: of him [commeth] my ſaluation.
2 b Yet hee is my ſtrength and my ſaluation, [& my defence: therefore] I ſhall not much be moued.
3 How long wil ye imagine miſchiefe againſt a c man? ye ſhalbe all ſlaine: [ye ſhalbe] as a bowed wall, [or] as a d wall ſhaken.

c Dauid was greatly moued with these troubles: therefore he turneth vp himselfe to trust in God.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 c Yet my soule keepe thou silence vnto God: for mine hope [is] in him.

6 Yet is he my strength, and my saluation, [and] my defence: [therefore] I shall not be moued.

7 In God [is] my saluation and my f glorie, the rocke of my strength: in God [is] my trust.

8 Trust in him alway, ye people: g powre out your hearts before him, [for] God [is] our hope. Selah.

9 Yet the children of men [are] vanitie, the chiefe men [are] lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard it, ỹ power [belongeth] vnto God,

12 And to thee, O Lord, mercie: for thou k rewardest euery one according to his worke.

f Of the prophesieth of the destruction of Saul, & them that take his part, whose bodies shal not be buried, but be deuoured with wilde beasts.

g All ỹ sweare by God aright, or prophesie him, shall reioyce in this worthie King.

h Giue your selues wholy to God by putting away all things that are contrarie to his Lawe.

i Hee hath plainely bynne witnes of his power, so that none needeth to doubt thereof.

k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the midst of his miseries. 9 Hee prophecying the destruction of Gods enemies: 11 And contrariwise happines to all them that trust in the Lord.

A Psalme of Dauid. When he was in the a wildernesse of Iudah.

God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a baren and drie land without water.

2 Thus c I beholde thee [as] in the Sanctuarie, when I behold thy power and thy glorie.

3 For thy louing kindnesse [is] better then life: [therefore] my lips shall praise thee.

4 Thus will I magnifie thee [all] my life, [e] lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with d marowe and fatnesse, and my mouth shall praise [thee] with ioyfull lips,

6 When I remember thee on my bed, [and when] I thinke vpon thee in the [night] watches.

7 Because thou hast bin mine helper, therefore vnder ỹ shadow of thy wings will I reioyce.

8 My soule c cleaueth vnto thee: [for] thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal go into the lowest partes of the earth.

10 f They shall cast him downe with the edge of the sworde, [and] they shalbe a portion for foxes.

11 But the King shall reioyce in God, [and] all that g sweare by him shall reioyce [in him:] for the mouth of them that speake lies, shalbe stopped.

a To wit, of Ziph, 1. Sam. 23. 14.

b Though he was both hungrie & in great distresse, yet he made God his sufficiencie, ỹ aboue all meat and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.

d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the worlde.

e He allureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophesieth of the destruction of Saul, & them that take his part, whose bodies shal not be buried, but be deuoured with wilde beasts.

g All ỹ sweare by God aright, or prophesie him, shall reioyce in this worthie King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reportes of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glorie of God.

To him that excelleth. A Psalme of Dauid.

Heare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the b conspiracie of the wicked, [and] from the c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sworde, and shot [for] their arrowes d bitter wordes:

4 To shoote at the vpright in secret: they shoote at him suddenly, and c feare not.

5 They f encourage themselues [in] a wicked purpose: they commune together to lay snares priuily, [and] say, Who shall see them?

6 They haue sought out iniquities, [e] haue accomplished that which they sought out, euen euery one g [his] secret [thoughts, and the depth of his] heart.

7 But God will shoote an arrow at them suddenly: their strokes shall be [at once.]

8 They shal cause their owne tongue to fal vpon them: [and] whosoeuer shall see them, shall h flee away.

9 And all men shall fee it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 [But] the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.

b That is, frō their secrete malice.

c To wit, their outward violence.

d False reportes and slanders.

c To be without feare of God and reuerence of man, is a signe of reprobation.

f The more that the wicked see Gods children in misserie, the more bolde, and impudent are they in oppressing them.

g There is no way so secret and subtill to doe hurt, which they imagined not for his destruction.

h To see Gods heauie iudgements against them, & how he hath caught them in their owne snares.

i When they shal consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A prayse and thanksgiuing vnto God by the faythfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially towarde his Church.

To him that excelleth. A Psalme or song of Dauid.

God, a prayse waiteth for thee in Zion, and vnto thee shall the vowe be performed.

2 [Because thou] hearest ỹ prayer

a Thou giuest iustly matter occasion to thy Church to prayse thee.

b Not onely the Iewes, but also þ Gentiles in the kingdome of Christ.
c He imputeth it to his sinnes & to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preserver of thy Church in destroying thine enemies, as thou didst in the red sea.
e As of all barbarous nations & farre off.
f He sheweth that there is no part nor creature in þ world, which is not governed by Gods power & providence.
† Ebr. the going forth of the morning and of the euening.
g To wit, with raine.
h That is, Shiloah, or, the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse.
k By this description here sheweth that all the order of nature is a testimonie of Gods loue towarde vs, who causeth all creatures to serue our necessitie.

prayer, vnto thee shall all [b] flesh come.
3 Wicked deedes [c] haue preuailed against mee: [but] thou wilt be mercifull vnto our transgressions.
4 Blessed [is he, whom] thou chusest and causest to come [to thee:] hee shall dwell in thy courtes, [and] we shalbe satisfied with the pleasures of thine house, [euen] of thine holy Temple.
5 O God of our saluation, thou wilt [d] answere vs with fearefull [signes] in [thy] righteousnes, O [thou] the hope of all the ends of the earth, & of them that are farre off in the [e] sea.
6 Hee stablisheth the mountaines by his power: [and] is girded about with strength.
7 He appeaseth the [f] noyse of the seas [and] the noyse of the waues thereof, and the tumultes of the people.
8 They also, that dwell in the vttermost partes [of the earth,] shalbe afraid of thy signes: thou shalt make † the East and the West to reioyce.
9 Thou [g] visitest the earth, & waterest it: thou makest it very rich: the [h] River of God is full of water: thou preparest them corne: for so thou appointest it.
10 Thou [k] waterest abundantly the furrowes therof: thou causest [the raine] to descend into the valleis thereof: thou makest it soft with showres, [and] blessest the bud thereof.
11 Thou crownest the yere with thy goodnes, and thy steppes drop fatnes.
12 They drop [vpon] the pastures of the wildernesse: and the hilles shalbe compassed with gladnes.
13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: [therefore] they shoute for ioye, and sing.

l That is, the dumme creatures reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 Hee prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels. 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 Hee promiseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him and to praise his Name.

To him that excelleth. A song, or, Psalme.

REioyce in God, [a] all ye [inhabitants] of the earth.
2 Sing forth the glorie of his name: make his praise glorious.
3 Say vnto God, Howe terrible art thou [in thy Workes]! through the greatnes of thy power shall thine enemies be [b] in subiection vnto thee.
4 All the worlde shall worship thee, and sing vnto thee; [euen] sing of thy Name. Selah.
5 [c] Come and beholde the workes of God: he is terrible in [his] doing toward [d] the sonnes of men.
6 Hee hath turned the Sea into drie lande: they passed through the riuer on foote: there did we reioyce in him.
7 He ruleth [þ] world with his power: his eyes beholde the nations: the rebellious shall not [e] exalt themselues. Selah.
8 Praise our God, ye people, & make the voyce of his praise to be heard.
9 Which [f] holdeth our soules in life, and suffereth not our feete to slippe.
10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.
11 Thou hast brought vs into the [g] snare, [and] layde a straite [chaine] vpon our loynes.
12 Thou hast caused men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthie [place.]
13 I will goe into thine [h] house with burnt offrings, [and] will pay thee my vowes,
14 Which my lips haue promised, & my mouth hath spoke in mine affliction.
15 I will offer vnto thee the burnt offrings of fat rams with incense: I will prepare bullockes and goates. Selah.
16 [i] Come [and] hearken, all ye that feare God, and I will tell you what he hath done to my soule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 [k] If I regard wickednes in mine heart, the Lord will not heare me.
19 But God hath heard [me, and] considered the voyce of my prayer.
20 Praised [be] God, which hath not put backe my prayer, nor his mercie from me.

a He prophesieth that all nations shal come to the knowledge of God, who then was onely known in Iudea.
b As the faithfull shall obey God willingly: so þ infidels for feare shall dissemble themselues to be subiect.
c He toucheth þ slothfull dulnes of mē, who is cold in the cōsideration of Gods workes.
d His prouidence is wonderful in maintaining their estate.
e He prouoketh that God will extende his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them frō some great danger: whereof ech of the like he promiseth that the Gentiles shall be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifolde dangers.
h The duetie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefites.
i It is not ynough to haue receiued Gods benefites, & to be mindfull therof, k If I be vile in wickednes, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

To him that excelleth on Neginoth. A Psalme or song.

GOd be mercifull vnto vs, and blesse vs, [and] [a] cause his face to shine among vs, (Selah.)
2 That [b] they may knowe thy way vpon earth, [and] thy sauing health among all nations.
3 Let the people praise thee, O God:

a That is, imprint our hearts with his holy Spirit, that we may feele his fauor towards vs.
b That both Iewes & Gentiles may know Gods couen I made wt them

let all the people praise thee.

4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring forth her increase, [and] God, [euen] our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth e shall feare him.

c By these oft repetitions hee sheweth, that the people can neuer reioyce sufficiently, and giue thankes for it e great benefites that they shall receiue vnder the kingdome of Christ.

d He sheweth that where God fauoureth, there shall be abundance of all other things.

e When they feele his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderful mercies of God toward his people: 7 Who by al meanes and moll strange sorces declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

To him that excelleth. A Psalme or Song of Dauid.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which do signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idoles are but vanitie, and that the God of Israel is the only true God.

d He giueth children to them that be childles, and increaseth their families.

e Which is baren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the land of Canaan because hee had chosen that place for his Church.

h The faction then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith and others,

GOd a will arise, [and] his enemies shalbe scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, [so] shalt thou driue [them] away: [and] as wax melteth before the fire, [so] shall the wicked perish at the presence of God.

3 b But the righteous shalbe glad, [and] reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, [and] sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

5 [He is] a Father of the fatherlesse, and a Iudge of the widowes [euen] God in his holy habitation.

6 God d maketh the solitarie to dwell in families, [and] deliuereth them that were pyloners in stockes: but the rebellious shall dwell in a e drie land.

7 f O God, when thou wentest forth before thy people: when thou wentest through the wildernes, (Selah)

8 The earth shooke, and the heauens dropped at ᵍ the presence of this God: [euen] Sinai [was mooued] at the presence of God, [euen] the God of Israel.

9 Thou, O God, sendest a gracious raine [vpon] thine inheritance, and thou didest refresh it when it was wearie.

10 Thy Cõgregation dwelled therein: for thou, O God, hast of thy g goodnes prepared it for the poore.

11 The Lord gaue matter to the h women [that] published it, [and] a great armie.

12 Kings of the armies did flee: they did flee and i she that remayned in the house, deuided the spoile.

13 Though ye haue lien among k pots, [yet shall ye be as] the wings of a doue that is couered with siluer, and whose fethers [are like] yelow golde.

14 When l Almightie scattered kings in it, it was white as ᵐ snow in Zalmõ.

15 n The mountaine of God [is like] the mountaine of Bashan: it is an high Mountaine, [as] mount Bashan.

16 o Why leape ye, ye high mountaines? as for this Mountaine, God desireth to dwell in it: yea, the Lorde will dwell in it for euer.

17 The charets of God [are] twentie thousand thousand Angels, [and] the Lord is among them, [as] in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast p led captiuitie captiue, [and] receiued gifts for men: yea, euen the rebellious [hast thou led], that the Lord God might dwell [there].

19 Praised [be] the Lord, [euen] the God of our saluation, [which] ladeth vs dayly [with benefites]. Selah.

20 This [is our God, [euen] the God that saueth [vs]: and to the Lord God [belong] the q issues of death.

21 Surely God will wound the head of his enemies, [and] the hearie pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring [my people] againe from r Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, [and] the tongue of thy dogges [in the blood] of the enemies, [euen] in it.

24 They haue seene, O God, thy s goings, the goings of my God, [and] my King, [which art] in the Sanctuarie.

25 The t singers went before, ᵖ players of instruments after: in the middes [were] ᵖ maides playing with timbrels.

26 Prayse ye God in the assemblies, [and] the Lord, [ye that are] of the fountaine u of Israel.

27 There [was] x little Benjamin [with] their v ruler, [and] the princes of Iudah [with] their assembly, ᵖ princes

i The pray was so great, that not onely the souldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darknes, yet he will restore it, and make it most shining and white.

l In the lands of Canaan, where his Church was.

m Zion the Church of God doth excell all worldly things, not in pompe and outward shewe, but by the inwarde grace of God, wherby there reigneth beleefe of his dwelling there.

n Why boast ye of your strength and braue beautie against this Mountaine of God?

o As God ouerrunne the enemies of his Church, tooke them pyloners, & made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder his, and gaue vnto his Church most liberall gifts of his Spirit. Ephe. 4. 8.

p In moste extreeme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red sea, so will he still do as oft as necessitie requireth.

r That is, in the blood of that great slaughter, where dogges shall lappe blood.

s That is, how thou, which art chiefe King guest out with thy people to warre, and giuest them the victory.

t He describeth the order of the people, when they went to ᵖ Temple to giue thanks for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, because he was the yongest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

of

2 Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and there-fore for their glittering pompe they ought be themselues a-boue all men.
b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders he will make himselfe to be knowen the God of all the world.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was deuided into three partes.

of Zebulun, [and] the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O God, that, [which] thou hast wrought in vs,
29 [z] Out of thy Temple vpon Ierusalem: [and] kings shall bring presents vnto thee.
30 Destroy the companie of the speare men, [and] multitude of the mightie bulles with the calues of the people, that [a] tread vnder feete pieces of siluer: scatter the people that delite in warre.
31 [Then] shall the princes come out [b] of Egypt: Ethiopia shal haste to stretch her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most high heauens, [which were from] the beginning: behold, he will send out by his [c] voyce a mightie sound.
34 Ascribe the power to God: [for] his maiestie [is] vpon Israel, and his strength [is] in the cloudes.
35 O God, thou art [d] terrible out of thine holy [e] places: the God of Israel is he that giueth strength and power vnto the people: praised [be] God.

PSAL. LXIX.

[1] The complaints, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ & al his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offreth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he moueth prouoke all creatures to praises, prophecying of the kingdome of Christ, & the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

To him that excelleth vpon [a] Shoshannim.
A Psalme of Dauid.

SAue me, O God: for the [b] waters are entred euen to [my] soule.
2 I sticke fast in the deepe myre, where no [c] stay is: I am come into deepe waters, and the streames run ouer me.
3 I am wearie of crying: my throte is dry: mine [d] eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are mo then the heares of mine head: they that would destroy me, [and] are mine enemies [e] faikly, are mightie, so that I restored that which I [f] tooke not.
5 O God, thou knowest my [g] foolishnes, & my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for

a Of Shoshannim, reade Psalme 45.
b Dauid signifieth by [h] waters, in what great dangers he was, out of the which God only deliuer him.
c Hee feeleth no stedfastnes to settle my feete.
d Though his senses failed him, yet his faith was constant and incouraged him still to pray.
e Condemning me guiltlesse.
f They inforced me poore innocent as a theefe and gaue my goodes to others, as though I had stolen them.
g Though I be guiltie to thee ward, yet am I innocent to ward them.

[h] me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.
9 [i] For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 [k] I wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that [l] sate in the gate, spake of me, and the drunkards sang [of me.]
13 But Lord, [I make] my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.
14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, & out of the [n] deepe waters.
15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to the multitude of thy tender mercies.
17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste [and] heare me.
18 Draw neere vnto my soule [and] redeeme it: deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine [p] aduersaries [are] before thee.
20 Rebuke hath broken mine heart, and I am full of heauines, and [q] I looked [for some] to haue pitie [on me,] but there was none: and for comforters, but I found none.
21 For they gaue me gall in my meat, and in my thirst they gaue mee vineger to drinke.
22 Let their [r] table be a snare before them, and their prosperitie [their] ruine.
23 Let their eyes be blinded that they see not: and make their [s] loynes alway to tremble.
24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.
25 *Let their [t] habitation be voyde, [and] let none dwell in their tents.

h Let not mine euil intreatie of the enemies be an occasion, that the faithful fall from thee.
i When I saw thine enemies pretende thy Name only in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reproue them and defend thy glorie.
k My zeale mooued me to lament and pray for my saluation.
l The more he sought to win them to God, the more they were against him both poore and rich.
m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.
n He beweth a liuely faith, in that that he alsureth himselfe, that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.
o Not that he feared y God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe among many wolues.
q He beweth that it is in vaine to put our trust in men in our great necessities, but that our comfort only dependeth of God: for man rather increaseth our sorrowes, then diminisheth them, Iob. 19.29.
r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11.9.
s Take both iudgement and power from them. Acts. 1.20.
t Punish not one by them, but their posteritie, which shall be like vnto them.

26 For they persecute him, whome thou hast smitten: and they adde vnto the sorowe of them, whome thou hast wounded.

27 Lay [u] iniquitie vpon their iniquitie, and let them not come into thy righteousnes.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauines, thine helpe, O God, shall exalt me.

30 I will praise [y] Name of God with a song, and magnifie him with thanksgiuing.

31 [This] also shall please the Lorde better then a [y] yong bullocke, that hath hornes and hoofes.

32 The humble shall see [this, and] they that seeke God, shalbe glad, and your heart shall liue.

33 For the Lorde heareth the poore, and despiseth not his [z] prisoners.

34 Let heauen and earth praise him: the seas and all that mooueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwel there and haue it in possession.

36 The [a] seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

u By their continuance and increasing in their sinnes let it be knowen that they be of the reprobate.
x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he do all that are in distres, and call vpon him.
a Vnder the temporall promises of the land of Canaan he comprehendeth the promes of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 Hee destreth the shame of his enemies. 4 And the ioyfull comfort of all those that seeke the Lord.

To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

a Which might put him in remembrance of his deliuerance. Psal. 40. 13.

1 [b] God, [haste thee] to deliuer me: make haste to helpe me, O Lord.

2 Let them be [c] confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let thē be turned back for a reward of their [d] shame, which said, Aha, aha.

4 [But] let all those that seeke thee, be ioyful and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Nowe I am [e] poore and needie: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarying.

b Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne necks. c Because hee had felt Gods helpe before, he groundeth on experience, & boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, stablished by [f] worde of the promes, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces towarde him, 22 Promising to be mindefull and thankefull for the same.

IN [a] thee, O Lorde, I trust: let me neuer be ashamed.

2 Rescue mee and deliuer me in thy [b] righteousnes: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may allway resort: thou [c] hast giuen commandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lorde God, euen [e] my trust from my youth.

6 Vpon thee haue I bene staied from the wombe: thou art he that tooke mee out of my mothers bowels: my praysе shalbe allwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, [and] with thy glorie euery day.

9 Cast me not off in the time of age: forsake me not when my strēgth faileth.

10 For mine enemies speake of mee, and they that lay wait for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Go not farre from mee, O God: [i] my God, haste thee to helpe me.

13 Let them be confounded [&] consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousnes, [and] thy saluation: [k] for I know not the nomber.

16 I will [l] go forward in the strength of the Lord God, [&] will make mention of thy righteousnes, [euen] of thine only.

17 O God, thou hast taught me from my youth euen vntill now: [therefore] will I tell of thy wonderous workes,

18 [m] Yea, euen vnto [mine] olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto [this] generation, [and] thy power to all them that shall come.

19 And thy [n] righteousnes, O God, [I] will exalt [on high]: for [o] thou hast done great

Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy iustice true of promes.
c Thou hast infinite meanes and all creatures are at thy commandement: therefore shew some signe, whereby I may be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world wondereth at me because of my miseries, al wel they in authoritie, as the common people, yet being assured of thy fauour I remained stedfast.
g Thou that didst helpe me in my youth, when I had more strength, helpe me nowe so much the more in mine olde age and weakenes.
h Thus [&] wicked both blaspheme God and triumph against his Saintes, as though hee had forsaken them, if hee suffer them to fall into their handes.
i In calling him his God, he putteth backe the false reproches of the aduersaries, that said, God had forsaken him. k Because thy benefites toward me are innumerable, I cannot but continually meditate and rehearse them. l I will remaine stedfast, being vpholden with the power of God. m He desireth that as he hath begun, he would continue his benefites, that his liberalitie may haue perfite praysе. n Thy all performance of thy promes.

things:

o His fayth breaketh through all tentations, and by this exclamation he prayeth the power of God.
p As he confesseth that God is the onely autor of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that his long tariance was well recompenced, when God performed his promes.
r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to deliu nothing, but wherein God may be glorified.

things: o O God, who is like vnto thee!
20 Which hast shewed me great troubles and p aduersities, [but] thou wilt returne [and] reuiue me, and wilt come againe, [and] take me vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne [and] comfort me.
22 Therefore will I prayse thee [for] thy q faithfulnes, O God, vpon instrument [and] viole: vnto thee will I sing vpon the harpe, O holie one of Israel.
23 My lips will reioyce when I sing vnto thee, and my r soule, which thou hast deliuered.
24 My tongue also shall talke of thy righteousnes daily: for they are confounded and brought vnto shame, that seeke mine hurt.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shalbe righteousnes, peace and felicitie. 10 Vnto whom all kings and all nations shall do homage. 17 Whose name and power shall indure for euer, and in whom all nations shall be blessed.

A Psalme a of Salomon.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the spirit of wisedome & iustice, that he reigne not as doe the worldly rulers.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shall be enriched with thy blessings.
e He sheweth wherefore the charge is committed to Kings: to wit, to defend the innocent, and suppresse the wicked.
f The people shall imbrace thy true religion, when thou giuest a King, that ruleth according to thy word.
g As this is true in all godly Kings: so is it chiefely verified in Christ, who with his heauenly dewe maketh his Church euer to flourish.
h That is, from the red sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.
i Of Cilicia, and of all other countreis beyonde the sea, which he meaneth by the yles.

GIue thy b iudgements to the King, O God, and thy righteousnes to the Kings c sonne.
2 [Then] shall hee iudge thy people in righteousnes, & thy poore with equitie.
3 The d mountaines and the hilles shall bring peace to the people by iustice.
4 He shall e iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressor.
5 They shall f feare thee as long as the sunne and moone endureth, from generation to generation.
6 He shall come g downe like the raine vpon the mowen grasse, [and] as the showres that water the earth.
7 In his dayes shall the righteous flourish, and abundance of peace [shalbe] so long as the moone endureth.
8 His dominion shalbe also from h sea to sea, and from the riuer vnto the endes of the land.
9 They that dwell in the wildernes, shall kneele before him, and his enemies shall licke the dust.
10 The Kings of i Tarshish and of the yles shall bring presents: the Kings k of Sheba and Seba shall bring giftes.
11 Yea, all Kings shall worship him: all nations shall serue him.
12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.
13 He shalbe mercifull to the poore and needie, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceyte and violence, and l deare shall their blood be in his sight.
15 Yea, he shall liue, and vnto him shal they giue of the m golde of Sheba: they shall also pray for him continually, [and] dayly blesse him.
16 An handful of corne shalbe [sowen] in the earth, [euen] in n top of the mountaines, [and] the o fruite thereof shall shake like [the trees] of Lebanon: and the [children] shall flourish out of the citie like the grasse of the earth.
17 His name shalbe for euer: his name shal indure as long as the sunne: al nations shall blesse p him, & be blessed in him.
18 Blessed [be] the Lord God, [euen] the God of Israel, which onely doeth q wonderous things.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE r prayers of Dauid, the sonne of Ishai.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong.
m God will both prosper his life, and also make the people most willing to obey him.
n Vnder such a King shall be most great plentie, both of fruite, and also of the encrease of mankind.
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue.
q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Foreasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting. 28 In hope wherof hee resigneth himselfe into Gods handes.

A Psalme committed to Asaph.

YEt a God is good to Israel: [euen] to the pure in heart.
2 As for me, my feete were almost gone: my steps had weineere slipt.
3 For I freated at the foolish, [when] I saw the prosperitie of the wicked.
4 For there are b no bandes in their death, but they are lustie [and] strong.
5 They are not in trouble [as other] men, neither are they plagued with [other] men.
6 c Therfore pride [is] as a chaine vnto

a As it were betweene hope and despaire he hasteth forth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawne to death like prisoners: that is, by sickues which is deaths messenger.
c They glorie in their pride as some doe in their chaines: and in cruelties, as some do in apparell.

them,

them, [and] crueltie couereth them [as] a garment.

7 Their eyes stand out for fatnesse: [a] they haue more then heart can wish.

8 They are licentious, and speake wickedly of [their] oppression: they talke presumptuously.

9 They [d] set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his [e] people turne hither: for waters of a full [cup] are wrung out to them.

11 And they [f] say, How doeth God knowe it? or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, [and] increase in riches.

13 Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened [euery] morning.

15 If I say, [g] I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to knowe this, [but] it was too painefull for me,

17 Until I went into [h] Sanctuarie of God: [then] vnderstood I their end.

18 Surely thou hast set them in slipperie places, [and] castest them downe into desolation.

19 How suddenly are they destroyed, perished [and] horribly consumed,

20 As a dreame when one awaketh! O Lorde, when [k] thou raysest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reynes:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway [m] with thee: thou hast holden [me] by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in [n] heauen [but thee:] and I haue desired none in the earth with thee.

26 My flesh fayleth and mine heart [also: but] God [is] the strength of mine heart, and my [o] portion for euer.

27 For lo, they that withdraw themselues frō thee, shal perish: thou destroyest al them that [p] go a whoring frō thee.

28 As for me, it is good for me [q] to draw neere to God: [therefore] I haue put my trust in the Lorde God, that I may declare all thy workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Sion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proude enemies.

A Psalme to giue instruction, committed to Asaph.

O God, [a] why hast thou put vs away for euer? [why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, [which] thou hast possessed of old, [and] on the [b] rod of thine inheritance, [which] thou hast redeemed, [and] on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroye euery enemie that doeth euill to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, [and] [c] set vp their banners for signes.

5 [He that] [d] lifted] the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But nowe they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, [and raised it] to the grounde, [and] haue defiled the dwelling place of thy Name.

8 They said in their [e] hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, howe long shall the aduersarie reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand: [draw it] out of thy bosome, [and] [g] consume them.

12 Euen God [is] my King of olde, working saluation [h] in the middes of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heads of the [i] dragons in the waters.

[a] Ebr. They passe the desires of the heart.

[d] They blaspheme God and feare not his power, and raple vpō men, because they esteeme themselues aboue all others.

[e] Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly.

[f] Thus ṗ flesh mourneth euen ṗ godly to dispute with God touching their poore estate ṗ the prosperitie of the wicked.

[g] If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

[h] Vntill I entred into thy schoole and learned by thy word and holy spirite, that thou onelyest all things most wisely and iustly.

[i] By thy feare. full iudgemēt.

[k] When thou openest our eyes to consider thy heauenly felicitie, we contemne all their baine pompe.

[l] For the more that mā goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast.

[m] By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

[n] He sought neither helpe nor comfort of any saue of God onely.

[o] He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

[p] That is, forsake thee to seeke others.

[q] Though all the worlde shunke from God, yet hee promiseth to trust in him, & to magnifie his workes.

[a] The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layde vpon them for their sinnes.

[b] Which inheritance thou hast measured out for thy self as with a line or rod.

‖ Or, feete.

[c] They haue destroyed thy true religion, and spred their banners in signe of defiance.

[d] He commendeth the Temple for the costly matter, the excellēt workmanship and beautie thereof, which notwithstanding the enemies did destroy.

[e] They incouraged one another to cruelte, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

[f] They lamēt that they haue no Prophet among them to shew them how long their miseries shoulde endure.

[g] They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemie houlde be their deliuerance.

[h] Speaning, in the sight of all the worlde.

[i] To wit, Pharaohs armie.

14 Thou brakest the head of k Liuiathan in pieces, [and] gauest him to be meate for the people in Wildernes.

15 Thou brakest vp the fountaine and riuer: thou dryedst vp mightie riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made sommer and winter.

18 Remember this, [that] the enemie hath reproched the Lorde, and the foolish people hath blaspheмed thy Name.

19 Giue not the soule of thy n turtle doue vnto the beast, [and] forget not the Congregation of thy poore for euer.

20 Consider [thy] couenant: for o the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, [but] let the poore and needie prayse thy Name.

22 Arise, O God: maintayne thine owne cause: remember thy dayly reproche by the foolish man.

23 Forget not the voyce of thine enemies: [for] the tumult of them, that rise against thee, ascendeth continually.

k Which was a great monster of the sea, or whale, meaning Pharaoh, l His destruction did reioice them as meate refresheth the body.

m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefely for his children.

n He meaneth the Church of God, which is expoled as a pray to the wicked.

o That is, all places where thy worde is not, there reigneth tyrannie and ambition.

p He beweth that God can not suffer his Church to be oppressed, except he lose his owne right, for increaseth more & more.

PSAL. LXXV.

1 The faythfull do prayse the Name of the Lorde, 2 Which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confession, and drinke of the cup of his wrath. 10 Their pride shall be abated, and the righteous shalbe exalted to honour.

To him that excelleth. • Destroy not. A Psalme or song committed to Asaph.

WE will prayse thee, O God, we will prayse thee, for thy Name [is] neere: [therefore] b they will declare thy wonderous workes.

2 c When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: [but] I will establish the pillars d of it. Selah.

4 I sayde vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiffe necke.

6 For to come to preferment [is] neither from the East, nor from the West, nor from the South,

7 But God [is] the Iudge: he maketh lowe and he maketh hie.

a Reade Psal. 57. 1.

b He declareth howe the faythfull shall euer haue iust occasion to prayse God, forasmuch as in their neede they shall feele his power at hand to helpe them.

c When I see my time (sayth God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

8 For in the hand of the Lorde [is] a f cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out [and] drinke the dregs thereof.

9 But I will declare for euer, and sing prayses vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: [but] the hornes of the g righteous shall be exalted.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made to drunk, that by drinking till they come to the very dregs, they are better-

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtilties.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sanacherib: 11 And exhorteth the faithfull to be thankefull for the same.

To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is a known in Iudah: his Name [is] great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bowe, the shielde and the sword and the battell. Selah.

4 Thou art more bright and puissant, then c the mountaines of pray.

5 The stoute hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.

7 Thou, [euen] thou art to be feared: and who shall stand in thy e sight, when thou art angrie?

8 Thou didest cause [thy] iudgement to be heard from heauen: [therefore] the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all y meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restrayne.

11 Vow and performe vnto the Lord your God, all [ye] that be h round about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirite of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preserving his people and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beastes.

d God hath taken their spirites and strength from the, as though their handes were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose. h To wit, the Leuites that dwell about the people, among whom he doth dwell. i The Ebrew worde signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterpriles of wicked tyrants foolish and vaine.

PSAL.

PSAL. LXXVII.

1 The Prophete in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations. 6 Whereby he was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

For the excellent musitian * Ieduthun. A Psalme committed to Asaph.

Psalm. 39. and 62.

1. chron. 16. 41.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities. [Or, mine hād was stretched out.

b He sheweth that we must paciently abide, although God deliuer vs not out of our troubles at the first crie.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thankesgiuing, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorowes should haue an ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we wil know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worke.

k Hee declareth wherein the power of God was declared, when he deliuered the Israelites though the red sea.

l That is, thundred and lightened.

m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

MY a voyce [came] to God, whē I cryed: my voyce [came] to God, and he heard me.

2 In the day of my trouble I sought the Lord: [my] sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 [Then] I considered the dayes of olde, [and] the yeeres of auncient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirit searched e diligently.

7 Will the Lord absent himselfe for euer: and will he shew no more fauour?

8 Is his f mercie cleane gone for euer? doeth his promes fayle for euermore?

9 Hath God forgotten to be mercifull: hath he shut vp his tender mercies in displeasure? Selah.

10 And I saide, This is my g death: [yet I remembred] the yeeres of the right hand of the most High.

11 I remembred the workes of the Lorde: certeinely I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, [saying,]

13 Thy way, O God, [is] h in y Sanctuarie: Who is so great a i God as [our] God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with [thine] arme, [euen] the sonnes of Iaakob and Ioseph. Selah.

16 The k waters saw thee, O God: the waters saw thee, [and] were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a l sound: yea, thine arrowes went abroade.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled & shooke.

19 Thy way [is] in the Sea, and thy paths in y great waters, and thy foote-steppes are not m knowne.

20 Thou didest leade thy people like sheepe by the hand of Moses & Aaron.

PSAL. LXXVIII.

1 He sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproouing the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might be ashamed and so turne vnto to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole historyes of the Bible.

A Psalme to giue * instruction committed to Asaph.

a Read Psa. 32.

b The Prophet vnder the name of a teacher calleth the people his, and y doctrine his, as Paul calleth y Gospel his, where of he was but y preacher, as Rom. 2, 16. & 16, 25.

c Which were the people of God.

d By the testimonie and law he meaneth the law written, which they were commanded to teache their children, Deut. 6, 7.

e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein y vse of chis doctrine standeth: in faith, in the meditation of Gods benefites and in obedience.

g Though these fathers were the seede of Abraham, & the chosen people, yet here sheweth he their rebellion, pronouncing, falthoue y hypocrisie, that y children ought not to folowe their crāples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and auoyrie had corrupt all others.

i Hee proueth that not only y posteritie, but also their forefathers were wicked & rebellious to God,

13 *He deuided the Sea, and led them through: hee made also the waters to stand as an heape.

14 *In the day time also he led them with a cloude, and all the night with a light of fire.

15 *He claue the rockes in the wildernesse, and gaue them drinke as of the great depths.

16 *He brought floods out of the stonie rocke, so that he made the waters to descende like the riuers.

17 Yet they k sinned still against him, & prouoked the Highest in the Wildernes,

18 And tempted God in their hearts in l requiring meate for their lust.

19 *They spake against God also, saying, Can God m prepare a table in the Wildernes?

20 *Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard & was angrie, and the fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and n trusted not in his helpe.

23 Yet he had cõmanded the o clouds aboue, & had opened the doores of heauen,

24 And had rayned downe MANNA vpon them for to eate, & had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: he sent them meate ynough.

26 He caused the p East winde to passe in the heauen, and through his power he brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, [euen] round about their habitations.

29 So they did eate and were wel filled: for he gaue them their desire.

30 They were not turned frõ their q lust, [but] ỹ meat [was] yet in their mouthes,

31 When the wrath of God came euen vpon them, and slewe r the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they s sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee t slewe them, they sought him and they returned, & sought God earely.

35 And they remembred that God [was] their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet hee being mercifull x forgaue [their] iniquitie, & destroyed [them] not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembred that they were flesh: [yea,] a Winde that passeth and commeth not againe.

40 How oft did they prouoke him in ỹ Wildernes: & grieue him in the desert?

41 Yea, they y returned, and tempted God, & z limited the Holy one of Israel.

42 They a remembred not his hand, [nor] the day when hee deliuered them from the enemie,

43 [Nor] him that set his signes in Egypt, & his wonders in ỹ fielde of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He sent b a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He c gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 He destroyed their vines wỉ haile, & their wilde fig trees wỉ the haile stone.

48 He gaue their cattel also to ỹ haile, and their flockes to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation & wrath, and vexation by the sending out of d euil Angels.

50 He made a waye to his anger: he spared not their soule from death, [but] gaue their life to the pestilence,

51 And smote all the first borne in Egypt, [euen] the e beginning of [their] strength in the tabernacles of f Ham.

52 But he made his people to goe out like sheepe, and led them in the Wildernes like a flocke.

53 Yea, he caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his h Sanctuarie: [euen] to

a Exod.14.21.
b Exod.14.24.
c Exod.17.6. nom.20.11. psal.105.41. 1.Cor.10.4. wisd.11.4.
k Their wicked malice could be ouercome by no benefites, which were great and many.
l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God.
m Thus when we giue place to sinne, we are moued to doute of Gods power, except he wil alwayes be readie to serue our lust.
Exod.17.6. nom.20.11. psal.105.41. 1.cor.10.4.
n That is, in his fatherly ỹouidence, whereby he careth for his and prouideth sufficiently.
o So that they had that, which was necessarie and sufficient: but their lust made them to coueit that which they knew God had denied them.
John 6.31. 1.cor.10.3.
p God vsed ỹ meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.
r Though other were not spared, yet chiefly they suffred, which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.
x Because he would euer haue some remnant of a Church to praise his name in earth, he suffred not their sinnes to ouercome his mercie.
y That is, they tempted him oft times.
z As they all doe that measure the power of God by their capacitie.
a The forgetfulnes of Gods benefites is ỹ roote of rebellion & all vice.
b This worde signifieth a confused mixture of flyes and venemous wormes: Some take it for all sortes of serpents: some for all wilde beastes.
c He repeateth not here all the myracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice & ingratitude.
d So called, either of the effect: that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to here me.
e The first borne are so called, as Gen.49.3.
f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered them safely.
h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people, Iosh.11.6. and 13.6.

Iosh.11.6. and 13.6.

this Mountaine, [which] his right hand purchaled.

55 *He cast out the heathen also before them and cauled them to fall to the lot of his inheritance, & made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most High God, and kept not his testimonies,

57 But turned backe and dealt i false ly like their fathers: they turned like a deceitfull bolve.

58 And they k prouoked him to anger with their high places, & moued him to wrath with their grauen images.

59 God heard [this] and was wroth, and greatly abhorred Israel,

60 So that he l forlooke the habitation of Shilo, [euen] p Tabernacle where he dwelt among men,

61 And deliuered his m power into captiuitie, & his beauty into e enemies hand.

62 And he gaue vp his people to the sword, & was angrie wth his inheritance.

63 The fire n deuoured their chosen men, & their maydes were not o prayled.

64 Their Priests fell by the sworde, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, [and] as a strong man that after [his] q wine cryeth out,

66 And smote his enemies in the hinder [partes, and] put them to a perpetuall shame.

67 Yet he refused r tabernacle of r Ioseph, & chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, [&] mount Zion which he loued.

69 And he s built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaakob, & his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

* Nothing more displeaseth God in the children, then when they continue in y wickednes, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power & beautie, because thereby he defended his people, and beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sa. 4.10.

o They had no mariage songs: that is, they were not maried.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdome, he declareth that the signes of his fauour were among them.

t He sheweth wherein a Kings charge standeth: to wit, to prouide faythfully for his people, to guide them by counsell, and defende them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankfull.

A Psalme committed to Asaph.

O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, [and] made Ierusalem heapes of stones.

a The people crie vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion and murthered his people.

2 The b dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: [&] the flesh of thy Saints vnto the beastes of the earth.

b The Prophet theweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he stretch his hand to deliuer them.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c burie them.

c Their friends and kinsefolkes durst not burie them for feare of the enemies.

4 We are a reproche to our d neighbours, [euen] a scorne and derision vnto them that are round about vs.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

5 Lorde, howe long wilt thou be angrie, for euer? shall thy iealousie e burne like fire?

e Wilt thou vtterly consume vs for our sinnes, before thou take vs to mercie?

6 *Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

Iere.10.25.

7 For they haue deuoured Iaakob and made his dwelling place desolate.

f Which we and our fathers haue committed.

8 Remember not against vs the f former iniquities, [but] g make haste [and] let thy tender mercies preuent vs: for we are in great miserie.

g And stay not till we haue recompenced for our sinnes.

9 Helpe vs, O God of our h saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

h Seeing we haue none other Sauiour,

10 Wherefore should the heathen say, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

neither can we helpe our selues, and also by our saluation thy Name shalbe prayled, therefore, O Lorde, helpe vs.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause were vniustly murthered.

12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

k Which were captiues among their enemies, and could looke for nothing but death.

13 So we thy people, and sheepe of thy pasture shall prayse thee for euer: and from generation to generation l we will set forth thy prayse.

l We ought to desire no benefite of God but on this condition to prayse his Name, Isa.43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begun.

To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

Heare

a This Psalm was made as a prayer for to desire God to be mercifull to the tenne tribes.
b Bowe their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people and all thy tribes together againe.
d The faithful feare Gods anger, when they perceiue that their prayers are not foorthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance only commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shalbe saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and we though our sinnes are made open for wilde beastes to deuoure vs, declare against thy loue, and finish the work that thou hast begun.
‡Ebr. Ceders of God.
h To wit, Euphrates.
i That is, as well they that hate our religion as they that hate our persons.
k They gaue not place to tentation,

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnes, thou that sittest betweene the b Cherubims.
2 Before Ephraim & Beniamin and Manasseh, stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, & cause thy face to shine that we may be saued.
4 O Lord God of hostes, howe long wilt thou be d angrie against the prayer of thy people?
5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh [at vs] among themselues.
7 f Turne vs again, O God of hostes: cause thy face to shine, and we shall be saued.
8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest roume for it, & diddest cause it to take roote, & it filled the land.
10 The mountaines were couered with the shadowe of it, and the boughs thereof [were like] the ‡ goodly cedars.
11 She stretched out her branches vnto the Sea, & her boughs vnto the h Riuer.
12 Why hast thou [then] broken downe her hedges, so that all they, which passe by the way, haue pluckt her?
13 The wilde i boze out of the wood hath destroyed it, and the wilde beastes of the fielde hath eaten it vp.
14 Returne we beseech thee, O God of hostes: looke downe k from heauen and beholde and visite this vine,
15 And the vineyarde, that thy right hand hath planted, and the yong vine, [which] thou madest l strong for thy self.
16 It is burnt with fire [& cut downe: [and] they perish at the m rebuke of thy countenance.
17 Let thine hand be vpon the n man of thy right hand, [and] vpon the sonne of man, [whom] thou madest strong for thine owne selfe.
18 So will not we go backe from thee: o reuiue thou vs, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: cause thy face to shine and we shall be saued.

PSAL. LXXXI.

1 An exhortation to prayse God both in heart and voyce for his benefites, 8 And to worship him onely. 11 God condemneth their ingratitude, 12 And sheweth what great benefites they haue lost through their owne malice.

To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loude vnto the God of Iaakob.
2 Take the long and bring foorth the timbrel, the pleasant harpe with the viole.
3 Blowe the trumpet in the c newe moone, [euen] in the time appointed, at our feast day.
4 For this is a statute for Israel, [&] a Lawe of the God of Iaakob.
5 He set this in d Ioseph for a testimonie, when he came out of the land of Egypt, [where] I heard a language, that e I vnderstoode not.
6 I haue withdrawen his shoulder from f burden, [& his hands haue left the pots.
7 Thou calledst in affliction and I deliuered thee, [and] answered thee in the secret of the thunder: I proued thee at the waters of [Meribah. Selah.
8 g Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange god,
10 ([For] I am the Lorde thy God, which brought thee out of the land of Egypt) h open thy mouth wide and I will fill it.
11 But my people would not heare my voyce, & Israel would none of me.
12 So I gaue them vp vnto the hardnes of their heart, [and] they haue walked in their owne counsels.
13 i Oh that my people had hearkened vnto me, [and] Israel had walked in my wayes!
14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.
15 The haters of the Lorde should haue bene subiect vnto him, & their time k should haue endured for euer.
16 And [God] would haue fed them with the l fat of wheat, & with honie out of the rocke would I haue sufficed thee.

a An instrumet of musicke brought from Geth.
b It seemeth that this Psalme was appointed for solemne feasts & assemblies of the people, to whome for a time these ceremonies were ordained, but now bicause the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel for Iosephs familie was counted the chiefe behoue of Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from copyeall bondage, howe much more are we inbetted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderful facion.
‡Or, contension, exod. 17. 7.
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powred them out.
k God by his word calleth all, but his secret election appointeth who shal heare with fruite.
l If their sinnes had not letted.

know'ing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l Or that no power can preuaile against it, and which as a yong bud thou raisest vp against as out of the burnt ashes. m Onely when thou are angrie, and not with the swoorde of the enemie. n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirite.

m Should haue endured for euer. n Of wheat. o Of the rocke. p That is, with most fine wheate and abundance of home.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie. 3 And exhorteth them to doe iustice. 5 But seeing none amendement, 8 He desireth God to vndertake the matter and execute iustice himselfe.

A Psalme committed to Asaph.

GOd standeth in the assemblie of [a] gods: he iudgeth among gods.

2 Howe long will ye iudge vniustly, and accept the persons of the [b] wicked? Selah.

3 Doe right to the poore and fatherles: doe iustice to the poore and needie.

4 Deliuer the poore and [c] needie: saue [them] from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknes, [albeit] all the [d] foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shall dye as a man, and ye princes, shall fall like others.

8 O God, arise, [therefore] iudge thou the earth: for thou shalt inherite [f] all nations.

a The Prophet theweth that if Princes and Iudges doe not their dutie, God, whose autoritie is aboue them, will take vengeance on the. b For theeues and murtherers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not onely when they crie for helpe, but when their cause requireth aide and suppoyt. d That is, all things are out of order, either by their tyrannie, or careles negligence. e No title of honour shall excuse you, but you shalbe subiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and autoyrite from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, accoyding as God was accustomed, be striken with the Roymie tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

A song or Psalme committed to Asaph.

a This Psalm seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in the dayes of Iehoyphat. b He calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserueth them from all dangers. d They were not content to take y Church as prisoner, but sought vtterly to destroy it. e By all secrete meanes. f They thought to haue subuerted thy counsaile, wherein the perpetuitie of the Church was established. ‖ Or, Zor.

KEepe [a] not thou silence, O God: be not still, and cease not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy [c] secret ones.

4 They haue sayd, Come and let vs [d] cut them off from being a nation: and let the name of Israel be no moze in remembrance.

5 For they haue consulted together [e] in heart, [and] haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amaleth, the Philistims with the inhabitants of ‖ Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera [and] as to Iabin at the riuer of Kishon.

10 They perished at En-dor, [and] were [i] dung for the earth.

11 Make them, [euen] their princes like [*] Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue sayd, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, [and] as the stubble before the winde.

14 As the fire burneth the forest, [m] as the flame setteth the mountaines on fire:

15 So persecute them [n] with thy tempest, and make them afrayd with thy storme.

16 Fill their faces with shame, that they may [o] seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may [p] know that thou, which art called Iehouah, art alone, [euen] the most high ouer all the earth.

g The wicked ones of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren. h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7. 22. & 8. 15. i Troden vnder feete as myre. Iudg. 7. 25. & 8. 21. k That is, Iudea: for where his Church is, there dwelleth he among the. l Because I prophabate could by no meanes be amended, be prayeth that they may vtterly be destroied, be vnstable and lee with all windes. m That is, be compelled by the plagues to confesse thy power. n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church. o Or, Seeke. p Or, Know.

PSAL. LXXXIIII.

1 Dauid desireth sorth of his countrey, 2 Desireth most ardently to come againe to the Tabernacle of the Lord: 5 The assemblie of the Saints to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then he prayseth the courage of the people, that passe through the wilderues to assemble them selues in Sion. 10 Finally with prayse of this matter and confidence of Gods goodnes he endeth the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

a Dauid complaineth that he can not haue accesse to the Church of God to make profession of his faith and to ioyne in religion. b For none but the priests could enter into the sanctuarie, and the rest of the people into the courtes. c So that the poore birdes haue more libertie then I. d Who esteemeth nothing in himselfe, but

a LOrde of hostes, howe amiable [are] thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courtes of the Lorde: [for] mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparow hath found [her] an house, and the swallow a nest for her, where she may lay her yong: [euen] by thine [c] altars, O Lorde of hostes, my King [and] my God.

4 Blessed [are] they that dwell in thine house: they will euer prayse thee. Selah.

5 Blessed [is] [d] the man, whose [e] strength [is] in thee, [and] in whose heart [are] thy wayes.

6 They going through [f] the vale of Baca, in thee onely, and learneth of thee to rule his life. e That is, of mulberie trees which was a baren place: so that they which passed through, must dig pits for water: signifying that no lets can hinder them that are fully bent to come to Christes Church, neither yet that God will euer faile them.

make

make Welles therein: the raine also couereth the pooles.

7 They go from [f] strength to strength, [till euery one] appeare before God in Zion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our shielde, and looke vpon the face of thine [g] Anoynted.

10 For [h] a day in thy courtes is better then a thousande [other where:] I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of Wickednes.

11 For the Lord God is the sunne and shield [vnto vs:] the Lord will giue grace and glory, & no good thing will he withholde from them that walke vprightly.

12 O Lord of hostes, blessed [is] the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withsheweth not his rods from his Church after their returne from Babylon, still they put him in minde of their deliuerance, to the intent that hee should not leaue the worke of his grace imperfect. 5 Here they complaine of their long affliction: 8 And chiefly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfit felicitie.

To him that excelleth. A Psalme committed to the sonnes of Korah.

LOrd, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, [and] [b] couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and releasse thine anger towards vs.

5 Wilt thou bee angrie with vs [d] for euer? [and] Wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe [and] quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord, and graunt vs thy [e] saluation.

8 I will hearken what the Lorde God will say: for hee will speake [f] peace vnto his people, and to his Saints, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glorie may dwell in our land.

10 Mercie and trueth shall meete: righteousnes and peace shall kisse [one another.]

11 [g] Trueth shall bud out of the earth, and righteousnes shall looke downe from heauen.

12 Yea, the Lorde shall giue good things, and our lande shall giue her increase.

13 [h] Righteousnes shal go before him, and shall set her steppes in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lorde, that he may feare him & glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

A prayer of Dauid.

INcline [a] thine eare, O Lord, [and] heare mee: for I am poore and needie.

2 Preserue thou my soule, for I am [b] mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for [c] I crie vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

5 For thou, Lord, art good and [d] mercifull, & of great kindnes vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there [f] is none [that can do] like thy workes.

9 All nations, whom thou hast made, shall come and [g] worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 [h] Teach mee thy way, O Lorde, [and] I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou hast deliuered my soule from [i] the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not only in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluation commeth only of Gods mercie.
f Hee will sende all posteritie to his Church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware that they returne not to like offences.
g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy.
h Iustice shall then flourish and haue free course and possesse in euery place.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, howe to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they be cruel toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d He doth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how we may not be wearie, though God grant not forthwith our request, but that we must earnestly, and often call vpon him.
f He condemneth all idoles, forasmuch as they can do no workes to declare that they are Gods.
g This proueth that Dauid prayed in the name of Christ.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and seperate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mightie

haue [k] sought my soule, and haue not set thee before them.

15 But thou, O Lorde, art a pitifull God and mercifull, slowe to anger and great in kindnes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thine handmaide.

17 Shew a token of [thy] goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me & comforted me.

k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne, & that the lache of Gods feare is us a priuiledge to all vice and cruelcie.

l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath euer bene mercifull vnto him and giuen him power against his enemies, as to one of his owne housholde.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie. 4 So that there should be nothing more comfortable, then to be nombred among the members thereof.

A Psalme or song committed to the sonnes of Korah.

GOd layde [his] [a] foundations among the holy mountaines.

2 The Lorde loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know me: beholde Palestina and Tyrus with Ethiopia, [d] There is he borne.

5 And of Zion it shalbe said, [e] Many are borne in her: and he, [euen] the most high shall stablish her.

6 The Lord shall count, when hee [f] writeth the people, he was borne there. Selah.

7 Also the singers as the players on instruments [shall praise thee:] all my [g] springs [are] in thee.

a God did chuse & place among the hilles to establish Ierusalem and his Temple.

b Though thy glorious estate do not yet appeare, yet waite with patience and God will accomplish his promes.

c That is, Egypt and these other countreis that come to the knowledge of God.

d It shalbe said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

e Out of all countreys they shall come into the Church, and be counted as citizens.

f When hee calleth by his worde them into the Church, whome he had elected and written in his booke.

g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickenes, persecutions and aduersitie, 7 Being as it were lest of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaynyng himselfe to be forsaken of all earthly helpe.

A song or Psalme of [*] Heman the Ezrahite to giue instruction committed to the sonnes of Korah for him that excelleth vpon Malath [a] Leannoth.

1. King. 4. 31. psal. 53.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

LOrd God of my saluation, I cry day [&] night [b] before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

b Though many crie to their sorowes, yet they crie not earnestly to God for remedie as he did: whome he confessed to be the authour of his saluation,

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, [and] am as a man without strength:

5 [c] Free among [d] dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine [e] hand.

6 Thou hast layed mee in the lowest pit, in darkenes, [and] in the deepe.

7 Thine indignation lyeth vpon me, and thou hast vexed mee with all thy [f] waues. Selah.

8 Thou hast put away mine [g] acquaintance farre from me, [and] made me to be abhorred of them: [h] I am shut vp, and cannot get forth.

9 [i] Mine eye is sorowful through mine affliction: Lord, I call dayly vpon thee: I stretch out mine handes vnto thee.

10 Wilt thou shewe [k] a miracle to the dead? or shall the dead rise [and] praise thee? Selah.

11 Shall thy louing kindnes be declared in the graue? [or] thy faithfulnes in destruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteousnes in the land [l] of obliuion?

13 But vnto thee haue I cryed, O Lorde, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, [and] hidest thy face from me?

15 I am afflicted and at the point of death: [from my] youth I suffer thy terrours, doubting [of my life.]

16 Thine indignations go ouer mee, and thy feare hath cut me off.

17 They came round about me dayly like water, [&] compassed me together.

18 My louers and friendes hast thou put away from me, [and] mine acquaintance [*] hid themselues.

c For he that is dead, is free from all cares and busines of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this worlde.

d That is, from the prouidence and care, which is ment according to the iudgement of the flesh.

e The roomes of thy wrath saue ouerwhelmed me.

f He attributeth the losse & displeasure of his friends to Gods prouidence, where by he partly punisheth & partly trieth his.

g I see none ende of my sorowes.

h Mine eyes & face declare my sorowes.

i He beweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raise them vp againe.

k That is, in graue, where onely the body lieth without all sense and remembrance.

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment. ‡ Ebr. were in darkenes.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnes of God, 23 For his testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearance the promes was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

A Psalme to giue instruction, of Etham the Ezrahite.

I Will [a] sing the merties of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they sawe none occasion,

b As he that surely beleeued in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shal þ trueth of thy promes be vnchangeable.
d The Prophet sheweth what was the promes of God, whereon he grounded his faith.
e The Angels shall praise thy power & faithfulnes in deliuering thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will he effsoone deliuer it, when þ dangers be great.
k Tabor is a mountaine Westwarde from Jerusalem, & Hermon Eastward: so the Prophet signifieth that all partes and places of the world shal obey Gods power for the deliuerance of his Church.
l For hereby he iudgeth the world & sheweth himselfe a mercifull father and faithfull protector vnto his.
m Feeling in their cõscience that God is their father.

2 For Ib saide, Mercie shalbe set vp for euer: thy trueth shalt thou c stablish in the very heauens.

3 d I haue made a couenant with my chosen: I haue swoorne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Cõgregation of þ Saints.

6 For who is equall to the Lord in the heauen? [and who] is like the Lord among the g sonnes of the gods?

7 God is verie terrible in the assemblie of the h Saints, and to be reuerenced aboue all, [that are] about him.

8 O Lord God of hostes, who is like vnto thee, [which art] a mightie Lord, and thy trueth [is] about thee?

9 i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laide the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, [&] high is thy right hand.

14 l Righteousnes and equitie [are] the stablishment of thy throne: mercie and trueth go before thy face.

15 Blessed [is] the people, that can m reioyce [in thee:] they shall walke in the light of thy n countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnes shall they exalt themselues.

17 For thou art the o glorie of their strength, and by thy fauour our hornes shalbe exalted.

18 For our p shield [appertaineth] to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto q thine Holy one, & saydest I haue layed helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.

22 The enemie shal not oppresse him, neither shall the wicked hurt him.

23 But I will s destroy his foes before his face, and plague them that hate him.

24 My trueth also and my t mercie [shalbe] with him, and in my Name shall his u horne be exalted.

25 I will set his hand also in the sea, and his right hand in the x floods.

26 He shall crie vnto me, Thou art my y Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then z kings of the earth.

28 My mercie will I keepe for him for euermore, & my couenant shall stand fast with him.

29 His seede also will I make to endure a for euer, and his throne as the dayes of heauen.

30 [But] if his children forsake my lawe, and walke not in my iudgements:

31 b If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, & their iniquitie with strokes.

33 c Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor d alter the thing that is gone out of my lippes.

35 I haue swoorne once by mine holines, e & I will not faile Dauid, [saying,]

36 His seed shall endure for euer, and his throne [shalbe] as f sunne before me.

37 He shalbe established for euermore as the moone, and [as] a faithfull g witnes in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.

39 Thou hast h broken the couenant of thy seruant, [&] prophaned his crowne [casting it] on the ground.

40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.

41 All that go by the way, spoile him:

q To Samuel & to others, to assure þ Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.

s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glorie and estate.
x He shall enioy the land round about.
y His excellency dignitie shall appeare herein that he shall be named the sonne of God, and the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, til he had accomplished this promes in Christ.
2. Sam. 7. 14.
a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercie and not to mans power in performing.
c As long as the sunne and moone endure, they shall be witnesses to me of this promes.
d Because of the horrible confusion of things, þ Prophet complaineth to God as though he saw not þ performance of his promes. And thus discharging his cares on God, he resisteth dout and impacience.
e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Jeroboam: or else by the spirit of prophesie Ethan speaketh of those great miseries, which came soone after warde to passe at the captiuitie of Babylon.

f He threweth that the kingdome fell before it came to perfection or was ripe.

g The Prophet in ioyning prayer with his complaint, threweth that his faith neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefites vpon him, except thou hatte to helpe, death will preuent thee.

i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were call their iniuries in his bosome.

k So he calleth them that persecute the Church.

l They laugh at vs, which patiently wait for the comming of thy Christ.

a Thus the Scripture vseth to call the Prophets.

b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundreth yeres.

c Thou hast chosen vs to be thy people before the foundations of the world were layde.

d Moses by lamenting the fraltie & shortnes of mans life moueth God to pitie.

e Though man thinke his life long, which is in deede most short, yea, though it were a thousande yeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

f Thou takest them away suddenly as with a flood.

he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, [and] made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, [g] couered him with shame. Selah.

46 [g] Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, [which] thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people.

51 For [k] thine enemies haue reproched [thee, O Lord, because they haue reproched the] [l] footesteps of thine Anointed.

52 Praised [be] the Lorde for euermore. So be it, euen so be it.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankefull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.

A prayer of Moses, the [a] man of God.

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and [before] thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art [our] God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 [e] For a thousande yeres in thy sight [are] as yesterday when it is past, and [as] a watch in the night.

5 Thou hast [f] ouerflowed them: they are [as] a sleepe: in [g] the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, [but] in the euening it is cut downe and withereth.

g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.

h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the brauitie be miserable, much more, if thy wrath lie vpon it, as they which feare thee, onely knowe.

l Which is, by considering the shortnes of our life, and by meditating the beautifu ioyes.

m Meaning, wilt thou be angrie?

[Or, take comfort in thy seruantes.

n Euen thy mercie, which is thy chiefest worke.

o As Gods promises appertained as well to their posteritie, as to them, so Moses prayeth for the posteritie.

p Meaning, that it was obscured, when he ceased to do good to his Church.

q For except thou guide vs w thine holy spirit, our enterpiles can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholy to his protection in all tentations. 14 A promes of God to those that loue him, know him and trust in him, to deliuer them, and giue them immortall glorie.

WHo so dwelleth in the [a] secret of [b] most high, shall abide in the shadow of the Almighty.

2 [b] I will say vnto [p] Lord, O mine hope, and my fortresse: [he is] my God, in him will I trust.

3 Surely hee will deliuer thee from the [c] snare of the hunter, [and] from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his [d] trueth shalbe thy shielde and buckler.

5 [e] Thou shalt not be afraide of the

a He that maketh God his defence & trust, shall perceiue his protection to be a most sure safe garde.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most readie for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here ment by the pestilence.

d That is, his faithfull keeping of promes to helpe thee in thy necessitie.

e The care that God hath ouer his, is most sufficient to defende them from all dangers.

feare

feare of the night, [nor] of the arrowe that flyeth by day:

6 [Nor] of the pestilence that walketh in the darkenes: [nor] of ꝑ plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hande, [but] it shall not come neere thee.

8 Doubtles with thine [f] eyes shalt thou beholde and see the reward of the wicked.

9 For thou [hast said, The Lord is] mine hope: thou hast set the most high for thy refuge.

10 There shall none euill come vnto thee, neither shal any plague come neere thy Tabernacle.

11 [g] For he shal giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the [h] yong lion and the dragon shalt thou treade vnder feete.

14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I satisfie him, and shewe him my saluation.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the ꝓsperity, when he is most florishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lorde.

A Psalme or song for the [a] Sabbath day.

IT is a good thing to prayse the Lorde, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnes in the [b] morning, and thy trueth in the night,

3 Vpon an [c] instrument of ten strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy [d] workes, [and] I will reioyce in the workes of thine handes.

5 O Lorde, howe glorious are thy workes! [e] thy thoughts are very deepe.

6 An [c] vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (when ꝓ wicked growe as ꝓ grasse, and al the workers of wickednes do florish) that they shalbe destroyed for euer.

8 But thou, O Lord, art most high for euermore.

9 For lo, thine enemies, O Lorde: for lo, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.

10 [g] But thou shalt exalt mine horne, like the vnicornes, [and] I shalbe anointed with fresh oyle.

11 Mine eye also shall see [my desire] against mine enemies: and mine eares shall heare [my wishe] against the wicked, that rise vp against me.

12 The righteous shall [h] florish like a palme tree, [and] shall growe like a cedar in Lebanon.

13 Such as be planted in the house of the Lorde, shall florish in the courtes of our God.

14 They shall still bring forth fruite in [their] age: they shal be fat & florishing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie [is] in him.

PSAL. XCIII.

1 He prayseth the power of God in the creation of the worlde, and beateth downe all people which lift them vp against his maiestie. 5 And prouoketh to consider his promises.

THE Lord [a] reigneth, [and] is clothed with maiestie: the Lorde is clothed, [and] girded with power: the worlde also shalbe established, that it cannot be moued.

2 Thy [b] throne is established of olde: thou art from euerlasting.

3 The floods haue lifted vp, O Lord, the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea [are] marueilous through the noise of many waters, [yet] the Lord on high is more mightie.

5 Thy [d] testimonies are verie sure: holines becommeth thine house, O Lord, for euer.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

O Lord God [a] the auenger, O God the auenger, shewe thy selfe [b] clearely.

2 Exalt thy selfe, O Iudge of the worlde, [and] render a reward to the proude.

3 Lord, howe long shal ꝓ wicked, howe long

f The Godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when al things shall be reuealed.

g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defende them in their vocation, which is the way to walke in without tempting god.

h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with ꝓ life, that God giueth: for by death the ioyntes of this life is recompensed with immortalitie.

a Which teacheth that the vse of ꝓ Sabbath standeth in praysing God, & not only in ceasing from worke.

b For Gods mercie and stedfastnesse in his promises toward him, bind them to prayse him continually both day and night.

c These instrumẽts were then permitted, but at Christes comming abolished.

d He theweth what is the vse of the Sabbath day: to wit, to meditate Gods workes. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt strengthen the with al power, and blesse them with all felicitie.

h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall growe againe and florish in the Church of God, as the Cedars do in mount Lebanon.

i The children of God shall haue a power aboue nature, and their age shall bring forth most fresh fruites.

a As God by his power and wisdome hath made and gouerneth the worlde: so must the same be our defence against all enemies and dangers.

b Wherein thou streeth and gouernest the worlde.

c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisedome in creating and gouerning, his great mercie also appeareth in ꝓ he hath giuen his people his worꝺ ꝓ couenant.

a Whose office it is to take vengeance on the wicked.

b Shewe thy effect that thou art Iudge of the worlde to punish the wicked.

long shall the wicked c triumph?

4 They prate [and] speake fiercely: all the workers of iniquitie vaunt themselues.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widowe & the stranger, and murther the fatherles.

7 c Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand ye vnwise among the people: & ye fooles, when will ye be wise?

9 He that f planted the eare, shall he not heare? or he that formed the eye, shal he not see?

10 Or he that chastiseth the g nations, shal he not correct? he that teacheth man knowledge, [shall he not know?]

11 The Lord knoweth the thoughtes of man, that they are banitie.

12 Blessed [is] the man, whom thou h chastisest, O Lord, and teachest him in thy Lawe,

13 That thou maiest giue him rest frō the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For i iudgement shall returne to iustice, and all the vpright in heart [shall followe] after it.

16 Who will rise vp with me against the wicked? or [who] will take my part against the workers of iniquitie?

17 If the Lord had not k holpen mee, my soule had almost dwelt in silence.

18 When I saide, l My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie n fellowship with thee, which forgeth wrong for a lawe?

21 They gather them together against the soule of the righteous, & condemne the innocent blood.

22 But the Lorde is my refuge, and my God [is] the rocke of mine hope.

23 And he wil recompence them their wickednesse, and o destroy them in their owne malice: [yea,] the Lorde our God shall destroy them.

c That is, hasty of their cruelties and oppressions: or, esteme themselues aboue all other.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God to take our cause in hand.

e He sheweth that they are desperate in malice, for although much as they feared not God, but gaue themselues wholy to do wickedly.

f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednesse.

g If God punish whole nations for their sinnes, it is mere folly for any one man, or else a fewe to thinke that God will spare them.

h God hath care ouer his and chastiseth them for their wealth, that they should not perish for euer with the wicked.

i God will restore the state and gouernement of things to their right vse, and then the godly shall followe him cheerefully.

k He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not fayle.

l When I thought there was no way but death.

m In my trouble and distres I euer found thy present helpe.

n Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God. 4 For the gouernement of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promes.

COme, let vs reioyce vnto the Lord: let vs sing a aloud vnto the rocke of our saluation.

2 Let vs come before his face with prayse: let vs sing loude vnto him with Psalmes.

3 For the Lord [is] a great God, and a great King aboue all b gods.

4 In whose hand [are] all the deepe places of the earth, and the c heights of the mountaines [are] his:

5 To whom the Sea [belongeth:] for he made it, and his hands formed the drye land.

6 Come, let vs d worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, & we are the people of his pasture, and the sheepe of his e hand: to day, if ye will heare his voyce.

8 f Harden not your heart, as [in Meribah, [and] as in the day of [Massah in the wildernes.

9 Where your fathers *tempted me, prooued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with [this] generation, and sayd, They are a people that g erre in heart, for they haue not knowne my wayes.

11 Wherefore I sware in my wrath, [saying,] Surely they shall not enter into my h rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefely in the sacrifice of prayse and thankesgiuing.

b Euen the Angels (who in respect of me are thought as Gods) are nothing in his sight: much lesse the Idoles, which mans hande hath wrought.

c All things are gouerned by his prouidence.

d By these three wordes he signifieth one thing: meaning, that they must wholy giue themselues to serue God.

e That is, the flocke whom he gouerneth with his owne hand. Or sheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word.

[Or, in strife: whereof the place was so called. [Or, tentation, reade Exod. 17. 7. Exod. 17. 2. nomb. 14. 22.

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

SIng *vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lorde, [and] prayse his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, [and] his wonders among all people.

4 For the Lord [is] b great and much to be prayed: he is to be feared aboue all goddes.

5 For all the goddes of the people [are]

a The Prophet sheweth that the time shall come, that all nations shal haue occasion to prayse the Lord for the reuealing of his Gospel.

b Seeing he will reuenge himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as hee hath appointed.

Idoles:

idoles: but the Lorde [c] made the heauens.

6 [d] Strength and glorie [are] before him: power and beautie [are] in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and [e] power.

8 Giue vnto [f] the Lorde the glorie of his Name: bring [g] an offring, and enter into his courtes.

9 Worship the Lorde in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shalbe stable, [and] not mooue, [and] he shall iudge the people [h] in righteousnes.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the fielde be ioyfull, and al that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: hee will iudge the world with righteousnes, and the people in his trueth.

[c] Then the idoles, or what soeuer made not the heauens, are not God.

[d] God cannot be knowne, but by his strengthand glorie: the signes whereof appeare in his sanctuarie.

[e] As by experience ye see that it is onely due vnto him.

[f] By offring vp your selues wholy vnto God, declare that you worship him onely.

[g] He prophesieth that the Gentiles shall be partakers with [g] Iewes of Gods promes.

[h] He shall regenerate them anew with his Spirit, and reforme them to the image of God.

[i] If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing and thankesgiuing.

THE [a] Lorde reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenes [are] rounde about him: righteousnesse and iudgement [are] the foundation of his throne.

3 There shall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it, and was [d] afrayd.

5 The mountaines melted like ware at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glorie.

7 [e] Confounded be all they that serue grauen images, [and] that glorie in idoles: worship him, [f] all ye goddes.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lorde, art most high aboue all the earth: thou art much exalted aboue all goddes.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saintes: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holie [k] remembrance.

[a] He sheweth that where God reigneth, there is all felicitie and spirituall ioye.

[b] For the Gospel shall not be only preached in Iudea, but throwoue all yles and countreys.

[c] He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

[d] This feare bringeth not the wicked to true obedience, but maketh them to runne away from God.

[e] He signifieth that Gods iudgements are in a readines to destroy the idolaters.

[f] Let all that which is esteemed in the worlde, fall downe before him.

[g] The Iewes shall haue occasion to reioyce that [g] Gentiles are made partakers with them of Gods fauour.

[h] He requireth two things of his children: the one that they detest vice, the other that they put their trust in God for their deliuerance.

[i] Though Gods deliuerance appeare not suddenly, yet it is sowen and layd vp in store for them.

[k] Be mindfull of his benefites, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to prayse the Lorde for his power, mercie and fidelitie in his promes by Christ. 10 By whom hee hath communicated his saluation to all nations.

A Psalme.

SING [a] vnto the Lord a newe song: for hee hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] saluation: his righteousnes hath he reuealed in the sight of the nations.

3 He hath [d] remembred his mercie and his trueth towarde the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lorde: crie out and reioyce, and sing prayses.

5 Sing prayse to the Lorde vpon the harpe, [euen] vpon the harpe with a singing voyce.

6 With [e] chalmes and sound of trumpets sing loud before [f] Lord the King.

7 Let the sea roare, [g] all that therein is, the world, [g] they that dwel therein.

8 Let the floods clap their hands, [and] let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: With righteousnes shal he iudge the world, and the people with equitie.

[a] That is, some song newely made in token of their wonderfull deliuerance by Christ. Isa. 59. 16.

[b] He preserueth his Church miraculously.

[c] For the deliuerance of his Church.

[d] God was moued by none other meanes to gather his Church of the Iewes & Gentiles, but because he would performe his promes.

[e] By this repetition and earnest exhortation to giue prayses with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to prayse God sufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lorde, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THE Lord reigneth, let [h] people tremble: he sitteth [between] the * Cherubims, let the earth be moued.

[a] When God deliuereth his Church, all the enemies shall haue cause to tremble. Exod. 25. 22.

2 The

2 The Lord [is] great in Zion, and he is high aboue all the people.
3 They shall [b] prayse thy great and fearefull Name ([for] it is holie)
4 And the Kings power, that loueth iudgement: [for] thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.
5 Exalt the Lorde our God, and fall downe before his [c] footestoole: [for] he is holie.
6 Moses and Aaron [were] among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them in the cloudie pillar: they kept his testimonies, [and] the lawe [that] he gaue them.
8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didest take vengeance for [e] their inuentions.
9 Exalt the Lorde our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to prayse his Name.

A Psalme of prayse.

SIng [a] ye loud vnto the Lord, all the earth.
2 Serue the Lorde with gladnesse: come before him with ioyfulnesse.
3 Knowe ye that euen the Lorde is God: he hath [b] made vs, and not we our selues: [we are] his people, & the sheepe of his pasture.
4 [c] Enter into his gates with prayse, [and] into his courtes with reioycing: prayse him [and] blesse his Name.
5 For the Lorde is good: his mercie [is] [d] euerlasting, & his trueth [is] from generation to generation.

PSAL. CI.

1 Dauid describeth what gouernement hee will obserue in his house and kingdome. 5 Hee will punish and correct, by rooting forth the wicked, 6 And cherishing ỹ godly persons.

A Psalme of Dauid.

I will [a] sing mercie & iudgement: vnto thee, O Lorde, will I sing.
2 I will do wisely in the perfite way [b] till thou comnest to me: I will walke in ỹ vprightnes of mine heart in the middes of mine house.
3 I will set no wicked thing before mine eyes: I hate [c] the worke of them ỹ fall away: it shall not cleaue vnto me.
4 A froward heart shal depart from me: I will know none euill.
5 Him, that priuily [d] slandereth his neighbour, will I destroy: him that hath a proud looke and high heart, I cannot [suffer.]
6 Mine eyes [shalbe] vnto the [e] faithfull of the land, that they may dwel with me: he that walketh in a perfite way, he shall serue me.
7 There shal no deceitful person dwel within mine house: he that telleth lies, shall not remaine in my sight.
8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

PSAL. CII.

1 It seemeth that this prayer was appointed to the faythfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the prayse of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

A prayer [a] of the afflicted, when he shall be in distresse, and poure forth his meditation before the Lord.

LOrd, heare my prayer, and let my [b] crie come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
3 For my dayes are [c] consumed like smoke, and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like grasse, because I forgate [d] to eat my bread.
5 For the voyce of my groning my bones do cleaue to my skinne.
6 I am like a [e] pelicane of the wildernes: I am like an owle of the deserts.
7 I watch and am as a sparow alone vpon the house top.
8 Mine enemies reuile me daily, [and] they that rage against me, haue [f] sworne against me.
9 Surely I haue [g] eate ashes as bread, and mingled my drinke with weeping,
10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.
11 My dayes [are] like a shadow that fadeth, and I am withered like grasse.

[b] Though the wicked rage against God, yet the goodye shall praise his Name ꝛ mugnifie power.
[c] That is, before his Temple, or Arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, wheresoeuer his Church is assembled.
[d] Vnder these three he comprehendeth the whole people of Israel, with whom God made his promes.
[e] For the more liberally that God dealeth with his people, the more both he punish them that abuse his benefites,
[a] He prophesieth that gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to praise his mercie and reioyce.
[b] He chiefely meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
[c] He sheweth that God will not be worshipped, but by that meanes, which he hath appointed.
[d] He declareth that we ought neuer to be wearie in prayfing him, seeing his mercies toward vs last for euer.
[a] Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull & iust.
[b] Though as yet thou deferrest to place me in ỹ kingly dignitie, yet will I geue my selfe to wisdome, and vprightnesse being a priuate man.
[c] He sheweth that Magistrates do not their duelies, except they be enemies to all vice.
[d] In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all.
[e] He sheweth what is the true vse of the Sworde: to punish the wicked and to maintaine the good.
[f] Magistrates must vnmercifully punish vice, least it growe to farther inconuenience: and if heathen Magistrates are bound to do this, how much more they that haue the charge of the Church of God?
[a] Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
[b] He declareth that in our prayer we must liuely feele that, which we desire and stedfastly beleeue to obteine.
[c] These exceedyng great kindes of speach shewe how much the affliction of the Church ought to moue the hearts of the godly.
[d] By sorowes were so great, that I passed not for mine ordinarie foode.
[e] Euer mourning, and solitarie, casting out fearefull cries.
[f] Haue conspired my death.
[g] I haue not risen out of my mourning to take my refection.
[h] He sheweth that the afflictions did not onely thus moue him, but chiefely the feeling of Gods displeasure.

i Howsoeuer we be frail: yet thy promes is sure and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeres, which by the Prophet Jeremie thou didst appoint, Jere. 29. 12.
l The moze that ỹ Church is in miserie and desolation, the moze ought the faithfull to loue and pitie it.
m That is, when he shall haue drawne his Church out of the darkenes of death.
n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a newe creation: for in their banishment the bodie of the Church seemed to haue bene deade, which by deliuerance was as it were created a new.
o Who nowe in their banishment could looke for nothing but death.
p He sheweth that Gods Name is neuer moze praised, then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
q The Church lament that they see not the time of Christ, which was promised, but haue but few yeres and shoꝛt dayes. r If heauen and earth perish, much moze man shall perish: but the Church by reason of Gods promes endureth for euer. s Seing thou hast chosen thy Church out of ỹ world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

12 But thou, O Lord, doest [i] remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise [and] haue mercie vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.
14 For thy seruantes delite in the stones therof, and haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glorie,
16 When the Lord shall build vp Zion, [and] shall appeare [m] in his glorie,
17 [And] shall turne vnto the praier of the desolate, & not despise their praier.
18 This shalbe written for the generation to come: and the people which shall be [n] created, shal praise the Lord.
19 For he hath looked downe frõ the height of his Sanctuary: out of the heauen did the Lord behold the earth,
20 That hee might heare the mourning of the prisoner, and deliuer the [o] children of death:
21 That they may declare the name of ỹ Lord in Zion, & his praise in Jerusalẽ,
22 When the people shalbe gathered [p] together, and the kingdomes to serue the Lord.
23 He [q] abated my strength in the way, [and] shortned my dayes.
24 [And] I said, O my God, take me not away in the middes of my dayes: thy yeeres [endure] from generation to generation.
25 Thou hast afoꝛetime laid the foundation of the earth, & the heauens [are] the worke of thine hands.
26 [r] They shall perish, but thou shalt endure: euen they all shall ware olde as doth a garment: as a vesture shalt thou change them, and they shalbe changed.
27 But thou art the same, & thy yeres shall not faile.
28 The children of thy seruants shall continue, and their seede shall stand [s] fast in thy sight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth ỹ tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhoꝛtation to man and Angels to praise the Lord.

A Psalme of Dauid.

MY soule, [a] praise thou ỹ Lord, and all that is within mee, praise his holy Name.
2 My soule, praise thou the Lord, and forget not all his benefites.
3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.
4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.
5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the egles.
6 The Lorde executeth righteousnes and iudgement to all that are oppressed.
7 He made his wayes knowen vnto [e] Moses, [and] his workes vnto the children of Israel.
8 The Lord is full of compassion and mercy, slow to anger & of great kindnes.
9 He will not alway [f] chide, neither keepe [his anger] for euer.
10 Hee hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.
12 As farre as [h] the East is from the West: so farre hath hee remoued our sinnes from vs.
13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.
14 For he knoweth whereof we bee made: he remembreth ỹ we are but dust.
15 The dayes of man are as grasse: as a flower of the field, so flourisheth he.
16 For the wind goeth ouer it, and it is gone, and the place thereof shal know it no moze.
17 But the louing kindnes of ỹ Lord [endureth] for euer and euer vpon them that feare him, and his [k] righteousnesse vpon childrens children,
18 Vnto them that keepe his [l] couenant, and thinke vpon his commandements to do them.
19 The Lorde hath prepared his throne in heauen, and his kingdome ruleth ouer all.
20 Praise the Lorde, ye [m] his Angels, that excell in strength, that do his commandement in obeying the voyce of his worde.
21 Praise the Lorde, all ye his hostes,

a He wakeneth his dulnesse to prayse God, shewing that both vnderstanding and affections, minde and heart are too little to set forth his praise.
b This is the beginning and chiefest of all benefites: remission of sinne.
c For before that we haue remission of our sinnes, we are as dead men in the graue.
d As the egle, whē her beake ouergroweth, suckeththe bloud, & so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister, and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.
g We haue proued by continuall experience, that his mercie hath euer preuailed against our offences.
h As great as the world is, so full is it of signes of gods mercies towarde his faithfull, when he hath remoued their sins.
i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and miserie.
k His iust and faithfull keeping of his promise.
l To whom he giueth grace to feare him, and to obey his word.
m In that that we, which naturally are slow to praise God, exhoꝛt the angels, which willingly do it, we stir vp our selues to cõsider our dutie, and awake out of our sluggishnes.

ye his seruants that do his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the worlde, & the gouernance of the same by his marueilous prouidence, 35 Wherin the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

Mi soule, praise thou the Lord: O Lorde my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which coueredst himselfe with light as with a garment, [e] spreadest the heauens like a curtaine.

3 Which layest the beames of his chambers in the waters, and makest the cloudes his chariot, and walkest vpon the wings of the winde.

4 Which [b] makest the spirits his messengers, [f] a flaming fire his ministers.

5 He set the earth vpon her fundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe as with a garment: the [d] waters would stand aboue the mountaines.

7 [But] at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 [And] the mountaines ascend, [and] the valleis descende to the place which thou hast established for them.

9 [But] thou hast set them a bounde, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleis, which run betweene the mountaines.

11 They shall giue drinke to all the [e] beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] springs shall the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his [g] chambers, [and] the earth is filled with the fruit of thy workes.

14 He causeth grasse to growe for the cattell, and herbe for the vse of [h] man, that he may bring forth bread out of the earth,

15 And wine [that] maketh glad the heart of man, [and] oyle to make the face to shine, and bread [that] strengtheneth mans heart.

16 The high trees are satisfied, [euen] the cedars of Lebanon, which he hath planted,

17 That the birdes may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines [are] for the ‖goates: the rockes [are] a refuge for the conies.

19 Hee appointed the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherin all the beasts of the forrest creepe forth.

21 The lions roare after their pray, and seeke their meate [l] at God.

22 [When] the sunne riseth, they retire, and couch in their dennes.

23 [m] [Then] goeth man forth to his worke, and to his labour vntil the euening.

24 O Lord, how [n] manifold are thy workes! in wisdome hast thou made the all: the earth is full of thy riches.

25 [So is] this sea great and wide: [for] therein [are] things creeping innumerable, both small beasts and great.

26 There go the shippes, [yea,] that ‖Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, [p] thou mayest giue them foode in due season.

28 Thou giuest it to them, [and] they gather it: thou openest thine hand, [and] they are filled with good things.

29 [But if] thou [p] hide thy face, they are troubled: [if] thou take away their breth, they die and returne to their dust.

30 [Againe if] thou [q] sende forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glorie be to the Lorde for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord [all my life]: I will praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [t] consumed out of the earth, and the wicked till there be no more: O my soule, prayse thou the Lord. Prayse ye the Lord.

a The Prophet sheweth that we need not to enter into the heauens to seeke God, for although as all the other of nature with the propriete and placing of the elements, are most liuely mirrours to see his maiestie in.

b As the Prophet here sheweth that all visible powers are readie to serue God: so the Apostle to the Heb. 1. 7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddst not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the beasts, much more will he extend his prouident care to man.

f There is no part of the world so barre, where most euident signes of Gods blessings appeare not.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doth not onely prouide necessarie things for him, as hearbes and other meate: but also things to reioyce and comfort him, as wine and oyle or ointments.

i Or, dayes, yeres, and such like.

l As to separate the night from the day, and to note dayes, moneths & yeres.

k That is, by his course, either farre or neere, it noteth summer, winter and other seasons.

l That is, they onely finde meate accoyding to Gods prouidence, who careth euen for the brute beasts.

m To wit, while the day lasteth: for the light is as it were a shield to defend man against the tyranie and fiercenes of beasts.

n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

o Or, whale.

p God is a most nourishing father, who prouideth for all creatures their dayly foode.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the Hilles, if he turne

earth, but his seuere countenance burneth the mountaines.

t He prayseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promes sake.

Prayse

PRaise the Lord, [and] cal vpon his Name: [a] declare his workes among the people.
2 Sing vnto him, sing prayse vnto him, [and] talke of all his wonderous workes.
3 Reioyce in his holy Name: let the heart of them that seeke the Lorde, reioyce.
4 Seeke the Lord and his [b] strength: seeke his face continually.
5 Remember his [c] marueilous workes, that he hath done, his wonders and the [d] iudgements of his mouth,
6 Ye seede of Abraham his seruant, ye children of Iaakob, which are his elect.
7 He is the Lord our God: his iudgements [are] through all the earth.
8 He hath alway remembred his couenant [and] promes, that he made to a thousand generations,
9 [Euen] that which he [e] made with Abraham and his othe vnto Izhak:
10 And [since] hath confirmed it to Iaakob for a law, [and] to Israel for an euerlasting couenant,
11 Saying, [f] Vnto thee wil I giue the land of Canaan, [g] lot of your inheritãce.
12 Albeit they were fewe in number, [yea,] very few & strangers in the land,
13 And walked about from nation to nation, from [one] kingdome to another people,
14 [Yet] suffered hee no man to doe them wrong, but reproued [h] Kings for their sakes, [saying,]
15 Touch not mine [i] annoynted, and do my Prophets no harme.
16 Moreouer hee called a famine vpon the lande, [and] vtterly brake the [k] staffe of breade.
17 [But] he sent a man before them: Ioseph was sold for a slaue.
18 They held his feete in the stockes, [and] he was layd in yrons,
19 Until [l] his appointed time came, [and] the counsell of the Lord had tryed him.
20 The king sent and loosed him: [euẽ] the Ruler of the people deliuered him.
21 He made him lord of his houle, and ruler of all his substance,
22 That hee should binde his [m] princes vnto his will, and teach his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was a stranger in the lande of Ham.
24 And he increased his people exceedingly, and made them stronger then their oppressours.
25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.
26 [Then] sent he Moses his seruant, [and] Aaron whom he had chosen.
27 They shewed among them the message of his signes, & wonders in the land of Ham.
28 Hee sent darkenesse, and made it darke: and they were not [o] disobedient vnto his commission.
29 *He turned their waters into blood, and slew their fish.
30 *Their land brought forth frogs, [euen] in their Kings chambers.
31 He [p] spake, & there came swarmes of flies, and lice in all their quarters.
32 He gaue them [q] haile for raine, [and] flames of fire in their land.
33 He smote their vines also and their figge trees, and brake downe the trees in their coastes.
34 [r] Hee spake, and the grashoppers came, and caterpillers innumerable,
35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.
36 *He smote also all the first borne in their lande, [euen] the beginning of all their strength.
37 Hee brought them forth also with siluer and golde, and there was [s] none feeble among their tribes.
38 Egypt was glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloude to be a couering, and fire to giue light in the night.
40 They [u] asked, and hee brought quailes, and hee filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, [and] ran in the drie places [like] a riuer.
42 For he remembred his holy [x] promes to Abraham his seruant,
43 And hee brought forth his people with [y] ioy, [&] his chosen with gladnes,
44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,
45 That they might [z] keepe his statutes, and obserue his Lawes. Prayse ye the Lorde.

Ccc.ii. PSAL.

a Forasmuch as the Israelites were exempted from the common condemnation of the worlde, and were elected to be Gods people, the Prophet willeth them to shewe themselues mindful by thankes giuing.
b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promes which God made to Abraham to be his God, and the God of his seede after him, he renued and repeated it again to his seede after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his conenant made with their fathers.
g That is, the King of Egypt and the King of Gerar. Gen. 12.17. & 20.3.
h Those whom I haue sanctified to be my people.
i Meaning the old fathers, to whom God shewed himselfe plainly, & who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof. l So long he suffered aduersitie, as God had appointed, and till hee had tried sufficiently his patience. m That the verie princes of the country should be at Iosephs commandement and learne wisdome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate gods children.
o Meaning, Moses and Aaron. Exod. 7.20. Exod. 8.6.
p So that this vermine came not by fortune, but as God had appointed and his Prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearefull to see haile.
r He sheweth that all creatures are armed against man, whē God in his enemie: as at his commandement the grashoppers destroyed the land. Exod. 12.29.
s When their enemies felt gods plagues, his children by his prouidence were exempted.
t For gods plagues caused them rather to depart with the Israelites then with their liues.
u Not for necessitie, but for fatisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue & enioy the promises.
y When the Egyptians lamented and were destroyed
z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this worlde.

PSAL. CVI.

a The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and repentant: 4 Desiring to be brought againe into the lande by Gods mercifull visitation. 8 And after the manifolde maruelles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray and desire to bee gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

Prayse ye the Lord.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.

b He theweth that it is not enough to prayse God with mouth, except the whole heart agree thereunto, and all our life bee thereunto framed.

c Let the good will that thou beareft to thy people, extende vnto me, that thereby I may be receiued into the nomber of thine.

d By earnest confession as well of their owne, as of their fathers sinnes, they shew that they had hope that God accordyng to his promes would pitie them.

e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. Exod. 14. 27.

f The wonderfull workes of God caused them to beleue for a time, and to prayse him.

g They would preuent his wisdome and prouidence.

PRaise ye the Lorde because he is good, for his mercy [endureth] for euer.

2 Who can expresse the noble actes of the Lorde, [or] shew forth all his prayse?

3 Blessed [are] they that [b] keepe iudgement, and do righteousnes at all times.

4 Remember me, O Lord, with the [c] fauour of thy people: visite mee with thy saluation,

5 That I may see the felicitie of thy chosen, & reioyce in the ioy of thy people, and glorie with thine inheritance.

6 We haue [d] sinned with our fathers: we haue committed iniquitie, [and] done wickedly.

7 Our fathers vnderstoode not thy Wonders in Egypt, neither remembred they ℘ multitude of thy mercies, but rebelled at the Sea, [euen] at the red Sea.

8 Neuertheleste he [e] saued them for his Names sake, that hee might make his power to be knowen.

9 And he rebuked the red Sea, and it was dried vp, and he ledde them in the deepe, as in the wildernesse.

10 And he saued them from the aduersaries hande, and deliuered them from the hand of the enemie.

11 *And the waters couered their oppressours: not one of them was left.

12 Then [f] beleeued they his Wordes, [and] sang prayse vnto him.

13 But incontinently they forgate his Workes: they waited not for his [g] counsel,

14 But lusted with cõcupiscence in the wildernesse, and tempted God in the desert.

15 Then he gaue them their desire: but he sent [h] leannesse into their soule.

16 They enuied Moses also in ℘ tents, [and] Aaron the holy one of the Lord.

17 [Therefore] the earth opened and swalowed vp Dathan, and couered the companie of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp ℘ wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glorie into the similitude of a bullock, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, & fearefull things by the red Sea.

23 Therefore hee minded to destroy them, had [l] not Moses his chosen stande in the breach before him to turne away his wrath, lest he should destroy [them.]

24 Also they cõtemned that [m] pleasant land, [and] beleeued not his worde,

25 But murmured in their tents, [&] hearkened not vnto the voice of ℘ Lord.

26 Therefore [n] he lifted vp his hand against thẽ, to destroy thẽ in ℘ wildernes,

27 And to destroy their seede among the nations, and to scatter them through out the countries.

28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offrings of the [p] dead.

29 Thus they [q] prouoked [him] vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stoode vp, and executed iudgement, and the plague was stayed.

31 *And it was [s] imputed vnto him for righteousnes from generation to generation for euer.

32 They angred him also at the waters of *Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirite, so that he spake vnaduisedly with his lips.

34 Neither destroied they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offred their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, [euen] the blood of their sonnes, & of their daughters, who they offred vnto the idoles of Canaan, & the land was defiled w blood.

39 Thus were they stained with their owne workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of ℘ Lord kindled against his people, & hee abhor-

k He sheweth that all Idolaters renounce God to bee their glorie, when in steade of him they worship any creature, much more wood, stone, mettall or calues.

l If Moses by his intercession had not obteined Gods fauour against their rebellions.

m That is, Canaan, which was as it were an earnest penie of the heauenly inheritance.

n That is, he sware. Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offred to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himself to serue God by, is detestable and prouoketh his anger.

r When all other neglecten Gods glorie, he in his zeale killed the aduiterers, and preuented Gods wrath. Nom. 25. 12.

s This act declared his liuely faith, and for his faithes sake was accepted. Nom. 20. 13. psal. 95. 8.

t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shall they be subiect to gods iudgement, which cause Gods children to sinne?

u Hee sheweth howe monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde can not obteyne most small things.

x Then true chastitie is to cleaue wholy and onely vnto God.

red

red his owne inheritance.

41 And he gaue them into the hande of the heathen: and they that hated thē, were lords ouer them.

42 Their enemies also oppressed thē, & they were humbled vnder their hand.

43 Many[y] a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, and[z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praise thine holy Name, and glorie in thy praise.

48 Blessed [be] the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

y The Prophet theweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercome and hide our malice.

z Not y God is changeable in himselfe, but that then he seemeth to vs to repent, whē he altereth his punishment, & forgiueth vs.

a Gather thy Church, which is vnperfect, and giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euill, prosperitie and aduersitie to tying men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

a This notable sentence was in the beginning vsed, as I coniecture of the tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ Or, from the sea: meaning the red sea, which is on the South part of the land.

c He sheweth that there is none affliction so grieuous, out of which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefit.

PRaise[a] the Lord, because he is good: for his mercie [endureth] for euer.

2 Let them, [b] which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the [South].

4 [When] they wandred in the desert [and] wildernesse out of the way, [and] found no citie to dwell in,

5 [c] Both hungrie [and] thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, [and] he deliuered them from their distresse,

7 And led thē forth by the right way, that they might go to a citie of habitatiō.

8 Let them [therfore] confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnes.

10 They, that dwell in darknes and in the shadowe of death, being bound in miserie and yron,

11 Because they[d] rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 Whē he humbled their heart with heauinesse, [then] they fell downe and there was no helper.

13 Then they[e] cryed vnto the Lord in their trouble, [and] he deliuered them from their distresse.

14 He brought thē out of darknesse and [out of] the shadowe of death, and brake their bands asunder.

15 Let thē [therefore] confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of mē.

16 For he hath broken the[f] gates of brasse, & brast y barres of yron asunder.

17 [g] Fooles by reason of their transgression and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crye vnto the Lord in their trouble, [and] he deliuereth them from their distresse.

20 [h] He sendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them [therfore] confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of mē.

22 And let them offer sacrifices of [k] praise, and declare his workes with reioycing.

23 They that go downe to the [l] sea in ships, [and] occupie by y great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, [and] descend to the deepe, so that their soule [m] melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and al their [n] cunning is gone.

28 Then they crye vnto the Lord in their trouble, [&] he bringeth them out of their distresse.

29 He turneth the stormie to calme, so that the waues thereof are still.

30 When they are [o] quieted, they are glad, & hee bringeth them vnto the hauen, where they would be.

31 Let them [therfore] confesse before

d Then the true way to obey God, is to followe his expresse commandements: also hereby all are exhorted to beleeue into themselues, for as much as none are punished, but for their sinnes.

e He sheweth that the cause why God doth punish vs extremely, is because wee can bee brought vnto him by none other meanes.

f When there seemeth to mans iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mighty power.

g They that haue no feare of God, by his sharpe rods are brought to call vpon him, and so finde mercie.

h By healing them he declareth his good will toward them.

i Speaking, their diseases, which had almost brought them to the graue and corruption.

k Praysle and confession of Gods benefites are the true sacrifices of the godly.

l He theweth by the sea what care God hath ouer man, for in that y he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousande deathes.

m Their feare and danger is so great.

n When their art and meanes fayle them, they are compelled to confesse that only Gods prouidence doth preserue them.

o Though before euery one seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.

the Lord his louing kindnes, & his Wonderful Workes before the sonnes of men.

32 And let them exalt him in the [p]Congregation of the people, and praise him in the assemblie of the Elders.

33 Hee turneth the flouds into a Wildernesse, and the springs of waters into drinesse,

34 [And] a fruitful land into ‖barrennesse, for the wickednesse of them that dwell therein.

35 [Against he] turneth the wildernes into pooles of water, and the drie lande into Water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sowe the fieldes, and plant vineyardes, which bring forth fruitfull [r]increase.

38 For he blesseth them, and they multiplie exceedingly, and hee diminisheth not their cattell.

39 [Againe [men] are diminished, and brought low by oppression, euill and sorow.

40 He powreth [t]contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he rayseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

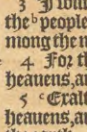
42 The [u]righteous shall see it, and reioyce, & all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these things: for they shall vnderstande the louing kindnes of the Lord.

PSAL. CVIII.

This Psalme is compoſed of two other Pſalmes before, the ſeuen & fiftieth and the ſixtieth. The matter here conteined is, 1 That Dauid grieuth himſelfe with heart & voyce to praiſe the Lord, 7 And aſſureth himſelfe of the promes of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though hee ſeeme to forſake vs for a time, yet he alone will in the end caſt downe our enemies.

A ſong or Pſalme of Dauid.



God, mine heart [is] [a]prepared, ſo [is] ‖my tongue: I will ſing and giue prayſe.

2 Awake viole and harpe: I will awake early.

3 I will prayſe thee, O Lord, among the [b]people, and I will ſing vnto thee among the nations.

4 For thy mercie is great aboue the heauens, and thy truth vnto the clouds.

5 [c]Exalt thy ſelfe, O God, aboue the heauens, and [let] thy glory [be] vpon all the earth,

6 That thy beloued may bee deliuered: [d]helpe with thy right hande and heare me.

7 God hath ſpoken in his [e]holineſſe: [therfore] I will reioyce, I ſhall deuide Shechem and meaſure the valley of Succoth.

8 Gilead [ſhall be] mine, [and] Manaſſeh [ſhall be] mine: Ephraim alſo [ſhalbe] the ſtrength of mine head: Iuda [is] my lawgiuer.

9 *Moab [ſhalbe] my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumphe.

10 Who will leade me into the ſtrong citie? Who will bring me vnto Edom?

11 [f]Wilt not thou, O God, [which] hadſt forſaken vs, and wentſt not go forth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhal do valiantly: for he ſhall tread downe our enemies.

PSAL. CIX.

1 Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traytor vnto Ieſus Chriſt, & of all the like enemies of the children of God: 27 And deſireth ſo to be deliuered, that his enemies may know the worke to be of God. 30 Then doeth hee promiſe to giue prayſes vnto God.

To him that excelleth. A Pſalme of Dauid.

HOlde not thy tongue, O God of my [a]praiſe.

2 For the mouth of the wicked, and the mouth [full] of deceit are opened vpon mee: they haue ſpoken to me with a lying tongue.

3 They [b]compaſſed me about alſo with wordes of hatred, & fought againſt mee without a cauſe.

4 For my friendſhippe they were mine aduerſaries, [c]but I gaue my ſelfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendſhip.

6 [d]Set thou the wicked ouer him, & let the aduerſarie ſtand at his right hād.

7 When he ſhall be iudged, let him be condemned, and let his [e]prayer bee turned into ſinne.

8 Let his dayes be few, and let another take his [f]charge.

9 Let his children be fatherleſſe, and his wife a widowe.

10 Let his children be bagabundes & begge and ſeeke [bread, comming out] of their places deſtroyed.

p This great benefite ought not onely to be conſidered particularly, but magnified in all places and aſſemblies. [Or, ſaltnes.

q For the loue that he beareth to his Church he changeth the order of nature for their commoditie.

r Continuall increaſe and yeerely. [As God by his prouidence doth exalt men, ſo doth he alſo humble them by afflictions to know themſelues.

s For their wickednes and tyrannie he cauſeth the people and ſubiects to eſtemme them.

t They, whoſe faith is lightened by Gods Spirite, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

a This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſlayeth him not. [Or, my glory, becauſe it chiefly ſetteth forth the glorie of God.

b He propheſieth of the calling of the gentiles: for except they were called, they could not heare the goodneſſe of God.

c Let all the worlde ſee thy iudgements, in that thou art God ouer all, and ſo confeſſe that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer to deſire him to continue and finiſhe his graces.

e As he hath ſpoken to Samuel concerning me, ſo will he ſhew himſelf conſtant, and holy in his promes, ſo that theſe nations folowing ſhall be ſubiect vnto me. Pſal.60.8.

f From the firſt verſe of this Pſalme vnto the laſt, reade the expoſition in the Pſalme, and fift verſe.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient prayſe to me.

b To declare that I had none other refuge, but thee, in whome my conſcience was at reſt.

c Whether it were Doeg or Saul, or ſome familiar friend that had betrayed him, hee prayeth not of priuate affection, but moued by Gods Spirit, that God would take vengeace vpon him.

d As to the elect all things turne to their profite: ſo to the reprobate euen thoſe things, that are good, turne to their damnation.

e This was chiefly accompliſhed in Iudas, Act. 1.20.

f He declareth that the curſe of God lyeth vpon ỹ extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement deprived of all.

11 Let f the extortioner catche all that he hath, and let the ſtranger ſpoyle his labour.

12 Let there be none to extende mercie vnto him: neither let there be any to ſhewe mercie vpon his fatherles children.

13 Let his poſteritie bee deſtroyed, [and] in the generation following let their name be put out.

g Thus punitheth the Lord to the third and fourth generatiõ the wickednes of the parents in their wicked children.

14 g Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not the ſinne of his mother bee done away.

h He ſheweth that God accuſtometh to plague them after a ſtrange ſorte, that ſhewe them ſelues cruell towarde other.

15 [But] let them allway be beſoze the Lord, that he may cut off their memozi all from the earth.

i Thus gineth the Lord to euery man the thing wherein he deliteth, that the reprobate can not accuſe God of wyong, when they are giuē vp to their luſtes & reprobate mindes.

16 Becauſe h hee remembred not to ſhewe mercy, but perſecuted the afflicted and poore man, and the ſozowfull hearted to ſlay him.

17 As hee loued curſing, i ſo ſhall it come vnto him, [and] as hee loued not bleſſing, ſo ſhall it be farre from him.

k For being deſtitute of mans helpe, he fully truſted in the Lord, that he would deliuer him.

18 As hee clothed him ſelfe with curſing like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

l As thou art named mercifull, gracious and long ſuffering, ſo ſhewe thy ſelfe in effect.

19 Let it bee vnto him as a garment to couer him, k for a girdle, wherewith he ſhall be allway girded.

m Meaning, that he hath no ſtay nor aſſurance in this woyld.

20 Let this bee the rewarde of mine aduerſaries l from the Lorde, and of thē, that ſpeake euill againſt my ſoule.

n For hunger, that came of ſozowe, he was leane, and his naturall moyſture failed him.

21 But thou, O Lord my God, deale with me accozding vnto thy m Name: deliuer me, (for thy mercie is good)

o The moze grieuous that Satan aſſayled him, the moze earneſt and inſtant was he in prayer.

22 Becauſe I am poore and needie, n mine heart is wounded within me.

p They ſhall gaine nothing by curſing me.

23 I depart like the ſhadowe that declineth, and am ſhaken off as the o graſſhopper.

24 My knees are weake through faſting, and my fleſh p hath loſt [al] fatnes.

25 I became alſo a rebuke vnto thē: they that looked vpon mee, ſhaked their heads.

26 Helpe me, O Lord my God: q ſaue me accozding to thy mercie.

27 And they ſhall knowe, that this is thine hande, [and that] thou, Lorde, haſt done it.

28 [Though] they r curſe, yet thou wilt bleſſe: they ſhall ariſe and bee confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be clothed with ſhame, & let thē couer them ſelues with their confuſion, as with a cloke.

30 I will giue thankes vnto ỹ Lorde greatly with my s mouth, and praiſe him among the multitude.

q Not only in confeſſing it ſecretly in my ſelfe, but alſo in declaring it before all the Congregatiõ.

31 For he will ſtand at the right hand of the poore, to ſaue him from them that would t condemne his ſoule.

r Hereby he ſheweth that he had not to doe with them, that were of litle power, but with the Iudges and princes of the woylde.

PSAL. CX.

s Dauid ypocheteth of the power and euerlaſting kingdome giuen to Chriſt, 4 And of his Prieſthoode, which ſhoulde put an ende to the Prieſthoode of Leui.

A Pſalme of Dauid.

THe Lord ſaid vnto my Lord, Sit thou at my right hande, vntill I make thine enemies thy footeſtoole.

a Ieſus Chriſt in the two and twentie of Mat. verſe. 44. grueth ỹ interpretation hereof, and ſheweth that this cannot ypperly be applyed vnto Dauid, but to himſelfe.

2 The Lord ſhall ſende the rodde of thy power out of u Zion: be thou ruler in the middes of thine enemies.

b And thence it ſhall ſtretch through all the woylde: and this power chiefly ſtandeth in the preaching of his woyde.

3 Thy people [ſhall come] willingly at the time [of aſſembling] x thine armie in holy beautie: the youth of thy Wõbe [ſhalbe] as the morning dewe.

c By thy woyd thy people ſhal be aſſembled into thy Church, whose increaſe ſhall be ſo abundant & wonderful, as the dzops of the dewe.

4 The Lorde ſware and will not repent, Thou art a Prieſt for euer after the order of y Melchi-zedek.

d As Melchizedech the figure of Chriſt was both King and Prieſt: ſo the effect can not be accompliſhed in any King, ſaue onely in Chriſt, Heb. 7. 26.

5 The Lorde, [that is] at thy right hande, ſhall Wounde Kings in the day of his wrath.

e No power ſhall be able to reſiſt him.

6 He ſhall be Iudge among the heathen: he ſhall fill [all] with dead bodies, [& ſmite the z head ouer great countries.

f Under this ſimilitude of a captaine, that is ſo greedy to deſtroy his enemies, that he will not ſtarre dzinke by the way, he ſheweth how God will deſtroy his enemies.

7 He ſhall f dzinke of the bzooke in the waye: therefore ſhall he lift vp [his] head.

PSAL. CXI.

1 He giueth thankes to the Lorde for his mercifull woykes toward the his Church, 10 And declareth wherein true wiſdome and right knowledge conſiſteth.

Praiſe ye the Lord.

a The Prophet declareth that he will praiſe God both priuately and openly, and that from the heart, as he that confeſſeth himſelfe wholy and onely vnto God.

I Will a praiſe the Lorde with my whole heart in the aſſembly and Congregation of the iuſt.

b He ſheweth that Gods woykes are a ſufficient cauſe wherefore we ſhoulde praiſe him, but chiefly his benefites toward the Church.

2 The woyks of ỹ Lord [are] great, and ought to be ſought out of all them that loue them.

3 His Woyke [is] beautifull and glorious, and his righteouſneſſe endureth for euer.

4 He b hath made his wonderfull woyks to be had in remẽbrance: ỹ Lorde [is] mercifull and full of compaſſion.

c God hath giuen to his people all that was neceſſarie for them, and will doe ſtill euen for his couenants ſake, and in this ſenſe the Ebrewe woyde is taken, Nehem. 30. 8. and 31. 15.

5 He hath giuen c a [portion vnto thē that feare him: he will euer be mindeful of his couenant.

[Or, pray, and foode.

6 He hath shewed to his people the power of his workes in giuing vnto the the heritage of the heathen.

7 The [d] workes of his handes [are] trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 Hee sent redemption vnto his people: hee hath commaunded his couenant for euer: holie and fearefull [is] his Name.

10 [c] The beginning of wisedome [is] the feare of [f] the Lord: all they that obserue [f] them, haue good vnderstanding: his prayse endureth for euer.

d As God promiseth to take the care of his Churches: so in effect doeth he declare himselfe iust and true in the gouernement of the same.

c They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements, as verse 7.

PSAL. CXII.

1 Hee prayseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

Prayse ye the Lord.

[a] Blessed [is] the mã, that [a] feareth the Lorde, [and] delyteth greatly in his commandements.

2 His seede shalbe mightie vpon earth: the generation of the righteous shalbe blessed.

3 [b] Riches and treasures [shall be] in his house, and his righteousnesse endureth for euer.

4 Vnto the [c] righteous ariseth light in darkenesse: [he is] mercifull and full of compassion and righteous.

5 A good man [is] mercifull and [d] lendeth, [and] will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: [but] the righteous shall be had in euerlasting remembrance.

7 He will not bee afraide of euill tidinges: [for] his heart is fixed, [and] beleeueth in the Lord.

8 His heart is stablished: [therefore] he will not feare, vntill he see [his desire] vpon his enemies.

9 He hath [e] distributed [and] giuen to the poore: his righteousnesse remaineth for euer: his [f] horne shalbe exalted with glorie.

10 The wicked shall see it and be angrie: hee shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite onely in the worde of God.

b The Godly shall haue abundance and contentment, because their heart is satisfied in God onely.

c The faithfull in all their aduersities know that all shall goe well with them: for God will be mercifull and iust.

d He sheweth what is the fruite of mercie: to lende freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth, and not to bestowe all on himselfe.

e The godly pitie not negardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to prayse the Lorde for his prouidence, 7 In that that contrarie to the course of nature he worketh in his Church.

Prayse ye the Lord.

PRaise, O ye seruants of the Lorde, [a] praise the Name of the Lorde.

2 Blessed be the Name of the Lorde from hence forth [f] for euer.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, [and] his glorie aboue the heauens.

5 Who is like vnto [f] Lord our God, that hath his dwelling on high?

6 Who abaseth him selfe to behold [things] in the heauen and in the earth.

7 He raiseth the needie out of the dust, [and] lifteth vp the [c] poore out of the dung,

8 That he may set him with the princes, [euen] with the princes of his people.

9 He maketh the barren woman to dwell with a familie, [and] a ioyfull mother of children. Praise ye the Lorde.

a By this often repetition he stirreth vp our colde dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glorie shine through all the world, & therefore of all ought to be praised, what great condemnation were it to his people, among whome chiefly it shineth, if they should not earnestly extoll his Name?

c By preferring the poore to high honour, and giuing the baren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 Howe the Israelites were deliuered from the of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature fayleth, preserueth his miraculously.

WHen [a] Israel went out of Egypt, [and] the house of Iaakob from the [a] barbarous people,

2 Iudah was [b] his sanctification, [and] Israel his dominion.

3 The Sea sawe it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, [and] the hils as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iorden, [why] wast thou turned backe?

6 Ye mountaines, [why] leaped ye like rammes, [and ye] hils as lambes?

7 The [d] earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,

8 Which [e] turneth the rocke into waterpooles, [and] the flint into a fountaine of water.

Exod. 13. 3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it and glorifie him for the same.

d Ought them his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abbundance, Exo. 17. 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants against whome they vester that God would succour them, 9 Trusting most constantly that God will preserue them in this their neede, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not

NOt [a] vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie [and] for thy trueths sake.

2 Wherefore shall the heathen saye, [b] where is now their God?

3 But our God [is] in heauē: he doeth whatsoeuer he [c] will.

4 Their idoles [are] [d] siluer and gold, [euen] the worke of mens handes.

5 They haue a mouth & speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] handes and touche not: they haue feete and walke not: neyther make they a sounde with their throte.

8 They that make them are [f] like vnto them: [so are] all that trust in thē.

9 O Israel, trust thou in the Lord: [for] he is their helpe and their shielde.

10 [g] O house of Aaron, trust ye in the Lord: [for] he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lorde: for hee is their helper and their shield.

12 The Lord hath bene mindefull of vs: he will bleſſe, he [h] will bleſſe ꝑ house of Israel, he wil bleſſe ꝑ house of Aarō.

13 He will bleſſe them that feare the Lord, both small and great.

14 The Lord will increase [i] his graces towarde you, [euen] toward you & toward your children.

15 Ye are bleſſed of the Lorde, which made the heauen and the earth.

16 The [k] heauens, [euen] the heauens [are] the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lorde, neither any that [l] go downe into ꝑ [place of] silence.

18 But we will praise the Lord from henceforth & for euer. Praise ye ꝑ Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48.11, therefore they ground their prayer vpon this promes.

b When the wicked see that God accomplisheth not his promes, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will, al Seeing that neither the matter, nor the forme can commende the idoles, it followeth that there is nothing, why they should be esteemed.

d He heweth what great damnitie it is to aske helpe of them, which not onely haue no helpe in thē, but lacke sense and reason. f Is much without sense, as blocks and stones.

g For they were appointed by God as instructers and teachers of faith and religion for others to follow.

h That is, he will continue his graces towarde his people.

i And therefore both still goueme and continue all things therein. k And they declare enough his sufficiencie, so that ꝑ world serueth him nothing, but to shew his fatherly care toward men. l Though the dead set forth Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God towarde him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.

I Loue the Lord, because he hath heard my voyce [and] my prayers.

2 For hee hath inclined his eare vnto mee, when I did call [vpon him] [b] in my dayes.

3 [When] the snares of death compassed me, and the griefes of the graue caught me: [when] I found trouble & sorowe.

4 Then I called vpon the Name of the Lord, [saying,] I beseeche thee, O Lord, deliuer my soule.

5 The Lord [is] [c] mercifull & righteous, and our God [is] ful of compassion.

6 The Lorde preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O [d] my soule: for ꝑ Lord hath bin beneficial vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes frō teares, [and] my feete from falling.

9 I shall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therfore did I speake: [for] I was sore troubled.

11 I said in my feare, All mē are lyars.

12 What shall I render vnto ꝑ Lord for all his benefites toward me?

13 I will [h] take the cup of saluation, & call vpon the Name of the Lord.

14 I will pay my vowes vnto ꝑ Lord, [euen] now in ꝑ presence of al his people.

15 Precious in the sight of the Lorde [is] the [i] death of his Saints.

16 Behold, Lord: for I am thy seruāt, I am thy seruant, [&] the sonne of thine handmaide: thou hast broke my bonds.

17 I will offer to thee a sacrifice of praise, & I will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto ꝑ Lord, [euen] now in ꝑ presence of al his people,

19 In the courts of the Lords house, [euen] in the midst of thee, O Jerusalē. Praysye ye the Lord.

b That is, in conuenient time to seeke helpe, which was whē he was in distres.

c He the weth forth the fruite of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of aide & counsel.

d Which was vnquieted before, now rest vpon the Lorde for he hath bin beneficiall towards thee.

e The Lord will preserue me, and saue my life.

f I felt al these things, ꝑ therfore was moued by faith to confesse them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regarde man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.

h In the Lawe they vsed to make a feast, whē they gaue solemne thākes to God, and to take the cup & drinke in signe of thankesgiuing. i Perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account. k I will thanke him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because hee hath accomplished al well to them as to the Iewes, the promes of life euerlasting by Iesus Christ.

ALL [a] nations, praysye yee the Lorde: all yee people, praysye him.

2 For his louing kindnes is great towarde vs, and the [a] trueth of the Lorde [endureth] for euer. Praysye ye the Lord.

Rom. 15. 11.

a That is, the most certaine and continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he inuiteth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ lively set forth, who should bee of his people reiected.

a He granteth that no pleasure is so great as to feele Gods helpe in our necessitie, neither that any thing more

a Therefore

Praise

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the prophet doth not onely himself thanke God, but exhorteth all the people to doe the same.
b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.
c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God wold maintaine him, because he had placed him.
d He sheweth that hee had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obteined.
e He noteth Saul his chiefe enemy.
f In that hee was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore hee will prayse him.
g Hee promiseth both to render graces himselfe, and to cause others to do the same, because that in his person the Churche was restored.
h So that all, that are both farre & neere, may see his mighty power.
i He willeth the rulers of the Tabernacle to be opened, that he may declare his thankful minde.

PRayse a yee the Lorde, because hee is good: for his mercie [endureth] for euer.
2 Let Israel nowe saye, That his mercie [endureth] for euer.
3 Let the house of Aaron nowe say, That his mercie [endureth] for euer.
4 Let them, that feare the Lorde, nowe saye, That his mercie [endureth] for euer.
5 I called vpon the Lorde in b trouble, [and] the Lord heard me, [and set mee] at large.
6 The Lorde [is] with me: therefore I will not feare what c man can do vnto me.
7 The Lorde [is] with mee among them that helpe mee: therefore shall I see [my desire] vpon mine enemies.
8 It is better to trust in the Lorde, then to haue confidence d in man.
9 It is better to trust in the Lorde, then to haue confidence in princes.
10 All nations haue compassed mee: but in the Name of the Lord shall I destroy them.
11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lorde I shall destroye them.
12 They came about mee like bees, [but] they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroye them.
13 e Thou hast thrust sore at mee, that I might fall: but the Lorde hath holpen me.
14 The Lord [is] my strength and f song: for he hath bene my deliuerance.
15 The g voyce of ioye and deliuerāce [shall be] in the tabernacles of the righteous, [saying,] The right hande of the Lorde hath done valiantly.
16 The right hande of the Lorde is exalted: h the right hande of the Lorde hath done valiantly.
17 I shall not dye, but liue, & declare the workes of the Lord.
18 The Lorde hath chastened mee sore, but hee hath not deliuered mee to death.
19 Open yee vnto mee the i gates of righteousnes, [that] I may go into thē, [and] praise the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerāce.
22 *The stone, [which] the builders k refused, is the head of the corner.
23 This was the Lords doing, [and] it is marueilous in our eyes.
24 This is the l day, [which] ỹ Lord hath made: let vs reioyce & be glad in it.
25 mO Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.
26 Blessed be hee, that commeth in the Name of the Lord: n we haue blessed you out of the house of the Lord.
27 The Lord [is] mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the homes of the altar.
28 Thou art my God, and I will prayse thee, [euen] my God: therefore I will exalt thee.
29 Prayse ye the Lord, because he is good: for his mercie [endureth] for euer.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.
l Wherin God hath shewed chiefly his mercie, by appointing me King, and deliuering his Church.
m The people praye for the prosperitie of Dauids kingdome, who was the figure of Christ.
n Which are the Priestes and haue the charge thereof, as Num. 6. 23.
o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God consisteth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed [are] a those that are vpright in [their] way, [and] walke in the lawe of ỹ Lord.
2 Blessed [are] they ỹ keepe his testimonies, [and] seeke him with their whole heart.
3 Surely they worke b none iniquitie, [but] walke in his ways.
4 Thou hast commanded to keepe thy precepts diligently.
5 c Oh that my wayes were directed to keepe thy statutes.
6 Then should I not bee confounded, when I haue respect vnto all thy commandements.
7 I will prayse thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnes.
8 I will keepe thy statutes: forsake me not f ouerlong.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrysie.
b For they are ruled by Gods Spirite and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which containe perfite righteousnes.
f He refuseth not to be tried by centuries, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a yong man redresse his way? in taking heede [therto] according to thy worde.
10 With my whole heart haue I sought thee: let mee not wander from thy commandements.
11 I haue b hid thy promes in mine

a Because youth is most giuen to licentiousnes, hee chiefly warneth them to frame their liues betime to Gods word.
b If Gods

heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teache me thy statutes.

c The hypocher doeth not boaste of his vertues, but secretly fostreth an example for others to follow Gods worde and leaue worldly vanities.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in ꝑ way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, & consider thy wayes.

16 I will delite in thy statutes, [and] I will not forget thy worde.

GIMEL.

a He beseeth that wee ought not to desire to liue but to serue God, and that wee cannot serue him aright, except he open our eyes & mindes.

17 Be beneficiall vnto thy seruant, [that] I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a b stranger vpon earth: hide not thy commandements from me.

b Seeing mans life in this worlde is but a passage, what should become of him, if thy word were not his guide?

20 Mine heart breaketh for the desire to thy iudgements allway.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

21 Thou c hast destroyed the proude: cursed are they that do erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to do, & to comfort me.

23 d Princes also did sit, [and] speake against me: [but] thy seruant did meditate in thy statutes.

24 Also thy testimonies [are] my delite, [and] my counsellers.

DALETH.

a That is, it is almost bought to the graue, and without thy word I am not liue.

b I haue confessed mine offences, and now depende wholy on thee.

c If God did not maintein vs by his word, our life would vade away like water.

d Instruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.

e By this he sheweth that we can neither choose good, cleaue to Gods word, nor run forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

25 My soule cleaueth to ꝑ a dust: quicken me according to thy word.

26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My soule melteth for heauines: raise me vp according vnto thy c word.

29 Take from me the d way of lying, and grant me graciously thy Lawe.

30 I haue chosen the way of trueth, [and] thy iudgements haue I layed [before me.]

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou shalt enlarge mine heart.

HE.

a He sheweth that he cannot followe on to the end, except God teach him oft times, and leade him forward.

33 Teach a me, O Lord, ꝑ way of thy statutes, & I will keepe it vnto the end.

34 Giue me vnderstanding, & I will keepe thy Lawe: yea, I will keepe it with [my whole b heart.

b Not only in outwarde conuersation, but also with inward affection.

35 Direct me in the path of thy commandements: for therein is my delite.

36 Incline mine heart vnto thy testimonies, and not to c couetousnes.

c Hereby meaning all other vices, because that couetousnes is the roote of all euill.

37 Turne away mine eyes frō regarding vanitie, & quicken me in thy way.

d Meaning, al his senses.

38 Stablish thy promes to thy seruat, because he feareth thee.

39 Take away c my rebuke that I feare: for thy iudgements [are] good.

e Let me not fal to thy dishonour, but let mine heart still delite in thy

40 Behold, I desire thy commandements: f quicke me in thy righteousnes, gracious word. f Giue me strength to continue in thy word euen to the ende.

VAV.

41 And let thy a louing kindnes come vnto me, O Lord, [and] thy saluatiō according to thy promes.

a He sheweth that Gods mercie and loue is the first cause of our saluation.

42 So shal I b make answere vnto my blaspheners: for I trust in thy word.

b By trusting in Gods word he assureth him selfe to be able to confute the slaunders of his aduersaries.

43 And take not the worde of trueth vtterly out of my mouth: for I wayte for thy iudgements.

44 So shal I allway keepe thy lawe for euer and euer.

45 And I will c walke at libertie: for I seeke thy precepts.

c They, that simply walke after Gods word, haue no lets to intangle them, whereas they, that doe contrarie, are euer in nets & snares.

46 I will speake also of thy testimonies before d kings, & will not be ashamed.

d He sheweth that the childre of God ought not to suffer their Fathers glorie to bee obscured by the bayne pompe of Princes.

47 And my delite shall be in thy commandements, which I haue loued.

48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, & I will meditate in thy statutes.

ZAIN.

49 Remember e the promes [made] to thy seruant, wherein thou hast caused me to trust.

a Though he feele Gods hande still to lie vpon him, yet he resteth on his promes and comforteth himselfe therein.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The b proude haue had mee exceedingly in derision: [yet] haue I not declined from thy Law.

b Meaning, the wicked, which contemne Gods word, & treade his religion vnder foote.

52 I remembred thy c iudgements of olde, O Lorde, and haue bene comforted.

c That is, the examples, whereby thou declarest thy selfe to bee iudge of the worlde.

53 d Feare is come vpon mee for the wicked, that forsake thy Lawe.

d That is, a vehement zeale to thy glorie, and indignatiō against the wicked.

54 Thy statutes haue bene my songs in the house of my e pilgrimage.

e In the course of this life and sorowfull exile.

55 I haue remembred thy Name, O Lord, in the f night, & haue kept thy law.

f Euen when other sleepe.

56 g This I had because I kept thy precepts.

g That is, all these benefites.

CHETH.

CHETH.

a I am perswaded that to keepe thy Law is an heritage and great gaine to me.
b He sheweth that none can imbrace the worde of God, except hee consider his owne imperfections and wayes.
c They haue gone about to driue me into their company.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods worde is a singular token of his fauour.

57 O Lord, [that art] my a portion, I haue determined to keepe thy Wordes.
58 I made my supplicatiō in thy presence with [my] whole heart: bee mercifull vnto me according to thy promise.
59 I haue considered my b wayes, & turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bandes of the wicked haue c robbed me: [but] I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thankes vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercie: e teach me thy statutes.

TETH.

a Hauing proued by experience that God was true in his promes, he desireth that he would increase in him knowledge & iudgement.
b So Jeremie layeth, that before the Lorde touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d He confesseth that before that he was chastened, hee was rebellious, as man by nature is.

65 O Lord, thou hast dealt a graciously with thy seruant according vnto thy Worde.
66 Teache me good iudgement and knowledge: for I haue beleeued thy cōmandements.
67 Before I was b afflicted, I went astray: but now I keepe thy Word.
68 Thou art good & gracious: teach me thy statutes.
69 The proude haue imagined a lye against me: [but] I will keepe thy precepts with [my] whole heart.
70 c Their heart is fat as grease: [but] my delite is in thy Lawe.
71 It is d good for mee that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee, then thousandes of golde and siluer.

IOD.

a Because god leaueth not his worke, that he hath begun, he desireth a newe grace: that is, that hee would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that he fauoreth not them that trust in him.
1 Ebr. in trueth.

73 Thine handes haue a made me & fashioned mee: giue mee vnderstanding [therefore,] that I may learne thy commandements.
74 So they that b feare thee, seeing me shall reioyce, because I haue trusted in thy Word.
75 I know, O Lord, that thy iudgements [are] right, and that thou hast afflicted me 1 iustly.
76 I pray thee that thy mercie may comfort me according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue: for thy Lawe [is] my delite.
78 Let the proude bee ashamed: for they haue dealt wickedly [and] falsely with mee: [but] I meditate in thy precepts.
79 Let such as feare thee d turne vnto me, and they that e know thy testimonies.
80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

a Though my strength fayle me, yet my soule groneth and sigheth, resting still in thy worde.
b Like a skinne bottell or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me wickedly, but also craftily conspired against me,
e He assureth himselfe, that God will deliuer his and destroy such as wilfully persecute them. f Finding no helpe in earth, hee lifteth vp his eyes to heauen.

a Hauing proued by experience that God is true in his promes, he desireth that he would increase in him knowledge & iudgement.
b So Jeremie layeth, that before the Lorde touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d He confesseth that before that he was chastened, hee was rebellious, as man by nature is.

81 My soule a fainteth for thy saluation: [yet] I waite for thy Word.
82 Mine eyes fayle for thy promes, saying, when wilt thou comfort me?
83 For I am like a b bottel in f smoke: [yet] do I not forget thy statutes.
84 How many are the c dayes of thy seruant? when wilt thou execute iudgement on them that persecute me?
85 The proude haue d digged pits for me, which is not after thy Lawe.
86 All thy cōmandements [are] true: they persecute me falsely: e helpe me.
87 They had almost consumed f me vpon the earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

LAMED.

a Because none should esteeme Gods worde according to the changes of things in this worlde, he weeth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.
c He proueth by effect, that bee is Gods childe, because he seeketh to

89 O Lord, thy worde endureth for euer in a heauen.
90 Thy trueth [is] from generation to generation: thou hast layde the foundation of the earth, and it abideth.
91 They b continue [euen] to this day by thine ordinances: for all [are] thy seruantes.
92 Except thy Law had bene my delite, I should now haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickened me.
94 I am c thine, saue me: for I haue sought thy preceps.
95 The wicked haue wayted for me to destroy me: [but] I will consider thy testimonies.
96 I d haue seene an ende of all perfection: [but] thy commandement [is] exceeding large.

vnderstande his worde. d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

MEM.

97 Oh how loue I thy Law! a it is my meditation continually.

worde, except we exercise our selues therein and practise it.

a Because none should esteeme Gods worde according to the changes of things in this worlde, he weeth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.
c He proueth by effect, that bee is Gods childe, because he seeketh to
a He sheweth that we can not loue Gods

98 By thy commaundementes thou hast made me wiser then mine enemies: for they are euer with me.

b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but alsa learne more wisedome, then they that professe it, and are men of experience.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies [are] my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrayned my feete from euery euill way, that I myght keepe thy word.

102 I haue not declined frō thy iudgements: for [c] thou didest teach me.

c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then honie.

103 Howe sweet are thy promises vnto my mouth! [yea,] more then honie vnto my mouth.

104 By thy preceptes I haue gotten vnderstanding: therefore I hate all the wayes of falsehode.

NVN.

a Of our selues we are but darkenes, and cannot see, except wee bee lightened with Gods word.

105 Thy worde [is] a [a] lanterne vnto my feete, and a light vnto my path.

b So all the faithful ought to binde themselues to God by a solemne othe and promes, to stirre vp their zeale to embrace Gods word.

106 I haue [b] sworne & will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. verſ. 3.

108 O Lorde, I beseeche thee accept the [c] free offrings of my mouth, & teache me thy iudgements.

109 My [d] soule is continually in mine hand: yet do I not forget thy Lawe.

d That is, I am in continuall danger of my life.

110 The wicked haue layde a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken [as] an [e] heritage for euer: for they are the ioy of mine heart.

e I esteemed no worldly things, but made thy worde mine inheritance.

112 I haue applied mine heart to fulfill thy statutes allway, [euen] vnto the ende.

SAMECH.

a Whosoeuer will imbrace Gods worde aright, must abhorre all fantasies and imaginations both of himselfe and of others.

113 I hate [a] vaine inuentions: but thy Lawe do I loue.

114 Thou art my refuge and shielde, [and] I trust in thy word.

b And hinder me not to keep the lawe of the Lord.

115 [b] Away from me, ye wicked: for I will keepe [c] cōmandements of my God.

c He destreth Gods continuall assistāce least he should faint in this race, which he had begun.

116 Stablish me according to thy promes, that I may liue, & disappoynt mee not of mine hope.

117 [c] Stay thou me, & I shalbe safe, & I will delite continually in thy statutes.

d The crafty practises of them [d] esteme thy law, shalbe brought to nought.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceite [is] vaine.

119 Thou hast taken away all [e] wicked of the earth [like] [c] drosse: therefore I loue thy testimonies.

e Which intended thy people, as dosse doeth the metall.

120 My flesh [f] trembleth for feare of thee, & I am afraide of thy iudgements.

f Thy iudgements do not onely teach me obedience, but cause mee to feare, considering mine owne weakne, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressors.

a Put thy selfe betweene mine enemies & me, as if thou were my pledge.

122 [a] Answere for thy seruant in that, which is good, [and] let not the proude oppresse me.

123 Mine eyes haue fayled [in waiting] for thy saluation, and for thy iust promes.

b He boasteth not that he is Gods seruant, but hereby protesteth God in minde, that as he made him his by his grace, so her would continue his fauour toward him.

124 Deale with thy [b] seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee [therefore] vnderstanding, that I may knowe thy testimonies.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then is it Gods time to helpe and sende remedie.

126 It is [c] time for thee Lorde to woorke: [for] they haue destroyed thy Lawe.

127 Therefore loue I thy commandementes aboue golde, yea, aboue most fine golde.

128 Therefore I esteeme all thy precepts most iust, & hate all false [d] wayes.

d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

a Conteining high and secret mysteries, so that I am moued with admiration and reuerence.

129 Thy testimonies [are] [a] wonderfull: therefore doeth my soule keepe them.

b The simple idiots, that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they begin to reade Gods worde.

130 The entrance into thy [b] wordes sheweth light, [and] giueth vnderstanding to the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

c My zeale to warde thy word was so great.

132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy preceptes.

135 Shew [b] light of thy countenance vpon thy seruant, and teache me thy statutes.

d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Lawe.

TSADDI.

137 Righteous art thou, O Lorde, and iust [are] thy iudgements.

a We can not confesse God to be righteous, except wee liue vprightly and truely, as hee hath commaunded.

138 Thou hast commaunded [a] iustite by thy testimonies & trueth especially.

Psal.69.9.ioh 2.17.

139 *My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.

b Golde hath neede to be fined, but thy worde is perfection it selfe.

140 Thy Word is proued [b] most pure, and thy seruant loueth it.

c This is the true triall, to mayne God in aduersitie.

141 I am [c] small and despised: [yet] do I not forget thy precepts.

142 Thy righteousnesse [is] an euerlasting righteousnes, and thy Lawe [is] trueth.

143 Trouble and anguish are come vpon me: [yet are] thy commandements my delite.

d So that the life of man without the knowledge of God is death.

144 The righteousnesse of thy testimonies [is] euerlasting: graunt me vnderstanding, and I shall [d] liue.

KOPH.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his danger.

145 I haue [a] cryed with [my] whole heart: heare me, O Lord, [and] I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

b Thee was more earnest in the studie of Gods worde, then they that kept the watch, were in their charge. [Or, custome.

c He sheweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpo Gods worde, that he wouldе euer be at hande when his children be oppressed.

147 I preuented the morning light, and cryed: [for] I waited on thy Word.

148 Mine eyes [b] preuent the [night] watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy [d] iudgement.

150 They draw neere, that follow after [c] malice, [and] are farre from thy Lawe.

151 Thou art neere, O Lorde: for all thy commandements [are] true.

152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

RESH.

153 Beholde mine affliction, and deliuer mee: for I haue not forgotten thy Lawe.

154 Pleade my cause, and deliuer me: quicken me according vnto thy [a] word.

155 Saluation [is] farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken mee according to thy [b] iudgements.

157 My persecutours and mine oppressours [are] many: [yet] doe I not swarue from thy testimonies.

158 I sawe the transgressours and was [c] grieued, because they kept not thy worde.

159 Consider, O Lord, howe I [d] loue thy precepts: quicken me according to thy louing kindnesse.

a For without Gods promes there is no hope of deliuerance.

b According to thy promes made in the Lawe, which because the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me, when I sawe their malice and contempt of thy glory.

d It is a sure signe of our adoption, when we loue the lawe of God.

160 The [c] beginning of thy worde is trueth, and all the iudgementes of thy righteousnesse [endure] for euer.

c Since thou first promisedst, euen to the end al thy sayings are true.

SCHIN.

a The threatnings and persecutions of Princes could not cause me to shrinke to confesse thee, whom I more feare then men.

161 Princes haue [a] persecuted me without cause, but mine heart stood in awe of thy wordes.

b That is, oft and sundry times.

162 I reioyce at thy Word, as one that findeth a great spoyle.

163 I hate falshode and abhorre it, [but] thy Lawe do I loue.

164 [b] Seuen times a day do I prayse thee, because of thy righteous iudgements.

c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.

165 They, [c] that loue thy Lawe, shal haue great prosperitie, & they shall haue none hurt.

d He sheweth that we must first haue faith, before we can worke and please God.

166 Lord, I haue [d] trusted in thy saluation, and haue done thy commandements.

e I had no respect of men, but set thee allwayes before mine eyes, as the iudge of my doings.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: [e] for all my wayes [are] before thee.

TAV.

a As thou hast promised to be the scholemaster vnto all them that depende vpon thee.

b The worde signifieth to powre forth continually.

c All his prayer, and desire is, to powre in the word of God.

169 Let my complaint come before thee, O Lord, [and] giue me vnderstanding, [a] according vnto thy Word.

170 Let my supplication come before thee, and deliuer mee according to thy promes.

171 My lips shall [b] speake praise, whe thou hast [c] taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements [are] righteous.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

e Being chosen to and fro by mine enemies, and hauing no place to rest in.

173 Let thine hande helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Lawe [is] my delite.

175 Let my soule liue, & it shall praise thee, & thy [d] iudgements shal helpe me.

176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The prayer of Dauid being vexed by ſ falſe reports of Sauls flatterers. 5 And therefore hee lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednes and contention.

A song of [a] degrees.

a That is, of lifting vp the tune and rising in singing.

I Called vnto the Lord in my [b] trouble, and he heard me.

b Albeit the children of God ought to reioyce, when they suffer for righteousnesse sake, yet it is a great griefe to the flesh to heare euill for well doing.

2 Deliuer my soule, O Lord, from lying lips, [and]

from

from a deceitfull tongue.

3 What doeth [thy] c deceitfull tongue
bring vnto thee? or what doeth it auaile
thee?

4 [It is as] the d sharpe arrowes of
a mightie man, and [as] the coles of iu-
niper.

5 Woe is to me that I remaine in e Me-
shech, [&] dwell in the tents of f Kedar.

6 My soule hath too long dwelt with
him that hateth peace.

7 I [seeke] s peace, f when I speake
thereof, they are [bent] to warre.

c He assured himselfe that God would turne their craft to their owne destruction.

d He sheweth that there is nothing so sharpe a pearce, nor so hote to set on fire as a slaunderous tongue.

e These were people of Arabia, which came of Iapher, Gen. 10. 2.

f That is, of the Ismaelites.

g He declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doeth maintaine, preserue and prosper his Church.

A song of degrees.

I will lift vp mine eyes [|] vnto
the mountaines, from whence
mine helpe shall come.

2 Mine helpe [commeth]
from the Lord, which hath
made the a heauen and the earth.

3 He will not suffer thy foote to slippe:
[for] he that keepeth thee, will not b slumber.

4 Beholde, hee that keepeth Israel,
will neither slumber nor sleepe.

5 The Lord [is] thy keeper: the Lord
[is] thy shadowe at thy right hand.

6 The sunne shall not c smite thee by
day, nor the moone by night.

7 The Lord shall preserue thee from
all euill: he shall keepe thy soule.

8 The Lord shal preserue thy d going
out, and thy comming in from hence forth
and for euer.

[|] Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.

a He accuseth mans ingratitude, which cannot depend on Gods power.

b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.

c Neither heat nor colde, nor any incommoditie shalbe able to destroy Gods Church albeit for a time they may molest it.

d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion, 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme of Dauid.

1 Chron. 29. 9.

a He reioyceth that God had appointed a place, where the Arke should still remaine.

b Which were wont to wander to and fro, as the Arke remoued.

c By the artificiall ioyning and beautie of the houses, he meaneth the concorde, and loue that was betweene the citizens.

d All the tribes according to Gods couenant shall come and pray there.

I a reioyced when they said
to mee, Wee will goe into the
house of the Lord.

2 Our b feete shall stand in
thy gates, O Ierusalem.

3 Ierusalē is builded as a citie, that is c compact together in it selfe:

4 Whereunto d the tribes, [euen] the
tribes of the Lorde go vp [according] to
the testimonie to Israel, to praise the name
of the Lord.

5 For there are thrones set for iudge-
ment, [euen] the thrones of the house of
e Dauid.

6 Pray for the peace of Ierusalem:
let them prosper that loue thee.

7 Peace be within thy f walles, [and]
prosperitie within thy palaces.

8 For my s brethren and neighbours
sakes I will wish thee now prosperitie.

9 Because of the house of the Lorde
our God, I will procure thy wealth.

e In whose house God placed the throne of iustice, and made it a figure of Christs kingdome.

f The fauour of God prosper thee both within and without.

g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, [O]
dwellest in the heauens.

2 Behold, as [the] eyes of ser-
uants [looke] vnto the hande
of their masters, [and] as the eyes of a
maide vnto the hand of her mistresse: so
our eyes [waite] vpō the Lord our God
vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue
mercy vpon vs: for we haue b suffred too
much contempt.

4 Our soule is filled too full of the mo-
cking of the welthie, [and] of the despite-
fulnesse of the proude.

a He compareth the condition of the godly to seruants that are destitute of all helpe, allurring that when all other helpes faile, God is euer at hand and like himselfe.

b He declareth that when the faithfull are full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne power, but by the power of God, 4 They declare the greatnesse of the perill, 6 And prayse the Name of God.

A song of degrees, or Psalme of Dauid.

I F the Lord had not a bene on
our side, (may Israel nowe
say)

2 If the Lord had not bene
on our side, whē men rose vp against vs.

3 They had then swallowed vs vp
b quicke, when their wrath was kindled
against vs.

4 Then the c waters had drowned
vs, [and] the streame had gone ouer our
soule:

5 Then had the swelling waters gone
ouer our soule.

6 Praysed [be] the Lord, which hath
not giuē vs [as] a pray vnto their teeth.

7 Our soule is escaped, euen as a bird
out of the d snare of the fowlers: the snare
is broken and we are deliuered.

8 Our helpe [is] in the Name of the
Lorde, which hath made heauen and
earth.

a He sheweth that God was readie to helpe at needs, and that there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c He vseth most proper similitudes to expresse the great danger that the Church was in, & out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He declareth the assurance of the faithfull in their afflictions, 4 And desireth their welth, 5 And the destruction of the wicked.

A song of degrees.

THey ᵖ trust in the Lord, [shal be] as mount Zion, [which] can not bee [a] remoued, [but] remaineth for euer.

2 [As] the mountaines [are] about Jerusalem: so [is] the Lorde about his people from henceforth and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hande vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 [c] But these that turne aside by their crooked [wayes,] them shall the Lorde leade wᵗ the workers of iniquitie: [but] peace [shalbe] vpon Jsrael.

a Though the worlde be lubiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.
b Though god suffer this to be vnder ᵖ crosse, least they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.
c He declareth God to purge his Church from hypocrites and such as haue no zeale of the truetb.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that ᵖ meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foresposen by Jeremie chap. 25. 12. & 29. 10.

A song of degrees of Psalme of Dauid.

WHē the Lord brought againe the captiuitie of Zion, wee were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, & our tongue with ioy: then sayde they among the [c] heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, [whereof] we reioyce.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sow in teares, shal reape in ioy.

6 They went weeping & caried [e] precious seede: [but] they shal returne with ioy and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce, when god gathereth his Church or deliuereth it.
c If the infidels confesse Gods wonderfull worke, the faythfull can neuer shew them selues sufficiently thankfull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernes and baren places.
e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence & blessing.
3 And that to haue children well nurtred is an especial grace and gift of God.

A song of degrees of Psalme of Salomon.

EXcept the Lorde [a] buylde the house, they labour in vayne that build it: except the Lord keepe the [b] citie, ᵖ keeper watcheth in vayne.

2 It is in vaine for [c] you to rise earely, [and] to lye downe late, [and] eate the bread [d] of sorowe: [but] hee will surely giue [e] rest to his beloued.

3 Behold, children are the inheritance of the Lord, [and] the fruite of ᵖ wombe [his] reward.

4 As [are] the arrowes in the hande of the strong man: so [are] the [f] children of youth.

5 Blessed [is] the man, that hath his quiuer full of them: [for] they [g] shall not bee ashamed, when they speake with [their] enemies in the gate.

c Not exempting them frō labour, but making their labours comfortable, and as it were a rest.
f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.
g Such children shall bee able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before Judges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lorde, and walke in his wayes.

A song of degrees.

BLessed [is] euery one that feareth the Lorde and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] handes, thou shalt bee blessed, and it shalbe well with thee.

3 Thy wife [shalbe] as the fruitefull vine on the sides of thine house, [and] thy [c] children like the olive plants round about thy table.

4 Loe, surely thus shall the man bee blessed, that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee, & thou shalt see the wealth of [e] Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrēs children, [and] peace vpon Jsrael.

a God approueth not our life, except it be reformed, according to his word.
b The worlde esteemeth that happie, which line in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profit of their labours.
c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithfull with this gift.
d Because of the spirituall blessing, which God hath made to his Church, these temporall things shalbe graunted.
e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted.
4 For by the righteous Lorde it shall bee deliuered, 6 And the enemies for all their glorious shewe, shall suddenly be destroyed.

A song of degrees.

THey haue often times afflicted me from my youth (may Jsrael nowe say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, [and] made long furrowes.

4 [But] the [b] righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backeward.

6 They [shalbe] as the grasse on the house toppes, which withereth afore it commeth forth.

a The Church nowe afflicted ought to remember, howe her condition hath euer bene surly from the beginning: to be molested most grieuously by the wicked: yet at time it hath euer bene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oren out of the

7 where-

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

d That is, the wicked shall perish & none shall passe for them.

8 d Neither they, which go by, say, The blessing of the Lord [be] vpon you, [or,] We blesse you in ỹ Name of ỹ Lord.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries do crie vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

a Being in great distresse and sorowe.

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine eares attende to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, b who shall stand?

b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.

4 But mercie [is] with thee, that thou c mayest be feared.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his worde.

d He sheweth to whome the mercie of God doth appertaine: to Israel, that is, to the Church, and not to the reprobate.

6 My soule [waiteth] on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for With the Lorde [is] d mercy, & with him [is] great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should do.

A song of degrees of Psalme of Dauid.

a He setteth forth his great humilitie, as an example to all rulers and gouernours. b Which passe the measure and limits of his vocation. c He was void of ambition and wicked desires.

LOrd, a mine heart is not hautie, neither are mine eies lofty, neither haue I walked in great matters & hid frō me.

2 Surely I haue behaued my selfe, like one weaned from his mother, & kept silence: I am in my selfe as one that is c wayned.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull, grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foreshewen, Deut. 12.5.

A song of degrees.

a That is, with how great difficulty he came to ỹ kingdome, and with howe great zeale and care he went about to build thy Temple. b Because the chief charge of ỹ king was to set forth Gods glorie, he sheweth that he could take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office.

LOrd, a remember Dauid with all his b affliction.

2 Who sware vnto ỹ Lord, [and] vowed vnto the mightie God of Iaakob, [saying,]

3 I b will not enter into the tabernacle of mine house, nor come vpon my pallet [or] bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,

5 Until I finde out a place for the c Lorde, an habitation for the mightie [God] of Iaakob.

6 Lo, We heard of it in d Ephrathah, [and] found it in the fieldes of the forest.

7 We will enter into his Tabernacles, [&] worship before his footestoole.

8 Arise, O Lorde, [to come] into thy rest, thou, & the Arke of thy strength.

9 Let thy Priests be clothed wᵗ righteousnes, and let thy Saints reioyce.

10 For thy e seruant Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in trueth vnto Dauid, and he will not chaunge frō it, [saying,] Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teache them, their sonnes also shall sitte vpon thy throne for f euer.

13 For the Lorde hath chosen Zion, [and] loued to dwell in it, [saying,]

14 This is my rest for euer: here will I dwell, for I haue a delite therein.

15 I will surely blesse her vitailes, [&] will satisfie her poore with bread,

16 And will clothe her Priestes with g saluation, and her Saints shall ihoute for ioye.

17 There will I make the horne of Dauid to bud: [for] I haue ordeyned a light for mine Anoynted.

18 His enemies will I clothe wᵗ shame, but on him his crowne shall flourish.

c That is, the Arke, which was a signe of Gods presence. d The common byute was that ỹ Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place but after wee perceiued that thou wouldest place it in Jerusalem, which was barren as a foyest and compassed about only wᵗ hilles. e That is, Jerusalē, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promes to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the for the plentifulnes of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his fore for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God.

A song of degrees of Psalme of Dauid.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: therefore he declareth by these similitudes the commoditie of brotherly loue.

BEhold, how good and howe comely a thing it is, brethren to dwell euen together.

2 [It is] like to the precious b ointment vpon the head, that runneth downe vpon the beard, [euen] vnto Aarons beard, which went downe on the border of his garments:

3 [And] as the dewe of c Hermon which falleth vpon the mountaines of Zion: for d there the Lorde appointed the blessing [and] life for euer.

b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Jerusalem. d Where there is such concorde.

PSAL. CXXXIIII.

1 He exhorteth the Leuites watching in the Temple, to prayse the Lorde.

A song of degrees.

Behold, praise ye the Lord, all ye [a] seruants of the Lorde, ye that by night stande in the house of the Lord.

2 Lift vp your [b] handes to the Sanctuarie, and praise the Lord.

3 The Lord, that hath [c] made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there & to giue thanks.
c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they be, to prayse God for his marueilous workes, 12 And specially for his graces towarde his people, wherein he hath declared his maiestie, 15 To the confusion of all idolaters and their idoles.

Prayse ye the Lord.

Praise the name of the Lord: yee seruants of the Lorde, praise him.

2 Ye that stand in the [a] house of the Lord, & in the [b] courts of the house of our God,

3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For [c] the Lord hath chosen Iaakob to himself, & Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, and in all the deepthes.

7 He bringeth vp the clouds from the ends of the earth, and maketh the [d] lightnings with the raine: he draweth forth the wind out of his treasures.

8 *He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 *He smote many nations, and slew mightie kings:

11 [As] Sihon king of the Amorites, & Og king of Bashan, and all the kingdomes of Canaan:

12 And gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, [endureth] for euer: O Lord, thy remembrance [is] from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The [e] idoles of the heathen [are] siluer & gold, euen [the] worke of mens hands.

16 They haue a mouth, & speake not: they haue eyes and see not.

17 They haue eares & heare not, neither is there any breath in their mouth.

18 They that make the, are like vnto them: [so are] all that trust in them.

19 Praise [the] Lord, ye house of Israel: prayse the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise [the] Lord.

21 Praised [be] the Lord out of Zion, which dwelleth in Ierusalem. Prayse ye the Lord.

a Ye Leuites that are in his Sanctuarie.
b Meaning the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posterite of Abraham.
d He inforceth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depende on his power, which he confirmeth by examples. Iere. 10. 13. Exod. 12. 29. Nom. 21. 24, 34.
e He sheweth what fruit the godly conceiue of gods power, whereby they see how he destroyeth his enemies, & deliuereth his people.
f That is, gouerne & defend his people.
g By shewing what punishment God appointeth for the heathen idolatres, he warneth his people to beware the like offece, seeing that idoles haue neither power nor life, and the[y] their deliuerance came not by idols, but by the mighty power of God, read Psa. 115. ver. 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

Prayse ye the Lorde, because he is good: for his mercy [endureth] for euer.

2 Praise ye [the] God of gods: for his mercie [endureth] for euer.

3 Praise ye the Lord of lords: for his mercie [endureth] for euer:

4 Which onely doeth great wonders: for his mercy [endureth] for euer:

5 Which by [his] wisedome made the heauens: for his mercy [endureth] for euer:

6 Which hath stretched out the earth vpon the waters: for his [a] mercy [endureth] for euer:

7 Which made great lightes: for his mercy [endureth] for euer:

8 [As] the sunne to rule the day: for his mercy [endureth] for euer:

9 The moone & the starres to gouerne the night: for his mercy [endureth] for euer:

10 Which smote Egypt with their first borne: (for his mercy [endureth] for euer)

11 And brought out Israel from among them: (for his mercy [endureth] for euer)

12 With a mighty hand & [b] stretched out arme: for his mercy [endureth] for euer:

13 Which deuided the red Sea in two parts: for his mercy [endureth] for euer:

14 And made Israel to passe through the midst of it: for his mercy [endureth] for euer:

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercy [endureth] for euer:

16 Which led his people through the [c] wildernes: for his mercy [endureth] for euer

17 Which smote great Kings: for his mercy [endureth] for euer:

18 And slew [d] mighty Kings: for his mercy [endureth] for euer:

19 [As] Sihon King of the Amorites: for his mercy [endureth] for euer:

20 And Og the king of Bashan: for his mercie

a By this repetition he sheweth that the least of Gods benefits binde vs to thankesgiuing: but chiefly his mercie, which is principally declared towardes his Church.
b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chro. 7. 6. and 20. 21: meaning that God was not onely mercifull to their fathers, but also continued & same to their posterite.
c Gods mercifull prouidence toward ma[n] appeareth in all his creatures, but chiefly in that he deliuered his Church from the [e] thaldome of their enemies.
d In doing surely a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourty yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor authozitie was so deare vnto him as the loue of his Church.

mercie [endureth] for euer:
21 And gaue their lande for an heritage: for his mercie [endureth] for euer:
22 [Euen] an heritage vnto Israel his seruant: for his mercie [endureth] for euer:
23 Which remembred vs in our [s] base estate: for his mercie [endureth] for euer:
24 And hath refused vs from our oppressours: for his mercie [endureth] for euer:
25 Which giueth foode to all [h] flesh: for his mercie [endureth] for euer.
26 Praise ye the God of heauen: for his mercie [endureth] for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, lined in great anguish and sorowe of heart: the which griefe the Chaldeans did so little pitie, 3 That they rather increased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To twit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they can not but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy coulde make them glad, except it were restored. f According as Ezechiel 25. 13. & Jeremie 49. 7. beri. prophecied: and Obadiah ver. 10. whereby that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsefolke.
g When thou diddest visit Jerusalem. h He alludeth to Isaies prophesie, chap. 13. & 16. verf. promising good successe to Cyrus and Darius, whome ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

BY ryuers of Babel We [a] sate, and there We wept, whē We remembred Zion.
2 We hanged our harpes vpon the willowes in ỹ mid-des [b] thereof.
3 Then they that led vs captiues, required of vs songs and mirth, when We had hanged vp [our harpes, saying,] Sing vs [one] of the songes of Zion.
4 How shal We sing, [said We,] a song of the Lord in a strange land?
5 [d] If I forget thee, O Jerusalem, let my right hand forget [to play.]
6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: [yea,] if I preferre not Jerusalē to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lorde, in the [g] daye of Jerusalem, Which said, Raise it, raise it to the foundation thereof.
8 O daughter of Babel, worthy to be destroyed, blessed [shall he be] that rewardeth thee, as thou hast serued vs.
9 [h] Blessed [shall he bee] that taketh and dasheth thy children against the stones.

g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth, euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of Dauid.

I Will praise thee With my whole heart: [euen] before the [a] gods Will I praise thee.
2 I Will Worshippe towarde thine holy [b] Temple and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all thinges by thy Worde.
3 When I called, then thou heardest mee, [and] hast [c] increased strength in my soule.
4 All the [d] Kinges of the earth shall praise thee, O Lorde: for they haue heard the Wordes of thy mouth.
5 And they shall sing of the Wayes of the Lord, because the glorie of the Lord [is] great.
6 For the Lorde is high: yet he beholdeth the lowly, but the proude he knoweth [e] a farre off.
7 Though I walke in the middes of trouble, [yet] Wilt thou reuiue me: thou Wilt stretch foorth thine hande vpon the Wrath of mine enemies, and thy right hande shall saue me.
8 The Lorde Will [f] perfourme [his Worke] towarde me: O Lord, thy mercie [endureth] for euer: forsake not the Workes of thine handes.

a Euen in the presence of Angels and of the, that haue authoritie among men.
b Both the Temple and ceremoniall seruice at Christes coming were abolished: so that now God will be Worshipped onely in spirite and trueth, Iohn 4. 23.
c Thou hast strengthened me against mine ouwards and inwarde enemies.
d All the worlde shall confesse that thou hast wonderfully preserued me, and perfourmed thy promises.
e Distance of place can not hinder God to shew mercie to his, & to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his Worke in me, wil continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing to hid, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

O Lorde, thou hast tryed me and knowen [me.]
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought a farre off.
3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my Wayes.
4 For there is not a Worde in my [c] tongue, [but] lo, thou knowest it Wholy, O Lorde.
5 Thou holdest me straite behinde and before, and layest thine [d] hande vpon me.
6 [Thy] knowledge is too wonderfull for me: it is so high that I can not [attaine] vnto it.
7 Whither shall I goe from thy [e] Spirite? or Whither shall I flee from thy presence?

a He confesseth that neither our actions, thoughtes, or any part of our life can be hid to God, though he seeme to be farre off.
b So that they are euidently knowne to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hande, that I can turne no way but where thou appointest me.
e From thy power and knowledge?

f Thy power to cause to fall hold me, that I can escape by no meanes from thee.
g Though darkenes be an hinderance to mans sight, yet is it nought vnto thee, and feare thy might as well as light.
h Thou hast made me in all parts & there-fore must needes know me.
i Considering thy wonderfull worke in fo-ming me, I can not but prayse thee, and feare thy mightie power.
k That is, in my mothers wombe which he compareth to the inward parts of the earth.
l Seeing that thou diddest knowe me be-fore I was co-posed of either flesh or bone, much more now must thou know me whē thou hast facio-ned me.
m How ought we to esteeme the excellent declaration of thy wisdome in the creation of man?
n I continual-ly see newcca-sions to medi-tate in thy wis-dome and to prayse thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the worlde, when they would let vs to serue God sincerely.
p Or any hei-nous way or rebellious: meaning, that though he were subiect to sinne: yet was he not giuē to wickednes and to prouoke God by rebellion.
q That is, continue thy fauour towardes me to the ende.

8 If I ascende into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the wings of the mor-ning, [and] dwel in the vttermost parts of the sea:

10 Yet thither shal thine [f] hand leade me, and thy right hand holde me.

11 If I say, Yet the darkenesse shall hide me, euen the night [shall be] [g] light about me.

12 Yea, the darkenes hideth not from thee: but [h] night shineth as the day: the darkenes and light are both alike.

13 For thou hast [i] possessed my reines: thou hast couered mee in my mothers wombe.

14 I will prayse thee, for I am [k] feare-fully & wonderously made: marueilous [are] thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret [place, and] facioned [k] beneath in the earth.

16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, [which] in con-tinuance were facioned, whē there was none of them [before.]

17 Howe [m] deare therefore are thy thoughts vnto me, O God! howe great is the summe of them!

18 If I should count them, they are mo then the sande: when I wake, [n] I am still with thee.

19 Oh that thou wouldest slaye, O God, the wicked and bloodie men, [to whom I say, Depart ye from me.

20 Which speake wickedly of thee, [and] being thine enemies are lifted vp in vaine.

21 Do not I [o] hate thē, O Lord, that hate thee: & do not I earnestly contende with those that rise vp against thee?

22 I hate thē vd an vnfained hatred, as they were mine [vtter] enemies.

23 Try me, O God, and knowe mine heart: prouē me & knowe my thoughts,

24 And consider if there be any [p] way of wickednes in me, and leade me in the [q] way for euer.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falsehoode and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to prayse the Lorde, and to assure themselues of his tuition.

To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lorde, from the euill man: preserue me from the [a] cruell man:

2 Which imagine euill thinges in [their] [b] heart, [and] make warre continually.

3 They haue sharpened their tōgues like a serpent: [c] adders poyson [is] vn-der their lippes. Selah.

4 Keepe [d] me, O Lorde, from the handes of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue laid a snare for me and spred a net with cordes in my pathway, [e] set gremmes for me. Selah.

6 [Therefore] I said vnto the Lord, Thou art my God: heare O Lord, the voyce of my prayers.

7 O Lorde God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the Wicked haue his desire, O Lorde: [f] performe not his Wicked thought, [least] they be proude. Selah.

9 [As for] [g] the chiefe of them, that compasse me about, let the mischiefe of their owne lippes come vpon them.

10 Let coles fall vpon them: let [h] him cast them into the fire, [&] into the deepe pits, that they rise not.

11 [For] the backebiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, [and] iudge the poore.

13 Surely the righteous shall prayse thy Name, [and] the iust shall [k] dwell in thy presence.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations and lyes they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and fayre faile them.
d He declareth what is the re-medie of the godly, when they are op-pressed by the worldlings.
e He calleth to God with liuely faith, being allured of his mercies, because he had before time prooued, that God helped him euer in his dangers.
f For it is in Gods hande to ouerthrow the counsels and enterprises of the wicked.
g It seemeth that he alluu-deth to Saul.
h To wit, God: for Da-uid sawe that they were re-probate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall be defended and preserued by thy Fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely seeketh vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalme of Dauid.

LOrde, I [a] call vpon thee: haste thee vnto me: heare my voice, when I crie vnto thee.

2 Let my prayer be direct-ed in thy sight [as] incēse, [&] [b] the lifting vp of mine handes [as] an euening sacrifice.

3 Set a watch, O Lorde, before my mouth, [and] keepe the [c] doore of my lippes.

4 Incline not mine heart to euil, that I should commit wicked workes with men that worke iniquitie: and let mee

a He sheweth that there is none other re-fuge in our ne-cessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and ge-sture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commaundement offered in the olde Lawe.
c He desireth God to keepe his thoughtes and wayes euer from thinking or executing vengeance.

not

not eate of their [d] delicates.

5 Let the righteous smite me: [for] that is [a] benefite: and let [him] reproue me, [and] it shalbe [a] precious oyle, [that] shal not breake mine head: for [in] a while I shall euen [c] pray in their miseries.

6 When their iudges shall be cast downe in stonie places, they shall [heare] my wordes, for they are sweete.

7 Our bones lye scattered at the [h] graues mouth, as he that heweth [wood] or diggeth in the earth.

8 But mine eyes [looke] vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, [which] they haue layde for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fal into [i] his nettes [k] together, whiles I escape.

d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections that came of a louing heart.
f By patience I shall see the wicked so sharply handled, that I shall for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shall repent, & turne to God when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deathes, as 2. Cor. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither affonied with feare, nor carried away with anger, nor forced by desperation, would kil Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

A Psalme of Dauid, to giue instruction, and a prayer, when he was in the caue.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others, then to God, to haue redresse in their miseries.

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, [and] declared mine affliction in his presence.

3 Though my spirit [b] was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hande, and beheelde, but there was none that would knowe me: all refuge failed me, [and] none ‖ cared for my soule.

5 [Then] I cryed vnto thee, O Lord, [and] saide, Thou art mine [c] hope, [and] my portion in the land of the liuing.

6 Hearken vnto my crye, for I am [d] brought very lowe: deliuer me from my persecuters, for they are to strong for me.

7 Bring my soule out of [e] prison, that I may praise thy Name: [then] shall the righteous [f] come about me, when thou art beneficiall vnto me.

b Though all meanes fayled him, yet he knewe that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had bene in a most straight prison.
d Either to reiopce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace. 10 To be gouerned by his holy Spirite, that he may shende the remnant of his life in the true feare and seruice of God.

A Psalme of Dauid.

Heare my praier, O Lord, [and] [a] hearken vnto my supplications: answere me in thy [b] trueth [and] in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath layde me in the darknesse, as they that haue bene dead [d] long agoe:

4 And my spirite was in perplexitie in me, [and] mine [e] heart within me was amased.

5 [Yet] do I remember the time [f] past: I meditate in al thy workes, [yea,] I do meditate in the workes of thine hands.

6 I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lorde, [for] my spirit faileth: hide not thy face from me, else I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shewe me the way, [that] I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: [for] [i] I hid me with thee.

10 [k] Teach me to [l] do thy wil, for thou art my God: let thy good Spirite leade me vnto the lande of righteousnesse.

11 Quicken me, O Lorde, for thy Names sake, [and] for thy righteousnes bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.
b That is, according to thy free goodnelle, whereby thou defendest thine.
c He knewe that his afflictions were Gods messengers to cal him to repentance for his sinnes, though towards his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.
e So that only by faith, and by the grace of Gods Spirit he was beholden.
f To wit, thy great benefits of olde, and the manifolde examples of thy fauour toward thine.
g That is, speedily and in due season.
h Let thine holy Spirit counsel me how to come forth of these great cares and troubles.
i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, & frameth our hearres by his grace to obey him.
l That is, swiftly and aright: for so soone as we decline from Gods will, we fall into errour.
m Which shalbe a signe of thy Fatherly kindnesse towarde me.
n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, 5 for his victories obteined, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songes of prayses, 15 And declareth where in the felicitie of any people consisteth.

A Psalme of Dauid.

Blessed [be] the Lorde my strength, which [a] teacheth mine handes to fight, [and] my fingers to battell.

2 He is [b] my goodnes & my fortresse, my towre and [c] my deliuerer, my shield, and in him I trust, which subdueth

a Who of a poore shepeheard hath made me a valiant warriour and mightie conqueror.
‡ Ebr. my delinerer vnto me: for the Prophet can not satisfie him selfe with any words.

my

my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him? [or] the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes [are] like a shadow, that vanisheth.

5 [d] Bowe thine heauens, O Lorde, & come downe: touch the mountaines and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Sende thine hande from aboue: deliuer me, and take me out of the great [f] waters, [& from the hād of strangers,

8 Whose mouth talketh vanity, & their right hand [is] a right hād of falsehood.

9 I will sing a newe song vnto thee, O God, [and] sing vnto thee vpon a vi-ole, [and] an instrument of ten strings.

10 [It is he] that giueth deliuerance vnto kings, [and] reskueth Dauid his [g] seruant from the hurtfull sworde.

11 Reskue me, and deliuer me from the hande of strangers, whose mouth talketh vanitie, and their right hand [is] a right hande of falsehoode:

12 That our [h] sonnes [may be] as the plants growing vp in their youth, [and] our daughters as the corner [stones,] grauen after the similitude of a palace:

13 That our [i] corners [may be] full, [& abounding with diuers sorts, [and] that our sheepe may bring foorth thousands and ten thousand in our streetes:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed [are] the people, that be [n] so, [yea, blessed are] the people, whose God is the Lord.

[b] He confesseth that neither by his owne authoritie, power nor policie his Kingdome was quiet, but by the secret grace of God.

[c] To giue vnto God vnto whom it pleaseth to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.

[d] He desireth God to continue his graces and to send helpe for the present necessitie.

[e] By these maner of speaches he sheweth that all the lets in the worlde can not hinder Gods power which he apprehended by faith.

[f] That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement & enterprises, as though they were strāgers.

[g] For though they shake handes, yet they keepe not promes.

[h] That is a rare and excellent song, as thy great benefites deserue.

[i] Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. yet muche as he vseth them to execute his iudgements: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie. k He desireth God to continue his benefites toward his people, counting the vprearing of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not only the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid flourished. 1 Wherein he describeth the wonderfull prouidence of God, as well in gouerning man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice and mercie. 18 But specially for his louing kindnesse to all those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

A Psalme of Dauid of praise.

MY God and King, I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 [b] Great [is] the Lorde, and most worthie to be praised, and his greatnesse [is] incomprehensible.

4 Generation shall praise thy workes vnto [c] generation, & declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull Actes, and I will declare thy greatnesse.

7 They shal breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnesse.

8 * The Lorde is gratious and [e] mercifull, slowe to anger, and of great mercie.

9 The Lorde is good to all, and his mercies [are] ouer all his workes.

10 All thy workes praise thee, O Lorde, and thy Saintes blesse thee.

11 [f] They shew the glory of thy kingdome, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy kingdome [is] an euerlasting kingdome, and thy dominiō [endureth] throughout all ages.

14 The Lorde vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hande, and fillest all thinges liuing of [thy] good pleasure.

17 The Lord [is] [k] righteous in all his wayes, and holy in all his workes.

18 The Lord [is] neere vnto all that call vpon him: [yea,] to all that call vpon him in [l] trueth.

19 He will fulfill the [m] desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all [n] flesh shal blesse his holy Name for euer and euer.

[b] Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glorie.

[c] For although as the ende of all mans creation and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

[d] Of thy terrible iudgements against the wicked. Exod. 34. 6.

[e] He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.

[f] The praise of thy glorie appeareth in al thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

[g] He sheweth that all things are ouer ruled by Gods prouidence, but only where God reigneth. Dan. 7. 14. Iohn 1. 33.

[h] Who being in miserie and affliction would faint & fall away, if God did not vpholde them, and therefore they ought to reuerence him, & reigneth in heauen, & suffer them selues to be gouerned by him. [i] To wit, as well of man, as of beast. [k] He praiseth God, not only for þ he is beneficial to al his creatures, but also in that that he iustly punisheth þ wicked, & mercifully examineth his by the crosse, giuing thē strength & deliuering thē. [l] Which only appertaineth to þ faithful: & this vertue is cōtrarie to infidelitie, doubting, impacience & murmuring. [m] For they wil aske nothing but according to his will. 1. Ioh. 5. 14. [n] That is, all men shalbe bound to praise him.

a He sheweth what sacrifices are pleasant and acceptable vnto God: our praises & thankesgiuing, and seeing that God still continueth his benefits towardes vs, we ought neuer to be wearie in praising him for the same.

PSAL.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.

Praise ye the Lord.

PRaise thou the Lorde, O my a soule.

2 I will praise the Lorde during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in [b] princes, [nor] in the sonne of man, for there is none helpe in him.

4 His breath departeth, [and] he returneth to his earth: the[n] his [c] thoughts perish.

5 Blessed [is] he, that hath the God of Iaakob for his help, whose hope [is] in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth [his] fidelitie for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungrie: the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the Lorde raiseth vp the crooked: the Lorde [f] loueth the righteous.

9 The Lord keepeth the [g] strangers: he relieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall [h] reigne for euer: O Zion, thy God [endureth] from generation to generation. Praise ye the Lorde.

a He stirreth vp himselfe, and all his affections to praise God. b That God may haue the whole praise, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator. c As their vaine opinions whereby they flattered them selues, and so imagined wicked enterprises. d He encourageth p godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promises sake his will is most readie to doe it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowen to be Iudge of the worlde. f Though he visite them by affliction, hunger, emptinesse and such like, yet his fatherly loue and pitie neuer fayleth them, yea, rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes and succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde and iudgements so vnto the[m], as he hath done to none other people.

PRaise ye the Lorde, for it is good to sing vnto our God: for it is a pleasant thing, [&] praise is comely.

2 The Lorde doeth buyld vp [b] Ierusalem, [and] gather together the dispersed of Israel.

3 He healeth those that are [c] broken in heart, and bindeth vp their sores.

4 He [d] counteth the nomber of the starres, [and] calleth them all by their names.

5 Great [is] our Lorde, and great [is] his power: his wisedome is infinite.

6 The Lord relieueth the meeke, [&] abaseth the wicked to the [e] ground.

7 Sing vnto the Lorde with praise: sing vpon the harpe vnto our God.

8 Which [f] coureth the heauen with cloudes and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beasts their foode, [and] to the yong rauens that [g] crye.

10 He hath not pleasure in the [h] strength of an horse, neither delighteth he in the legges of man.

11 [But] the Lorde delighteth in them that feare him, [&] attend vpon his mercie.

12 Praise the Lorde, O Ierusalem: praise thy God, O Zion.

13 For he hath made the barres of thy gates [i] strong, [and] hath blessed thy children within thee.

14 He setteth peace in thy borders, [and] satisfieth thee with the [k] floure of wheat.

15 He sendeth foorth his [l] commaundement vpon earth, [and] his worde runneth very [m] swiftly.

16 He giueth snowe like wooll, [and] scattereth the hoare frost like ashes.

17 He casteth foorth his pe like morsels: who can abide the colde thereof?

18 He sendeth his worde and melteth them: he causeth his winde to blowe, [and] the waters flowe.

19 He sheweth his [n] word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they [o] knowen [his] iudgements. Praise ye the Lorde.

a He [b]eweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praising God. b Because the Lorde is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, and seeme, as it were, for a time to be cut off. c With affliction or sorowe for sinne.

d Though it seeme to man incredible, that God shoulde assemble his Church, being so dispersed, yet nothing can be too harde to him, that can number and name all the starres. e For the more high that the wicked clime, the greater is their fall in the end. f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their nede, which can not be relieued, but by God onely: then if God shewe him selfe mindfull of the most contemptible soules, can he suffer them to die with famine, whome he hath assured of life euerlasting: h Though to vse lawfull meanes is both profitable and pleasing God, yet to put our trust in them, is to defraude God of his honour. i He doeth not onely turnish his Church with al things necessarie, but preserueth also the same, and maketh it strong against all outwarde force. k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting, all things obey him. m As before he called Gods secret working in all his creatures his worde: so he meaneth here, by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his sonne Christ Iesus to saluation: & his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lorde in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.

Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye a hys

a Because they are members of the same bodie, he teacheth them before our eyes, which are most willing hereunto, and by their prompte obedience teach vs to doe our duetie.

b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall wailing of Gods.

c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.

d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.

e Meaning, the great and monstrous fishes, as whales and such like.

a His Angels: praise him, all his armie.
3 Praise ye him, b sunne and moone: praise ye him all bright starres.
4 Praise ye him, c heauens of heauens, and d waters, that be aboue the heauens.
5 Let them praise the Name of the Lorde: for he commanded, and they were created.
6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.
7 Praise ye the Lord from the earth, [ye] e dragons and all depths:
8 f Fire and haile, snowe and vapours, stormie winde, which execute his worde:
9 Mountaines and all hilles, fruitfull trees and all cedars:
10 Beastes and all cattell, creeping things and feathered foules:
11 g Kings of the earth and al people, princes and all iudges of the worlde:
12 Yong men and maidens, also olde men and children:
13 Let them praise the Name of the Lorde: for his Name onely is to be exalted, [and] his praise aboue the earth and the heauens.
14 For he hath exalted the h horne of his people, [which is] a praise for all his Saintes, [euen] for the i children of Israel, a people [that is] nere vnto him. Praise ye the Lorde.

f Which come not by chance or fortune, but by Gods appointed ordinance.

g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bounde is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duetie.

h That is, the dignitie, power and glorie of his Church.

i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lorde for his victorie and conquest, that he giueth his Saintes against all mans power.

Praise ye the Lord.

Sing vnto the Lorde a newe song: let his praise [be heard] in b Congregation of Saints.
2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.
3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saints be ioyful with glorie: let them sing loude vpon their d beddes.
6 Let the high Actes of God bee in their mouth, and a two edged sworde in their handes,
7 e To execute vengeance vpon the heathen, [and] corrections among the people:
8 To binde f their Kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is g written: this honour shal be to all his Saints. Praise ye the Lorde.

a A new creation, it was as a newe creation, and therefore Psalm. 95. 7. they were called the sheepe of Gods handes.

b For his rare and manifolde benefites bestowed on his Church.

b In that that they were preferred before all other nations.

c For God as he is the Creator of the soule and bodie, so will he that both twoo serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alludeth to that continuall rest & quietnes which they shoulde haue, if they woulde suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

f Not onely the people, but the Kings that were their enemies, shoulde be destroyed.

g Hereby God bindeth the handes and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lorde without cease by al maner of wayes, for all his mightie and wonderfull workes.

Prayse ye the Lord.

Raise ye God in his a Sanctuarie: praise ye him in the b firmament of his power.
2 Praise yee him in his mightie Actes: praise ye him according to his excellent greatnesse.
3 Prayse ye him in the sounde of the c trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.
5 Praise ye him with sounding cymbales: praise ye him with high sounding cymbales.
6 Let euery thing that hath d breath praise the Lorde. Praise ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Hy. is called a stretching out or spreading abroad, where in the mightie worke of God shineth.

c Exhorting the people onely to reioyce in praising God, he maketh mention of those instruments, which by Gods commandement were appointed in the old law.

d He sheweth that all the order of nature is bound to this duetie, & much more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting praise.

but vnder Christ the vse thereof is abolished in the Church.

THE ENDE OF THE PSALMES.

The

The *Prouerbes of Salomon.

*This worde Prouerbe, or parable signifieth a graue and notable sentence, worthie to be kept in memorie: and is sometime taken in the euill part for a mocke, or scoffe.

The Argvment.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly conteine doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewel to the Church, of those three thousande parables mencioned, 1.King.4.32, and were gathered and committed to writing by Salomons seruants and indited by him.

CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intisings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisdome, a and instruction, to vnderstand the wordes b of knowledge,

3 To receiue c instruction to doe wisely, [by] d iustice and iudgement and equitie,

4 To giue vnto the e simple sharpenes of wit, [and] to the child knowledge and discretion.

5 A wise man shall heare and increase in learning, f a man of g vnderstanding shall attaine vnto wise counseils,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ * The feare of the Lorde [is] the beginning of knowledge: [but] fooles despise wisedome and instruction.

8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching.

9 For they shall be i a comely ornament vnto thine head, and [as] chaines for thy necke.

10 ¶ My sonne, k if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, We will lay waite for l blood, [and] lie priuilie for the innocent without a cause:

12 We will swallowe them vp aliue like a m graue euen whole, as those that go downe into the pit:

13 We shall finde all precious riches, [and] fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one n purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their o path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainely [as] without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood [and] lie priuily for p their liues.

19 Such [are] the wayes of euery one that is greedy of gaine: he would take away the q life of the owners thereof.

20 ¶ r Wisedome crieth without: she vttereth her voyce in the s streetes.

21 She calleth in the hie [streete, among] the preasse in the entrings of the gates, [and] vttereth her wordes in the citie, [saying,]

22 Ye t foolish, howe long will ye loue foolishnes? and the scornefull take their pleasure in scorning, and the fooles hate knowledge?

23 Turne you at my correction: lo, I will powre out my mind vnto you, [and] make you vnderstand my wordes.

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regarde.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also u laugh at your destruction, [and] mocke, when your feare commeth.

27 When x your feare commeth like [sudden] desolation, and your destruction shall come, like a whirle winde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me early, but they shall not y finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, [but] z despised all my correction.

a That is, what we ought to knowe and followe, and what we ought to refuse.
b Meaning, the worde of God wherein is the onely true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man y which appertaineth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables conteining the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned. Psal.111.10. eccles.1.16.
g He speaketh this in y name of God, which is the vniuersall father of all creatures, or in the name of the pastor of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.
i Ebr. increase of grace.
k To wit, the wicked, which haue not the feare of God.
l He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tende to the detriment of our neighbour.
m As the graue is neuer satiat, so the auarice of the wicked and their cruelnie hath none end.
n He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.
o That is, haue nothing at all to doe with them.
p He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and cruelnie.
q Whereby he concludeth that the couetous man is a murtherer.
r This wisdome is the eternall worde of God.
s So that none can pretend ignorance
t Wisedome reproueth three kindes of men: the foolish, or simple, which erre of ignorance, & the mockers, that can not suffer to be taught, and the fooles which are ydowned in worldly lustes, and hate the knowledge of godlines.
u This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust rewarde of their mocking.
x That is, your destruction, which thing you feared.
y Because they sought not with an affection to God, but for ease of their owne grief.
z Shewing that whan faith & obedience we cannot call vpon God aright.

z Or, shall feele what cõmodite their wicked life shal giue them.
a That is, the prosperitie, and sensualitie wherein they delite.

31 Therefore shall they eate of the z fruite of their owne way, and be filled with their owne deuises.
32 For a ease slaieth the foolish, and the prosperitie of fooles destroyeth them.
33 But he that obeyeth me, shall dwel safely, and be quiet from feare of euill.

CHAP. II.

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God, 10 She preserueth from wickednesse.

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke knowledge of God with care and diligence.
d Shewing how labour must be spared.
e This (saith he) is the true wisedome to know, & feare God.
f Or, hinderth the salutation.
f The word of God shal teach thee & counsell thee how to gouerne thy selfe.
g That is, the word of God, which is one ly light, to follow their own fantasies which are darknes.
h When they see any giuen to euill as they are.
i Meaning, that wisdome, which is the worde of God, shall preserue vs from all vices: naming this vice of whom vnto which all is most vyone.
k That is, her husband, which is her head and guide to gouerne her, from whō she ought not to depart, but remaine in his subiection.
l Which is, the promes made in marriage.
m Her acquaintance with her familiars, & them that vsed her.

MY sonne, if thou wilt receiue my wordes, a hide my commandements within thee,
2 And cause thine eares to hearken vnto Wisedome, [and] encline b thine heart to vnderstanding,
3 For if thou callest after knowledge, c [and] criest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for d treasures,
5 Then shalt thou vnderstande the feare of the Lord, and finde the e knowledge of God.
6 For the Lord giueth Wisedome, out of his mouth: [commeth] knowledge and vnderstanding.
7 He ‖ preserueth the state of the righteous: f [he is] a sheild to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints)
9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, [and] euery good path.
10 ¶ When Wisedome entreth into thine heart, and knowledge deliteth thy soule,
11 [Then] shall g counsaile preserue thee, [and] vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, [and] from the man that speaketh froward things,
13 [And from] them that leaue the h wayes of righteousnes to walke in the wayes of darknes:
14 Which reioyce in doing euill, [and] delite b in the frowardnes of the wicked,
15 Whose wayes are crooked & they are lewd in their paths.
16 And it shall deliuer thee from the strange i woman, [euen] from the stranger, which flattereth with her wordes.
17 Which forsaketh the k guide of her youth, and forgetteth the l couenant of her God.
18 Surely her m house tendeth to death, and her paths vnto the a dead.
19 All they that go vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iust shal dwell in the o land, and the vpright men shall remaine in it.
22 But the wicked shalbe cut off from the earth and the transgressours shalbe rooted out of it.

n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 The worde of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things shall succeede well.

MY sonne, forget not thou my Lawe, but let thine heart a keepe my cõmandements.
2 For they shall increase the length of thy a dayes and the yeeres of life, and [thy] prosperitie.
3 Let not b mercie and trueth forsake thee: binde them on thy c necke, [and] write them vpon the table of thine d heart.
4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: [but] feare the Lorde, and depart from euill.
8 [So] health shalbe vnto thy e nauel, and marow vnto thy bones.
9 f Honour the Lord with thy riches, and with the first [fruites] of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall g burst with new wine.
11 ¶ My sonne, refuse not the chastening of the Lorde, neither be grieued with his correction.
12 * For the Lorde correcteth him, whom he loueth, euen as ẏ father [doth] the childe in [whome] he deliteth.
13 Blessed [is] the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof [is better] then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not

a Deut. 8. 1. and 30. 16.
a Long life is the blessing of God which he giueth to his, so farre forth as it is expedient for them.
b By mercie and trueth he meaneth the commandements of the first and second tables: or else the mercie and faithfulnesse that we ought to vse toward our neighbours.
c Keepe them as a most precious iewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall.
f As was commanded in the Law. Exo. 23. 19. Deu. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.
g For to the faithfull distributer God giueth in greater abundance. Hebr. 12. 5. reuel. 3. 19.

not to be compared vnto her.

16 Length of dayes [is] in her right hande, h [and] in her left hande riches and glorie.

17 Her wayes [are] wayes of pleasure, and all her paths prosperitie.

18 She is a tree i of life to them that lay holde on her, and blessed [is] he that retaineth her.

19 The Lord by wisedome hath laid the k fundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.

21 My sonne, let not these things depart from thine eyes, [but] obserue wisdome, and counsell.

22 So they shall be life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shal not stumble.

24 If thou sleepest, thou shalt not be afrayde, and when thou sleepest, thy sleepe shalbe sweete.

25 Thou shalt not feare for [any] sudden feare, neither for the l destruction of the wicked, when it commeth.

26 For the Lord shall be for thine assurance, & shall preserue thy foote from taking.

27 ¶ Withholde not the good from m the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morowe will I giue [thee,] if thou [nowe] haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doeth dwell n without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Be not o enuious for the wicked man, neither chuse any of his wayes.

32 For the frowarde [is] abomination vnto the Lord: but his p secrete [is] with the righteous.

33 The curse of the Lorde [is] in the house of the wicked: but he blesseth the habitation of the righteous.

34 Surely the q scorneful q he scorneth, but he giueth grace vnto the humble.

35 The wise shall inherite glorie: but fooles dishonour, [though] they be exalted.

CHAP. IIII.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes and course of life must be guided.

HEare, O ye children, the instruction of a a father, & giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: [therefore] forsake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

4 When he b taught me, and sayd vnto me, Let thine heart holde fast my wordes: keepe my commaundements, and thou shalt liue.

5 Get wisedome: get vnderstanding: forget not, neither decline from p wordes of my mouth.

6 Forsake her not, and she shall keepe thee: loue her and she shal preserue thee.

7 c Wisedome [is] the beginning: get wisedome [therefore:] and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, [yea,] she shall giue thee a crowne of glorie.

10 ¶ Heare, my sonne, and receiue my wordes, and the yeeres of thy life shalbe many.

11 I haue d taught thee in the way of wisedome, [and] led thee in the paths of righteousnes.

12 When thou goest, thy gate shall not be e straite, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, [and] leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euil men.

15 Auoyde it, [and] go not by it: turne from it, and passe by.

16 For they can not f sleepe, except they haue done euill, and their sleepe departeth, except they cause [some] to fall.

17 For they eate the bread of g wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that h shineth more and more vnto the perfite day.

19 The way of the wicked [is] as the darkenes: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, reade Chap. 1,8.

b Speaning, Dauid his father.

c He sheweth that we must first begin at Gods worde, if so be we will that other things prosper with vs, contrarie to the iudgement of the worlde, which make it their last study, or els care not for it at all.

d Salomō declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

e Thou shalt walke at liberte without offence.

f Speaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

g Gotten by wicked meanes and cruell oppression.

h Signifying that the godly increase dayly in knowledge and perfection, till they come to full perfection which is when they shall be ioyned to their head in the heauens.

12 The vnthriftie man [e] [and] the wicked man walketh with a frowarde mouth.

13 Hee maketh a signe with his eyes: he [f] signifieth with his feete: he [g] instructeth with his fingers.

14 Lewde things [are] in his heart: he imagineth euill at all times, [and] raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shalbe destroyed suddenly without recouerie.

16 ¶ These sixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, [h] feete that be swift in running to mischiefe,

19 A false witnes that speaketh lyes, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commaundement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, [and] tye them about thy necke.

22 It shall lead thee, when thou walkest: it shall watch for thee, when thou sleepest, [and] when thou wakest, it shall talke with thee.

23 For the [k] commaundement [is] a lanterne, and instruction a light: and [l] corrections for instruction [are] the way of life,

24 To keepe thee from the wicked woman, [and] from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her [m] eye lidde.

26 For because of the whorish woman [a man is brought] to a morsell of bread, and a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man go vpon coles, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men do not [o] despise a thiefe, when he stealeth, to satisfie his [p] soule, because he is hungrie.

31 But if he be founde, he shall restore seuen folde, [or] he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he [t] is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde [q] a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie [is] the rage of a man: therefore he will not [r] spare in the day of vengeance.

35 Hee can not beare the light of any ransome: neither will he consent, though thou augment the giftes.

CHAP. VII.

1 An exhortation to wisdome & to the word of God, 5 Which will preserue vs from the harlot, 6 Whose maners are described.

MY sonne, keepe my wordes, and hide my commaundements with thee.

2 Keepe my commaundements, and thou shalt liue, and mine instruction as the [a] apple of thine eyes.

3 Binde them vpon thy fingers, [and] write them vpon [b] table of thine heart.

4 Say vnto Wisdome, Thou art my sister: and call vnderstanding [thy] kinswoman,

5 That they may keepe thee from the strange woman, [euen] from the stranger that is smooth in her wordes.

6 ¶ [c] As I was in the windowe of mine house, I looked through my window,

7 And I saw among the fooles, [and] considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twylight in the euening, when the night began to be [d] blacke and darke.

10 And beholde, there met him a woman with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (She [e] is babling and loude: whose feete cannot abide in her house.

12 Nowe [she is] without, nowe in the streetes, and lyeth in waite at euery corner)

13 So she caught him and kissed him and [f] with an impudent face sayde vnto him,

14 I haue [g] peace offrings: this [h] day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue

---

e He that weth to what inconuenience the vnle persons and sluggards come, by calling them vnthriftie, or the men of Belial and slanderous.

f Eb. speaketh.

g Thus all his gesture endeth to wickednes.

h Meaning, the raging affections, which carie a man away in such sort that he can not tell what he doth.

‖ Or, neighbours.

i Reade Chap. 3. 3.

k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions, when the word is preached lyuing vnto life.

m With her wanton lookes and gesture.

n Meaning, that he will neuer cease, till he haue brought thee to beggerie, and then seeke thy destruction.

o He approueth not theft, but theweth that it is not so abominable as whoredome, thatmuch as theft might be redeemed: but aduulterie was a perpetuall infamie, and death by the Lawe of God.

p Meaning, for very necessitie.

t Ebr. faileth in heart.

q That is, death appointed by the Lawe.

r He theweth that man by nature seeketh his death, that hath abused his wife, and so concludeth, neither Gods Lawe nor the lawe of nature admitteth any ransome for the aduulterie.

a By this diuersitie of wordes he meaneth, that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.

b Salomon vseth this parable to declare their folie, that suffer themselues to be abused by harlots.

c He theweth that there was almost none so impudent, but they were afraide to be seene, and also their owne conscience did accuse them, which caused them to seeke the night to couer their filthines.

‖ Or, garment.

‖ Or, hid.

d He describeth certaine conditions, which are peculiar to harlots.

‡ Ebr. she strengthened her face.

e Because that in peace offrings a portion returned to them that offered, the theweth how that she hath meate at home to make good

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

‖ Or, carued worke.

17 I haue perfumed my bed with myrrhe, aloes, and cinnamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For mine husband is not at home: he is gone a iourney farre off.

‡ Ebr. in his hand.

20 He hath taken ‡ with him a bagge of siluer, [and] will come home at the day appointed.

21 Thus with her great craft she caused him to yeelde, and with her flattering lippes she entised him.

22 And hee followed her straight waies, as an [g] oxe that goeth to [h] slaughter, and [h] as a foole to the stockes for correction,

23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that [i] he is in danger.

24 ¶ Heare me nowe therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For the hath caused many to fall downe wounded, [and] the [k] strong men [are] all slaine by her.

27 Her house is the way * vnto the graue, which goeth downe to the chambers of death.

g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shall be chastised.

‡ Ebr. it is for his life.

i Neither wit nor strength can deliuer them that fall into the handes of the harlot. Chap. 2, 18.

CHAP. VIII.

1 Wisdome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

Chap. 1. 20. a Salomon declareth that man is cause of his owne perdition, and that hee can pretend no ignorance, forasmuch as God calleth to all men by his worde, & by his workes to follow vertue and to flie from vice.

b Where the people vse most resort, & which was the place of iustice.

DOeth * not [a] Wisedome crye? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She crieth beside [b] the gates before the citie at the entrie of the doores.

4 O men, I call vnto you, and [vtter] my voice to the children of men.

5 O [ye] foolish men, vnderstand wisdome, ‡ [ye,] O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes [shall teach] things that be right.

7 For my mouth shal speake the truth, and my lippes abhorre wickednes.

c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world.

8 All the wordes of my mouth [are] righteous: there is no lewdnes, nor frowardnes in them.

9 They are all [c] plaine to him that will vnderstand, and streight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I Wisdome dwell with [d] prudence, and I finde foorth knowledge [and] counsels.

13 The feare of the Lorde [is] to hate euill: [as] pride, and arrogancie, and the euill way: and a mouth [that speaketh] lewde things, I do hate.

14 I haue counsell ‡ Wisdome: I am vnderstanding, [and] I haue strength.

15 By me, Kings [e] reigne, and princes decree iustice.

16 By me princes rule, and the nobles, [and] all the iudges of the earth.

17 I loue them that loue me: and they that seeke me [g] earely, shall finde me.

18 Riches and honour [are] with me: [h] euē durable riches and righteousnes.

19 My fruit is better then gold, [euen] then fine gold, and my reuenues [better] then fine siluer.

20 I cause to walke in the way of righteousnes, [and] in the middes of the paths of [i] iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed mee in the beginning of his way: [I was] [k] before his workes of olde.

23 I was set vp from euerlasting, from the beginning [&] before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: [and] before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was [l] there, when hee set the compasse vpon the deepe.

28 When he established the cloudes aboue, when he [m] confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters shoulde not passe his commaundement: When he appointed the foundations of the earth,

30 Then was I with him [as] [m] a nourisher, and I was daily [his] delight reioycing allway before him,

d That is, except a man haue wisdome, which is the true knowledge of God, he can neither be prudent nor good counsellor.

e So that he that doeth not hate euill, feareth not God.

f Whereby he declareth that honours, dignitie, or riches come not of mans wisdome or industrie, but by the prouidence of God.

g That is, studie the word of God diligently, and with a desire to profite.

h Signifying, that he chiefely meaneth the spirituall treasures and heauenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdome.

k He declareth hereby, the diuinitie and eternitie of this wisdome, which he magnifieth & praiseth through this booke: meaning thereby the eternall sonne of God Iesus Christ our Sauiour, whome Saint Iohn calleth the word that was in the beginning, Iob. 1. 1.

l He declareth the eternitie of the sonne of God, which is ment by this word Wisedome, who was before all time, and euer present with the Father.

m Some reade a chiefe worker: signifying that this Wisedome euen Christ Iesus, was equall with God his father, and created, preserueth, and still worketh with him, as Ioh. 5, 17.

31 And tooke my [n] solace in the compasse of [o] his earth: and my delite [is] with the children of men.

32 Therefore nowe hearken, O children, vnto me: for blessed [are they that] keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed [is] the man that heareth me, watching dayly at my gates, [and] giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shall obteine fauour of the Lord.

35 But he that sinneth against mee, hurteth his owne soule: [and] all that hate me, loue death.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God.

o By earth he meaneth man, which is the worke of God in whome wisdome tooke pleasure: insomuch as for mans sake the Diuine wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime where of is here spoken.

CHAP. IX.

2 Wisdome calleth all to her feast. 7 The scoyner wil not be corrected. 10 The feare of God. 13 The edditions of the harlot.

[a] Wisedome hath builte her [b] house, [and] he wen out her seuen pillars.

2 She hath killed her victailes, drawen her wine, and [c] prepared her table.

3 She hath sent foorth her [d] maidens [and] cryeth vpon the highest places of the citie, [saying,]

4 Who so is [e] simple, let him come hither, [and] to him that is destitute of wisdome, she saith,

5 Come, [and] eate of my [f] meate, and drinke of [g] wine [that] I haue drawen.

6 Forsake [your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding.

7 He that reproueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, [getteth] himselfe a blot.

8 Rebuke not a [h] scorner, least he hate thee: [but] rebuke a wise man, and hee will loue thee.

9 Giue [admonition] to the wise, and he will be the wiser: teache a righteous man, and he will increase in learning.

10 The beginning of wisdome is [i] the feare of the Lord, and the knowledge of holy things, [is] [k] vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yeeres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for [k] thy selfe, [and if] thou be a scorner, thou alone shalt suffer.

13 [A] foolish woman [is] troublesome: she [is] ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in [p] the places of the citie,

15 To call them that passe by [p] way, that go right on their way, [saying,]

16 Who so is simple, let him come hither, and to him that is destitute of wisdome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead [are] there, [and that] her ghestes [are] in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe stayes and principall partes of his Church, as were the Patriarches, Prophetes, Apostles, Pastors, and Doctors.
c He compareth wisdome with great princes that keepe open house for all that come.
d Meaning true preachers which are not infected with mans wisdome.
e Hee that knoweth his owne ignorance, and is voyd of malice.
f By the meat and drinke is meant the word of God and the ministration of the sacraments, wherby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to deface him.
h Meaning, them that are incorrigible, which Christ calleth dogges and swine: or hee speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.
i Hee sheweth what true vnderstanding is, to knowe the will of God in his worde, which is meant by holy things.
k Thou shalt haue the chiefe profite and commodite thereof.
l By the foolish woman, some vnderstand, the wicked preachers, who counterfait the worke of God, as apeareth here.
16, which were the workes of the true preachers, as here, 17 but their doctrine is but as stolne waters: meaning that they are but mens traditions, which are more pleasant to the flesh than the word of God: and therefore they themselues boast therof.

CHAP. X.

In this Chapter and all that follow vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth parables, to followe vertue, and flee vice: and sheweth also what profite commeth of wisedome, and what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

[a] A wise * sonne maketh a glad father: but a foolish sonne [is] an heauines to his mother. Chap.15.20.

2 The treasures of [a] wickednes profit nothing: but righteousnes deliuereth from death.

3 The Lord will [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A [slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, [is] the sonne of wisedome: [but] hee that sleepeth in haruest, [is] the sonne of confusion.

6 Blessings [are] vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memorial of the iust [shalbe] blessed: but the name of the wicked shall [d] rotte.

8 The wise in heart will receiue commandements: but the foolish in [‡] talke shalbe beaten.

9 He that walketh vprightly, walketh [boldly: but he that peruerteth his wayes, shall be knowen.

10 Hee that [e] winketh with the eye, worketh sorowe, and he that is [f] foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

a That is, wickedly gotten.
b Though he suffer the iust to want for a time, yet he will sende him comfort in due season.
|| Or, deceitful.
c When their wickednes shall be discouered, they shall be as dumme, and not knowe what to say.
d Shalbe vile and abhorred both of God and man, contrarie to their owne expectation, which thinke to make them name immortall.
‡ Ebr. lippes.
|| Or, surely.
e He that heareth a fare countenance, and imagineth mischiefe in his heart, as Chap. 6.13.
f For the corruption of his heart is knowne by his talke. 1. Cor. 13.4. 1. pet. 4.8.

13 In the lippes of him that hath vnderstanding wisdome is found, and g a rod shalbe for the backe of him that is destitute of wisdome.

14 Wise men lay vp knowledge: but the mouth of the foole [is] a present destruction.

15 The riche mans goods are his h strong citie: [but] the feare of the needie [is] their pouertie.

16 The labour of the righteous [tendeth] to life: [but] the reuenues of the wicked to sinne.

17 He that regardeth instruction, [is] in [the way of life: but he that refuseth correction, goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there can not want iniquitie: but hee that refrayneth his lippes, is wise.

20 The tongue of the iust man [is as] fined siluer: [but] the heart of the wicked [is] litle worth.

21 The lippes of the righteous doe i feed many: but fooles shall die for want of wisdome.

22 The blessing of the Lorde, it maketh rich, and he doth adde k no sorowes with it.

23 [It is] as a pastime to a foole to do wickedly: but wisdome [is] vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but [God] will grant the desire of the righteous.

25 As the whirlewinde passeth, so [is] the wicked no more: but the righteous [is as] an euerlasting foundation.

26 As vineger [is] to the teeth, and as smoke to the eyes, so [is] the slouthfull to them that send him.

27 The feare of the Lorde increaseth the dayes: but the yeeres of the wicked l shalbe diminished.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord [is] strength to the vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall n neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitfull in wisdome: but the tongue of the froward shall be cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked [speaketh] froward things.

g That is, God will smite him out to punish him.

h And so maketh him bolde to do euill, whereas pouertie holdeth the poore from many euill things.

i For they speake truetly and edifie many by exhortations, admonition and counsell.

k Meaning, that all worldlythings bring care, and sorowes, where as they that feele the blessings of God haue none.

l He is but a trouble, and griefe to him that secretly him about any businesse.

m The time of their prosperitie shall be short, because of their great fall, though they seeme to liue long.

n They enioy in this life by faith and hope their euerlasting life.

CHAP. XI.

EAlse a balances [are] an abomination vnto the Lord: but a perfit b weight pleaseth him.

2 When pride cometh, then commeth b shame: but with the lowly [is] wisdome.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressers shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousnes of the iust shall deliuer them: but the transgressers shall be taken in [their owne wickednes.

7 * When a wicked man dyeth, [his] hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his c stead.

9 An d hypocrite with [his] mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie e reioyceth, and when the wicked perish, [there is] ioy.

11 By the [blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will f keepe silence.

13 He that goeth about [as] a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many g counsellers are, [there is] health.

15 He shalbe sore vexed, that is suretie for a h stranger, and he that hateth suretiship, is sure.

16 A ‖ gracious woman atteineth honour, and the strong men atteine riches.

17 He that is mercifull, k rewardeth his owne soule: but he that troubleth his owne ‖ flesh, [is] cruel.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnes, [shall receiue] a sure reward.

19 As righteousnes [leadeth] to life: so he that followeth euill, [seeketh] his owne death.

20 They that are of a froward heart, [are]

a Vnder this word he condemneth all false weights, measures and deceit.

‡ Ebr. stone.

b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God by ingerth him to confusion. Ezek. 7. 19. ecclus. 5. 1.

Wisd. 5. 15.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a prime enemie.

e The countrey is blessed, where there is godly men, and they ought to reioyce, when the wicked are taken away.

‖ Or, prosperitie.

f Will not make light report of others.

g Where God giueth store of men of wisdome, and counsell.

h Whose conuersation he knoweth not.

i He that doth not without iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.

‖ Or, modest.

k Is both good to himselfe and to others.

‖ Or, neighbour.

[are] abomination to the Lord: but they that are vpright in [their] way [are] his delite.

21 l [Though] hand [ioyne] in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 [As] a iewell of golde in a swines snoute: [so is] a fayre woman, which ‖lacketh discretion.

23 The desire of the righteous [is] onely good: [but] the hope of the wicked [is] indignation.

24 There is that scattereth, m and is more increased: but he that spareth more o then is right, surely [commeth] to pouertie.

25 The ‡ liberall person shall haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing [shall be] vpon the head of him that p selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall florish as a leafe.

29 He that troubleth his owne house, shall inherite the winde, and the foole [shalbe] q seruant to the wise in heart.

30 The fruite of the righteous [is as] a tree of life, r he that s winneth soules, [is] wise.

31 Beholde, the righteous shalbe t recompensed in the earth: howe much more the wicked and the sinner?

l Though they make neuer so many friends, or thinke them selues neuer so sure, yet they shal not escape.
‖Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning, them that giue liberally, whō God blesseth.
o That is, the niggarde.
‡Ebr. the soule of blessing shal be made fat.
p That prouideth for the vse of them y are in necessitie.
q The couetous men that spare their riches to ỻ hinderers of their families, shall be depriued therof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correctiō, [is] a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot be established by wickednes: but the a roote of the righteous shall not be mooued.

4 A ‡ vertuous woman [is] ỻ crowne of her husband: but the that maketh [him] ashamed, [is] as corruption in his bones.

5 The thoughts of the iust [are] right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked [is] to lie in waite for blood: but the mouth of the righteous will b deliuer them.

a They are so grounded in the fauour of God, that their roote shal ỻ soiourn continually.
‡Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for thē selues against their accusers.

7 [God] ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the frowarde of heart shalbe despised.

9 He that is despised, c and [is] his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked [are] cruell.

11 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, [is] destitute of ‖vnderstanding.

12 The wicked desireth the e net of euils: but the f roote of the righteous giueth [fruite].

13 The euill man is snared by the wickednes of [his] lippes, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruite of [his] mouth, and the recompence of a mans handes shall [God] giue vnto him.

15 The way of a foole [is] g right in his owne eyes: but he that heareth counsell, [is] wise.

16 A foole in a day shall be knowen by his anger: but he h that couereth shame, [is] wise.

17 He that speaketh trueth, will shew righteousnes: but a false witnes [vseth] deceite.

18 * There is that speaketh [words] like the pickings of i a sworde: but the tongue of wisemen [is] health.

19 The lippe of trueth shalbe stable for euer: but a lying tongue [variety] incontinently.

20 Deceite [is] in the heart of them that imagine euill: but to the counsellers of peace [shalbe] ioye.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lippes [are] an abomination to the Lord: but they that deale truely [are] his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shall beare rule: but the idle [shalbe] vnder tribute.

25 Hee[ui]nes[se] in the heart of man doeth bring it [to] the ground: but a good worde reioyceth it.

26 The [righ]teous [is] more excellent [than] his neighbour: but the way of the wicked

c The poore man that is contemned, and yet liueth of his owne trauaile.
d Is mercifull, euen to the very beast that doth him seruice.
e Continually imagineth meanes how to do harme to others.
f Meaning, their heart within, which is vpright, and doeth good to all.
g He flattereth in his owne conceite, and condemneth all others in respect of him selfe.
h Which hideth his affections.
i Which seeke nothing more then to prouoke others to anger.
k That is, words of comfort, or a cheerfull minde, which is declared by his wordes, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.

Chap. 28. 19. ecclus. 20. 27.
Chap. 14. 5.
Chap. 10. 4.

Wicked will deceiue them.

27 The deceitfull man rosteth not, that he [m] tooke in hunting: but the riches of the diligent man [are] precious.

28 Life [is] in the way of righteousnes, and [in that] pathway [there is] no death.

m Although he get much by vnlawfull meanes, yet will hee not spend it vpon himselfe.

CHAP. XIII.

A wise sonne [will obey] the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite [a] of [his] mouth: but the soule of the trespassers [shall suffer] violence.

3 He that keepeth his mouth, keepeth his life: [but] he that openeth his lippes, destruction [shalbe] to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preserueth [c] vpright of [‡] life: but wickednes ouerthroweth the sinner.

7 There is that maketh himselfe riche, and hath nothing, [and] that maketh himself poore, hauing great riches.

8 A man [will giue] his riches for the raunsome of [his] life: but [d] poore [e] cannot heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by [f] pride [g] doeth [man] make contention: but with the well aduised [is] wisedome.

11 The [e] riches of vanitie shall diminish: but he that gathereth with [f] the hand, shall increase [them.]

12 The hope that is deferred, [is] the fainting of the heart: but when the desire commeth, [it is as] a tree of life.

13 He that despiseth [s] the word, he shalbe destroyed: but he that feareth [h] commandement, he shalbe rewarded.

14 The instruction of a wise man [is as] the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of [i] the disobedient [is] hated.

16 Euery wise [man] worketh by knowledge: but a foole spreadeth abroade folly.

17 *A wicked messenger [k] falleth into euill: but a faythfull ambassadour [is] preseruation.

a If he vse his tongue to Gods glorie, and the profite of his neighbour, God shal blesse him.

b He euer desireth, but taketh no paines to get any thing.

‡Ebr. way.

c For his pouertie, he is not able to escape the threatnings, which the cruell oppressours vse against him.

d When as couetousnes man contendeth to haue the preeminences, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the worde of God, whereby he is admonished of his duetie.

h Bringeth many inconueniences both to himselfe and to others.

18 Pouertie & shame [is] to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but [it is] an abominatiō to fooles to depart from euill.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous [God] will recompense good.

22 The good man shall giue inheritance vnto [his] childrens children: & the [k] riches of ỹ sinner is laide vp for the iust.

23 Much foode [is] in the fielde of the [l] poore: but [the field] is destroyed without discretion.

24 He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.

i As he is partaker of their wickednes & beareth with their vices, so shall he be punished alike as they are.

k Reade Iob. 27.16,17.

l God blesseth the labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough. Chap.23.13. ecclus.30.1.

CHAP. XIIII.

A wise woman [a] buildeth her house: but ỹ foolish destroyeth it with her owne hands.

2 *He that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish [is] the [c] rod of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen [are,] there the crib [is] emptie: but much increase [cometh] by the strength of the oxe.

5 A faithfull witnes will not lye: but a false record will speake lyes.

6 A scorner [e] seeketh wisedome, and [findeth] it not: but knowledge [is] easie to him that will vnderstand.

7 Depart from ỹ foolish man, when thou perceiuest not [in him] the lippes of knowledge.

8 The wisedome of the prudent [is] to vnderstand his way: but the foolishnes of the fooles [is] deceit.

9 The foole maketh a mocke [f] of sinne: but among the righteous [there is] fauour.

10 The heart knoweth the [g] bitternes of his soule, and the stranger shall not medle with his ioye.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

a That is, taketh paine to profite her familie and to do that which concerneth her duetie in her house. Iob 12.4.

b That is, in vprightnes of heart & without hypocrisie.

c His pryde shall cause him to be punished.

d By the oxe is meē labour, and by the crib the barne: meaning, without labour there is no profite.

e For ỹ maintenance of his owne ambition, and not for Gods glorie, as Simon Magus.

f Doeth not know ỹ grieuousnes therof, nor Gods iudgements against ỹ same.

g As a mans conscience is witnes of his owne griefe: so another cannot feele the ioy & comfort, which a man feeleth in himselfe.

12 *There

Chap.16.25.

12 * There is a way that seemeth right to a man: but the ſſues thereof [are] the wayes of death.

13 Euen in laughing the heart is ſorowfull, [h] and the end of that mirth [is] heauines.

h He sheweth that the allurement vnto ſinne seemeth ſweete, but the ende thereof is deſtruction.

14 The heart that declineth, [i] ſhalbe ſaciate with his owne wayes: but a good man [ſhall depart] from him.

i He that forſaketh God ſhalbe puniſhed, and made wearie of his ſinnes where in he delited.

15 The foolish will beleeue euery thing: but the prudent will conſider his ſteppes.

16 A wiſe man feareth, and departeth from euill: but a foole rageth, and is careleſſe.

17 He that is haſtie to anger, committeth follie, and a [*] buſie body is hated.

*Ebr. the man of imaginations.

18 The foolish do inherite follie: but the prudent are crowned with knowledge.

19 The euill ſhall bow before the good, and the wicked [k] at the gates of the righteous.

k If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſinnes, which let Gods worzking.

20 The poore is hated euen of his owne neighbour: but the friends of the riche [are] many.

21 The ſinner deſpiſeth his neighbour: but he that hath mercie on the poore, [is] bleſſed.

22 Do not they erre that imagine euill: but to them that thinke on good things, [ſhalbe] mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes [bringeth] onely want.

24 The crowne of the wiſe [is] their riches, [but] the folly of fooles [is] foolishnes.

25 A faithfull witnes deliuereth ſoules: but a deceiuer ſpeaketh lyes.

26 In the feare of the Lord [is] an aſſured ſtrength, and his children ſhall haue hope.

27 The feare of the Lord [is as] a welſpring of life, to auoide the ſnares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people [commeth] the deſtruction of the prince.

l That is, the ſtrength of a King ſtandeth in many people.

29 He that is ſlowe to wrath, [is of] great wiſedome: but hee that is of an haſtie minde, exalteth follie.

30 A ſound heart [is] the life of the [*] flesh: but enuie [is] the rotting of the bones.

|Or, bodie.

Chap.17.5.

31 * He that oppreſſeth the poore, reproueth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked ſhalbe caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome reſteth in the heart of him that hath vnderſtanding, and is knowen [m] in the middes of fooles.

m Foraſmuch as they are comitet there by, and put to ſilence.

34 Iuſtice exalteth a nation, but ſinne is a ſhame to the people.

35 The pleaſure of a King [is] in a wiſe ſeruant: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

Chap.25.15.

A * Soft anſwere putteth away wrath: but grieuous wordes ſtirre vp anger.

2 The tongue of the wiſe vſeth knowledge aright: but the mouth of fooles * babbleth out foolishnes.

Verſe 28.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholeſome tongue [is as] a tree of life: but the frowardnes thereof [is] the breaking of the mind.

5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.

6 The houſe of the righteous [hath] much treaſure: but in the reuennes of the wicked is [a] trouble.

a For though they haue much, yet it is full of trouble and care.

7 The lippes of the wiſe do ſpread abroade knowledge: but the heart of the foolish [doeth] not ſo.

8 The [b] ſacrifice of the wicked [is] abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

b That thing is abominable before God, which the wicked thinke to be moſt excellent, & wherby they thinke moſt to be accepted.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteouſnes.

10 Inſtruction is euil to him that [c] forſaketh the way, [and] he that hateth correction, ſhall die.

c He that ſwarueth from the worde of God, cannot abide to be admoniſhed.

11 [d] Hell and deſtruction [are] before the Lord: howe much more the hearts of the ſonnes of men?

d There is nothing ſo deepe, or ſecret that can be hid from the eyes of God, much leſſe mens thoughts. Chap.17.22.

12 A ſcorner loueth not him that rebuketh him, neither will he go vnto the wiſe.

13 * A ioyfull heart maketh a chereful countenance: but by the ſorowe of the heart the mind is heauie.

14 The heart of him that hath vnderſtanding, ſeeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted [are] euill: but a good [*] conſcience [is] a continuall feaſt.

*Ebr. heart.

16 * Better [is] a litle with the feare of the Lord, then great treaſure and trouble therewith. Pſal.37.16.

17 Better [is] a dinner of greene herbes where loue [is,] then a ſtalled oxe and hatred therewith.

18 * An angrie man ſtirreth vp ſtrife: but Chap.29.22.

but he that is slowe to wrath, appeaseth strife.

19 The way of a slouthfull man [is] as an hedge of [c] thornes: but the way of the righteous is plaine.

20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnes [is] ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnes.

23 A ioy [commeth] to a man by the answere of his mouth: and howe good [is] a word [g] in due season.

24 The way of life [is] on high to the prudent, to auoide from hell beneath.

25 The Lorde will destroy the house of the proud men: but he will stablish the borders of the widowe.

26 The thoughts of the wicked are abomination to the Lorde: but the pure [haue] [h] pleasant wordes.

27 He that is greedie of gaine, troubleth his owne house: but he that hateth giftes, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off frō the wicked: but hee heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that heareneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lorde [is] the instruction of wisdome: and before honour [goeth] [k] humilitie.

CHAP. XVI.

THe [a] preparations of the heart [are] in man: but the answere of the tongue [is] of the Lord.

2 All the wayes of a man [are] [b] cleane in his owne eyes: but the Lord pondereth the spirites.

3 [‡] Commit thy workes vnto ỹ Lord, and thy thoughts shalbe directed.

4 The Lorde hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, [are] an abomination to ỹ Lord: [though] *hand [ioyne] in hand, hee shall not be vnpunished.

6 By [d] mercie & trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a litle with righteousnes, then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but ỹ Lord doeth direct his steps.

10 A diuine sentence [shalbe] in the lippes of the King: his mouth shall not transgresse in iudgement.

11 *A true weight and balance are of the Lord: all the weights of the bagge [are] his [f] worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished [g] by iustice.

13 Righteous lippes are the delite of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King [is as] [h] messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance [is] life: and his fauour [is] [i] as a cloude of the latter raine.

16 *How much better is it to get wisedome then golde: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, [and] he keepeth his soule, that keepeth his way.

18 Pride [goeth] before destruction, and an high mind before the fall.

19 Better it is to be of humble minde with the lowly, then to deuide ỹ spoiles with the proude.

20 He that is wise in [his] businesse, shal finde good: and *hee that trusteth in the Lord, he is blessed.

21 The wise in heart shalbe called prudent: and [k] the sweetenes of the lippes shall increase doctrine.

22 Vnderstanding [is] a wellspring of life vnto them that haue it: and the [l] instruction of fooles [is] follie.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.

24 Fayre wordes [are as] an honie combe, [‡] sweetenes to the soule, & health to the bones.

25 *There

a He declareth the presumption of man, who dare attribute to him selfe any thing, as to prepare his heart or such like, seeing ỹ he is not able to speake a word, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings: calling that vertue which God termeth vice. ‡Ebr. role.

c That is, he euer findeth some let or stay, and dare not go forward. Chap. 10. 1.

f Read Chap. 11. 14.

g If we will that our talke be comfortable, we must write to time and season.

h That is, holsome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life and to amended.

k Meaning, that God exalteth none, but them that are truely humbled.

c So that the iustice of God shall appeare to his glorie, euen in the destruction of the wicked. Chap. 11. 21.

d Their vpright and repenting life shalbe a token that their sins are forgiuen.

Chap. 15. 16. Psal. 37. 16.

e He sheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force. Chap. 11. 1.

f If they be true and iust, they are Gods worke, and he deliuereth them: but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the vnfruitfull ground. Deut. 11. 14. Chap. 8. 10.

Psal. 125. 1.

k The sweetenes of consolation, which come of a godly heart.

l Either that which the wicked teache others, or else it is folly to teach them that are malicious.

Chap.14.12.

25 *There is a waye that seemeth right vnto man: but the yssue thereof [are] the wayes of death.

26 The person that trauelleth, trauelleth for himselfe: for his mouth ‡craueth it of him.

‡Ebr. boweth vpon him.

27 A wicked man diggeth vp euill, and in his lippes [is] like [m] burning fire.

m For he consumeth himselfe & others.

28 A frowarde person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] He shutteth his eyes to deuise wickednes: he moueth his lips, [and] bringeth euill to passe.

n Which his whole indeuour he laboureth to bring his wickednes to passe.

31 Age is a crowne of glorie, [when] it is found in the way of [o] righteousnes.

o That is, why? it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

32 He that is slowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, [is better] then he that winneth a citie.

p So p there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

33 The lot is cast into the lappe: but the whole disposition thereof [is] [p] of the Lorde.

CHAP. XVII.

a For where as were many sacrifices, there were many portions giuē to the people, wherewith they feasted. Eccles. 10.26.

BEtter is a drie morsel, if peace [be] with it, then an house full of [a] sacrifices [with] strife.

b That is, shall be made gouernour ouer the children.

2 *A discrete seruant shall haue rule ouer a lewde sonne, and he shall deuide the [b] heritage among the brethren.

3 [As is] the fining pot for siluer, and the fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, [&] a lyer hearkeneth to the naughtie tongue.

Chap.14.31.

5 *He that mocketh the poore, reproacheth him, that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children [are] their fathers.

‡Ebr. the lippe of excellencie.

7 ‡Hie talke becommeth not a foole, much lesse a lying talke a prince.

c The reward hath great force to gaine the hearts of men.

8 A reward [is as] a stone pleasant in the eyes of them that haue it: it prospereth, whither so euer it [c] turneth.

d He that admonisheth the prince of his fault, maketh him his enemie.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euil, and a cruel [e] messenger shall be sent against him.

e By the messenger is ment such meanes, as God vseth to punish the rebels.

12 [It is better] for a man to meete a beare robbed of her whelpes, then a foole in his folie.

f Whereby he meaneth the wicked in his rage, who hath no feare of God. Rom.12.17. 1.thes.5.15. 1.pet.3.9. Iſa.5.23. chap. 24.24.

13 *He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife [is as] one that openeth the waters: therefore or the contention be medled with, leaue off.

15 *He that iustifieth the wicked, and he that condemneth the iust, euen they both are abommination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisedome, and [he hath] none heart?

g What auayleth it the wicked to be rich, seeing he setteth not his minde to wisdome?

17 A friend loueth at all times: and [h] a brother is borne for aduersitie.

h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

18 A man destitute of vnderstanding is [i] toucheth the hand, & becommeth suretie for his neighbour.

i Read Chap. 6.1.

19 He loueth transgression, that loueth strife: [and] he that exalteth his [k] gate, seeketh destruction.

k Lifteth vp himselfe aboue his degree.

20 The frowarde heart findeth no good: & he that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, [getteth] himselfe sorow, and the father of a foole can haue no ioye.

22 *A ioyfull heart causeth good health: but a sorowfull minde drieth the bones. Chap.15.13.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

l That is, secretly and out of the bosome of the rich. Eccles.2.14. and 8.1.

24 *Wisedome [is] in the face of him that hath vnderstanding: but the eyes of a foole [are] in the [m] corners of the worlde.

m That is, wander to and fro and seeke not after wisdome. Chap.10.1.

25 A foolish sonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite [such] [n] for equitie.

n For their well doing.

27 He that hath knowledge, spareth his words, and a man of vnderstanding [is] of an excellent spirit.

28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

a He that loueth wisdome, will separate himselfe from all impediments, & giue himselfe wholy to seeke it.

FOr the desire [thereof] he will [a] separate himselfe to seeke it, [and] occupie himselfe in all wisedome.

2 A foole hath no delite in vnder-

standing: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproche.

4 The wordes of a mans mouth [are] like deepe [d] waters, [and] the welspring of Wisedome [is like] a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lippes come with strife, and his mouth calleth for stripes.

7 A fooles mouth [is] his owne destruction, and his lippes [are] a snare for his soule.

8 The wordes of a tale bearer [are] as flatterings, and they go downe into the [f] bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde [is] a strong towre: the righteous runneth vnto it, and is exalted.

11 *The riche mans riches [are] his strong citie: and as an hie wall in his imagination.

12 *Before destruction the heart of a man is hautie, and before glorie [goeth] lowlinesse.

13 *He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirite of a man will sustaine his infirmitie: but [h] a wounded spirite, who can beare it?

15 A Wise heart getteth knowledge, and the eare of [i] wise seeketh learning.

16 A mans gift [k] enlargeth him, and leadeth him before great men.

17 [l] He that is first in his own cause, [is] iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [m] causeth contentions to cease, and [n] maketh a partition among the mightie.

19 A brother offended [is harder to winne] then a strong citie, and [their] contentions [are] like the [o] barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, [and] with the increase of his lippes shall he be filled.

21 Death and life [are] in the power of the tongue, and they that [p] loue it, shall eate the fruite thereof.

22 Hee that findeth [q] a Wife, findeth a good thing, and receiueth fauour of the Lorde.

23 The poore speaketh [with] prayers: but the rich answereth roughly.

24 A man [that hath] friends, [ought] to shewe himselfe friendly: for a friend is neerer [r] then a brother.

CHAP. XIX.

BEtter *is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole. Chap.28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart freateth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 *A false witnes shall not be vnpunished: and he that speaketh lyes, shall not escape. Deut.19.19. dan.13.62.

6 Many reuerence the face of [s] prince, and euery man [is] friend to him that giueth giftes.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant [t] with wordes, [yet] they will not.

8 He that possesseth vnderstanding, [u] loueth his own soule, and keepeth wisedome to finde goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes, shall perish.

10 [x] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie [is] [y] to passe by an offence.

12 *The Kings wrath [is] like the roaring of a lyon: but his fauour [is] like the dewe vpon the grasse.

13 *A foolish sonne [is] the calamitie of his father, * and the contentions of a wife [are like] a continuall [z] dropping.

14 House and riches [are] the inheritance of the fathers: but *a prudent Wife [commeth] of the Lord.

15 Slouthfulnesse causeth to fall a sleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commaundement, keepeth his owne soule: [but] he that despiseth his wayes, shall dye.

17 He

b That is, that he may talke licentiously of whatsoeuer cometh to minde.
c Beaming, such one as esteemeth all others.
d Which can neuer be drawne emptie, but hauing euer plentie.
e That is, to fauour him and support him.
f They are soone beleeued and enter most deepely.
g He sheweth what is the refuge of the godly against all troubles, Chap.10.15. Chap.16.18. Eccles.11.8.
h The minde can well beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him liberte to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of him that is wise.
l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose thing shalbe.
m Appeaseth their controuersie, which are so stout that cannot otherwise be pacified.
n Which for the strength thereof will not bowe nor yeelde.
o By the bling of the tongue well or euill, commeth the fruite thereof either good or bad.
p He that is ioyned vn a vertuous woman in mariage, is blessed of the Lord, as Chap.19.14.

q That is, oft times such are found which are more ready to do pleasure then he that is more bound by duetie.
r Or, a brother that is helped of a friend, is as a strong citie.
s The great.
t Or, with words, [yet] they will not haue ado with them.
u Or, hateth his own soule.
x Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.
y To haue ado with them.
z Or, a continuall raine.

a To haue ado with them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that can not vse them aright.
d That is, to couer it by charitie and to do therein as may most serue to Gods glory.
Chap.20.2.
Chap.17.21.
Chap.21.9.
e As rayne that vnprofiteth and rotteth the house.
Chap.18.22.

17 He that hath mercie vpon [f] poore, lendeth vnto the Lorde: and the Lorde wil recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 [A man] of much anger [shall] suffer punishment: and though thou [e] deliuer [him, yet will] his anger [come] againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices [are] in a [g] mans heart: but the counsell of the Lord shall stande.

22 That that is to be desired of a man, [is] his [h] goodnesse, and a poore man is better then a lyer.

23 The feare of the Lord [leadeth] to life: and he that is filled therewith, [shal] continue, [and] shall not be visited with euill.

24 *The slouthfull hideth his hand in [his] bosome, and will not put it to his mouth againe.

25 *Smite a scorner, and [i] the foolish wil beware: and reproue the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, [or] chaseth away [his] mother, [is] a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked Witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 [But] iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker [&] strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 *The feare of the King [is] like the roaring of a lion: he that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 [It is] a mans honour to cease from strife: but euery foole will be meddling.

4 The slouthfull will not plowe, because of Winter: [therefore] shall he beg in summer, but haue nothing.

5 The counsell in the heart of [c] man [is like] deepe waters: but a man that hath vnderstanding, will drawe it out.

6 Many men will boast, euery one of his owne goodnes: but who can finde a faithfull man?

7 He that walketh in his integritie, [is] iust: [and] blessed [shall] his children [be] after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euil with his eyes.

9 *Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers [*] weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, [and] thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone apart, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge [are] a precious iewel.

16 *Take his [f] garment, that is surtie for a stranger, and a pledge of him for the stranger.

17 The bread of deceite [is] sweete to a man: but afterward his mouth shalbe filled with gravel.

18 Establish the thoughts by counsel: and by counsell make warre.

19 He that goeth about [as] a slanderer, discouereth *secrets: therefore medle not with him that flattereth with his lippes.

20 *He that curseth his father or his mother, his light shall be put out in obscure darkenes.

21 An heritage [is] hastely gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, *I will recompense euil: [but] waite vpon the Lord, and he shall saue thee.

23 *Diuers weightes [are] an abomination vnto the Lorde, and deceitful balances [are] not good.

24 *The steps of man [are ruled] by the Lord: howe can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked,

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

g Pans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not bertuous. Chap. 26.15. Chap. 21.11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delite therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is ment him that is giuen to wine, & so by strong drinke. Chap. 19.12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome can not be found: yet the wise man will know a man eyther by his wordes or maners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice doore not appeare. 1. King. 8.46. 2. chro. 6.36. eccles. 7.22. 1. iohn 1.8.

*Ebr. stone and stone, ephah and ephah.

e Read Chap. 16.11.

f Teach him wit, that he cast not him selfe rashly into danger. Chap. 27.13.

Chap. 11.13.

Exod. 21.17. leuit. 20.9. mat. 15.4.

Deut. 32.35. chap. 17.13. and 24.29. rom. 12.17. 1. thes. 5.15. 1. pet. 3.9. Chap. 11.21. and verf. 10. Ierc. 10.23.

g That is, to applie it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.

ked, and causeth the h wheele to turne ouer them.

27 The i light of the Lorde [is] the breath of man, and searcheth all the bowels of the belly.

28 *Mercie and trueth preserue the King: for his throne shall be established with mercie.

29 The beautie of yong men [is] their strength, and the glorie of the aged [is] the gray head.

30 k The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Heb. 4.12. Chap. 29.14.

k Sharpe punishment, that pearceth euen the inwarde partes, is profitable for the wicked, to bring them to amendement.

CHAP. XXI.

THe a Kings heart [is] in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery *way of a man [is] right in his owne eyes: but the Lord pondereth the hearts.

3 *To doe iustice & iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, [which is] the ||b light of the wicked, [is] sinne.

5 The thoughtes of the diligent [doe] surely [bring] abundance: but whosoeuer is hastie, [commeth] surely to pouertie.

6 *The gathering of treasures by a deceitfull tongue [is] vanitie tossed to and fro of them that seeke death.

7 The c robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some [is] peruerted and strange: but of the pure man, his worke [is] right.

9 *It is better to dwell in a corner of the house toppe, then with a contentious woman in a || wide house.

10 The soule of the wicked wisheth euill: [and] his neighbour hath no fauour in his eyes.

11 c When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous f teacheth the house of the wicked: [but God ouerthroweth the wicked for their euill.

13 He that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

14 g A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioye to the iust to doe iudgement: but destruction [shall be] to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, [shalbe] a poore man: [and] he that loueth wine and oyle, shall not be riche.

18 The h wicked [shall be] a ransome for the iust, and the transgressour for the righteous.

19 *It is better to dwell in the wildernesse, then with a contentious and angrie woman.

20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnes and mercy, shall finde life, righteousnesse, and glorie.

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie [and] stomackfull [is] his name that worketh in [his] arrogantie wrath.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 He coueteth euermore greedily, but the righteous giueth, & spareth not.

27 The *sacrifice of the wicked [is] an abomination: how much more when he bringeth it with a wicked minde?

28 *A false witnes shall perish: but he that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsaile against the Lorde.

31 The horse is prepared against the day of battell: but saluation [is] of the Lorde.

a Though Kings seeme to haue all things at commaundement, yet are they not able to bring their own purposes to passe any other wise then God hath appointed: much lesse are the inferiours able. Chap. 16.2. Mich. 6.8.

||Or, plowing.

b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.

c He ponders rathly about his busines & without counsell. Chap. 13.11.

d He meaneth chiefly of iudges & pastores whitherunto God hath called them, and powle their subiects to maintaine their lustes. Chap. 19.13. and 25.24.

||Or, in a great familie.

e Read Chap. 19.25.

f Though the godly admonish them both by words & example of life, yet the wicked will not amend, till God destroy them.

g To doe a pleasure to the angrie man pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places. Ecclus. 25.18.

i Meaning, abundance of all things.

k Wisedome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought. Chap. 15.8. isa. 1.13. ecclus. 34.21. Chap. 19.5.

m He may boldly resiste the cruelty that he hath heard.

CHAP. XXII.

Ecclus. 7.2.

A *Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue golde.

a Which commeth by well doing. Chap. 29.13.

2 *The riche and poore b meete together: the Lorde [is] the maker of them all.

b Liue together and haue nerde the one of the other. Chap. 27.12.

3 *A prudent man seeth the c plague, and hideth himselfe: but the foolish goe on still, and are punished.

c That is, the punishment, which is prepared for the wicked, and sheeth to God for succour.

4 The

4 The reward of humilitie, [and] the feare of God [is] riches, and glorie, & life.

5 Thornes [&] snares [are] in the way of the froward: [but] he that regardeth his soule, will depart farre from them.

6 Teache a childe [d] in the trade of his way, and when he is olde, he shall not depart from it.

7 The riche ruleth the poore, and the borower [is] seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the [e] rodde of his anger shall faile.

9 *He that hath a good [f] eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, & strife shall go out: so contention and reproch shal cease.

11 He that loueth pureneſſe of heart [for] the grace of his lippes, the [g] King [shalbe] his friend.

12 The eyes of the Lorde [h] preserue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The slouthfull man saith, [i] A lyon [is] without, I shalbe slaine in [the] streete.

14 The mouth of strange women [is as] a deepe pit: he with whom the Lord is angrie, [k] shall fall therein.

15 Foolishneſſe is bound [l] in the heart of a childe: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, [and] giueth vnto the riche, [shall] surely [come] to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, and applie thine heart vnto my knowledge.

18 For [it shalbe] pleasant, if thou keepe them in thy bellie, [and if] they be directed together in thy lippes.

19 That thy confidence may be in [m] the Lorde, I haue shewed thee this day: thou therefore [take heede.]

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

21 That I might shew thee the assurance of the wordes of trueth to answere the wordes of trueth to them that sende to thee?

22 Robbe not the poore, because he is poore, neither oppresse the afflicted ‡ in iudgement.

23 For the Lorde *will defend their cause, and spoyle the soule of those that spoyle them.

24 Make [o] no friendship with an angrie mã, neither go with ỹ furious man,

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that [p] touch the hande, [nor] among them that are suretie for debts.

27 If thou hast nothing to pay, why [causeth thou] that hee should take thy bed from vnder thee?

28 Thou shalt not *remoue ỹ ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his busines standeth before kings, [and] standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Bee not desirous of his deintie meates: [for] it is a deceiuable meate.

4 Trauaile not too much to be riche: [but] cease from thy [d] wisdome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches [taketh] her to her wings, as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euil eye, neither desire his deintie meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomite thy [f] morsels that thou hast eaten, and thou shalt lose thy sweete wordes.

9 Speake not in the eares of a foole: for he will despise the wisedome of thy wordes.

10 *Remoue not ỹ ancient bounds, and enter not into the fields of the fatherles.

11 For hee that redeemeth them, is mightie: he will *defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the wordes of knowledge.

13 *Withhold not correction from the childe: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, & shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 *Let not thine heart be enuious against sinners: but [let it be] in the feare of the Lord continually.

d Bring him vp vertuously, and he shall so continue.

e His authoritie, whereby he did oppresse others shall be taken from him. Ecclus. 31.23.

f He that is mercifull and liberall.

g He whom that pitieth should be their familiaritie, whose conscience is good, and their talke wise & godly.

h Fauour them that loue knowledge.

i He deriueth them that auoid paine or trouble, because they would not do their duetie.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the ende of wisdome is: to wit, to direct vs to the Lord.

n That is, sundrie times.

‡ Ebr. in the gate. Chap. 23.11.

o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euil conuersation.

a Eate with sobrietie.

b Bridle thine appetite, as it were by force and violence.

c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestow not the gifts that God hath giuen thee, to get worldly riches.

e That is, couetous, as contrarie a good eye is taken for liberall, as Chap. 22.9.

f He will not cease, till he hath done thee some harme, and his flattering wordes shall come to no ble.

p Whiche rashly put themselues in danger for others, as Chap. 6.1.

Deut. 27.17. chap. 23.10.

Chap. 22.22.

Chap. 13.24. and 19.18. ecclus. 30.1.

g That is, from destruction.

Psal. 37.1. chap. 24.1.

h The proſperitie of the wicked ſhall not continue.

18 For ſurely there is an ende, h and thy hope ſhall not be cut off.

19 O thou my ſonne, heare, and be wiſe, and guide thine heart in the i way.

i In the obſeruation of Gods commandements.

20 Keepe not companie with ‡ drunkards, [nor] with ‡ gluttons.

21 For the drunkard and the glutton ſhall be poore, and the ſleeper ſhall be clothed with ragges.

22 Obey thy father that hath begotten thee, ‡ deſpiſe not thy mother when ſhe is olde.

‡ Ebr. wine bibbers.

‡ Ebr. deuourers of fleſh.

k Spare no coſt for trueths ſake, neither depart from it for any gaine.

23 Bye k the trueth, but ſell it not: [likewiſe] wiſdome, and inſtruction, and vnderſtanding.

24 The father of the righteous ſhall greatly reioyce, and he that begetteth a wiſe childe, ſhall haue ioy of him.

25 Thy father and thy mother ſhalbe glad, and ſhe that bare thee, ſhal reioyce.

l Giue thy ſelfe wholy to wiſdome, Chap. 22. 14.

26 My ſonne, giue me l thine heart, and let thine eyes delite in my wayes.

Chap. 7. 12.

27 *For a whore [is as] a deepe ditch, and a ſtrange woma [is as] a narow pit.

m She ſeduceth many, and cauſeth them to offend God.

28 *Alſo ſhe lyeth in waite as for a praye, m and ſhe increaſeth the tranſgreſſers among men.

29 To whom is wo? to whom is ſorowe? to whom is ſtrife? to whome is murmuring? to whome are woundes without cauſe? [and] to whome is the rednes of the eyes?

n Which by arte make wine ſtronger, and more pleaſant.

30 [Euen] to them that tary long at the wine, to them that go, n and ſeeke mixt wine.

31 Looke not thou vpon the wine, when it is red, [and] when it sheweth his colour in the cup, [or] goeth downe pleaſantly.

32 In the ende thereof it will bite like a ſerpent, and hurt like a cockatrice.

o That is, drunkennes ſhall bring thee to whoredome.

33 Thine o eyes ſhall looke vpō ſtrange women, and thine heart ſhall ſpeake lewde things.

p In ſuch greate danger thalt thou be,

q Though drunkennes make them more inſenſible then beaſts yet can they not refraine,

34 And thou ſhalt be as one that ſleepeth in the middes of the p ſea, and as he that ſleepeth in the top of the maſt.

Pſal. 37. 1. chap. 23. 17.

35 They haue ſtricken me, [ſhalt thou ſay, but] I was not ſicke: they haue beaten me, [but] I knewe not, when I awoke: [therefore] will I q ſeeke it yet ſtill.

CHAP. XXIIII.

BE* not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lippes ſpeake miſchiefe.

3 Through wiſedome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious, and pleaſant riches.

5 A wiſe man [is] ſtrong: for a man of vnderſtanding encreaſeth his [ſtrength.

Chap. 20. 18.

6 *For with counſel thou ſhalt enterpriſe thy warre, and in the multitude of them that can giue counſell, [is] health.

7 Wiſdome is hie to a foole: [therfore] he can not open his mouth in the r gate.

r In the place where wiſdome ſhould be ſhewed.

8 He that imagineth to do euill, men ſhall call him an authour of wickednes.

9 The wicked thought of a foole [is] ſinne, and the ſcorner [is] an abomination vnto men.

10 [If] thou be s faint in the day of aduerſitie, thy ſtrength [is] ſmall.

s Man hath no triall of his ſtrength till he be in troubles.

11 Deliuer them that are drawen t to death: and wilt thou not preſerue them that are led to be ſlaine?

t None can be excuſed, if he helpe not the innocent when he is in danger.

12 If thou ſay, Behold, we knewe not of it: he that pondereth the hearts, doth not he vnderſtand it? and hee that keepeth thy ſoule, knoweth he it not? Will not he alſo recompenſe euery man according to his workes?

13 My ſonne, eat u honie, for it is good, and the honie combe, [for it is] ſweete vnto thy mouth:

u As honie is ſweete and pleaſant to the taſte, ſo wiſdome is to the ſoule.

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhalbe an ende, and thine hope ſhall not be cut off.

f Or, reward.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man x falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

x He is ſubiect to many perils: but God deliuereth him.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when he ſtumbleth,

18 Leaſt the Lord ſee it, y it diſpleaſe him, and he turne his wrath z from him.

y To be auenged on thee. Pſal. 37. 1. chap. 23. 17.

19 *Fret not thy ſelfe becauſe of a malicious, neither be enuious at the wicked.

20 For there ſhalbe none ende [of plagues] to the euill man: *the light of the wicked ſhall be put out.

Chap. 13. 9.

21 My ſonne, feare the Lord, and the King, [and] meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them a both?

g Meaning, either of the wicked, and ſeditious, as verſe 19. and 21, or of them that feare not God nor obey their King.

23 ALSO THESE THINGS PER-

TEINE

TEINE TO THE WISE, It is not
‡ Ebr. to know the face.
good ‡ to haue respect of any person in
Chap. 17. 15. & 5. 23.
iudgement.
24 He that saith to the wicked, *Thou
art righteous, him shal the people curse,
and the multitude shall abhorre him.
25 But to them that rebuke [him,]
shall be pleasure, and vpon them shall
come the blessing of goodnes.
26 They shall kisse the lippes of him
that answereth vpright wordes.
27 Prepare thy worke without, and
make readie thy things in the field, h and
h Be sure of the meanes howe to compasse it before thou take any enterprise in hand, Chap. 20. 22.
after, builde thine house.
28 Bee not a witnesse against thy
neighbour without cause: for wilt thou
deceiue with thy lippes?
29 *Say not, I will do to him, as he
hath done to mee, I i will recompence
i He weeth what is the nature of the wicked, to reuenge wrong for wrong.
euery man according to his worke.
30 I passed by the fielde of the slouth-
full, and by the vineyarde of the man de-
stitute of vnderstanding.
31 And lo, it was all growen ouer
with thornes, [and] nettels had couered
the face thereof, and the stone wal there-
of was broken downe.
32 Then I beheld, [and] I conside-
red it well: I looked vpon it, [and] k re-
k That I might learne by another mans fault. l Read Chap. 6. 10.
ceiued instruction.
33 [Yet] a litle sleepe, l a litle slumber,
a litle folding of the handes to sleepe:
34 So thy pouertie commeth [as] one
that trauaileth by the way, and thy ne-
cessitie like an armed man.

CHAP. XXV.

a Whom Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God worth not reuerile the cause of his iudgements to man.
d Because the King ruleth by the reuciled worde of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e He weeth that it is to harde for man to attaine to the reason of all the secret doings of the King: euen when he is vpright, and weeth his duetie.
1 THESE ARE ALSO PARABLES
of Salomon, which the a men of He-
zekiah King of Iudah b copied out.
IT is the glorie of God [is] to c con-
ceale a thing secrete: but the
d Kings honour [is] to search
out a thing.
3 The heauens in height, and the
earth in deepenes, and the c kings heart
can no man search out.
4 Take the f drosse from p siluer, and
there shall proceede a vessel for the finer.
5 Take g away the wicked from the
king, and his throne shal be stablished in
righteousnes.
6 Boast not thy selfe before the king,
and stand not in the place of great men.
7 *For it is better, that it be said vnto
thee, Come vp hither, then thou to be
put lower in the presence of the prince
Whome thine eyes haue seene.
8 Go not forth hastily to strife, least
thou knowe not what to do in the ende
thereof, when thy neighbour hath put
thee to shame.
9 Debate thy matter with thy neigh-
bour, and discouer not the secrete to an-
other,
10 Lest he that heareth it, put thee to
shame, and thine infamie do not h cease.
h Least whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to further trouble.
11 A word spoken in his place, [is like]
apples of golde with pictures of siluer.
12 Hee that reproueth the wise, [and]
the obedient eare, [is as] a golden earring
and an ornament of fine golde.
13 As the i colde of the snowe in the
i In the time of great heate when men desire colde.
time of haruest, [so is] a faithfull messen-
ger to them that sende him: for he re-
freshеth the soule of his masters.
14 A man that boasteth of falsе libera-
litie, [is like] k cloudes and winde with-
k Which haue an outwarde appearance, and are nothing within.
out raine.
15 A prince is pacified by staying l of
l By not ministring occasion to prouoke him further.
anger, and a soft tongue breaketh the
m bones.
m That is, the heart that is bent to anger, as Chap. 15. 1.
16 [If] thou haue founde honie, eate
that is n sufficient for thee, least thou be
n Vse moderately the pleasures of this world.
ouer full, and bonite it.
17 Withdraw thy foote fro thy neigh-
bours house, least he be wearie of thee,
and hate thee.
18 A man that beareth false witnes
against his neighbour, [is like] an ham-
mer and a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in
time of trouble, [is like] a broken toothe
and a slyding foote.
20 He that taketh away the garment
in the cold season, [is like] vineger [pow-
red] vpon o ‖ nitre, or [like] him that sin-
o Which melteth it, and consumeth it.
geth songs to an heauie heart.
‖ Or, alume.
21 *If he that hateth thee be hungrie
Rom. 12. 20.
giue him bread to eate, and if he be thir-
stie, giue him water to drinke.
22 For thou shalt lay p coles vpon his
p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shal moue him to acknowledge thy benefites, and his heart shalbe inflamed.
head, & the Lord shall recompence thee.
23 [As] the Northwinde driueth a-
way the raine, so doeth an angrie coun-
tenance the slandering tongue.
24 *It is better to dwell in a corner of
Chap. 21. 9.
the house top, then with a contentious
woman in a wide house.
25 [As are] the colde waters to a wea-
rie soule, so [is] good newes from a farre
countrey.
26 A righteous man falling downe
before the wicked, [is like] a troubled
well, and a corrupt spring.
27 It is not good to eate much honie:
f When vice is removed from a King, hee is a meete vessell for the Lords vse.
g It is not ynough that he be pure himselfe, but that he put away others that be corrupted. Luke 14. 10.

Ecclus. 3.22.

*so to searche their owne glorie [is not] glorie.

28 A man that refraineth not his appetite, [is like] a citie which is q broken downe, [and] without walles.

q And so is in extreme danger,

CHAP. XXVI.

AS the snowe in the sommer, and as the raine in the haruest [are not meete,] so is honour vnseemely for a foole.

2 As the sparow by fleeing, and the swalow by flying [escape,] so the curse [that is] causelesse, shall not come.

3 Vnto the horse [belongeth] a whip, to the asse a bridle, and a rod to the fooles backe.

a Consent not vnto him in his doings.

4 Answere not a foole a according to his foolishnes, least thou also be like him.

b Repyne him as the matter requireth.

5 Answere a foole b according to his foolishnes, lest hee be wise in his owne ‡conceite.

‡ Ebr. eyes.

6 Hee that sendeth a message by the hād of a foole, [is as] he that cutteth off c the feete, d and drinketh iniquitie.

c To wit, of the messenger, whom he sendeth.

d That is, receiueth domage thereby.

7 [As] they that lift vp þ legges of the lame, so [is] a parable in a fooles mouth.

8 As the closing vp of a [precious] stone in an heape of stones, so [is] he that giueth glorie to a foole.

e Whereby he hurteth himselfe and others.

9 [As] a thorne standing e vp in the hand of a drunkarde, so [is] a parable in the mouth of fooles.

f Meaning, God.

10 f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.

2. Pet. 2. 22.

11 *As a dogge turneth againe to his owne vomit, [so] a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceite? g more hope [is] of a foole then of him.

g For the foole will rather be counselled then he: also the foole simeth of ignorance, and the other of malice.

13 The slouthfull man saith, h A lyon [is] in the way: a lyon [is] in the streetes.

h Read Chap. 22. 13. Chap. 19. 24.

14 [As] the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.

15 *The slouthfull hideth his hand in [his] bolome, [and] it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen [men] that can render a reason.

17 He that passeth by ‡ medleth with the strife [that belongeth] not vnto him, [is as] one that taketh a dog by þ eares.

18 As hee that saineth him selfe mad, casteth firebrands, arrowes and mortall things,

19 So [dealeth] þ deceitfull man i with his friend and saith, Am not I in sport?

i Which dissembleth himselfe to be that he is not.

20 Without wood the fire is quēched, and without a talebearer strife ceaseth.

21 *[As] the cole [maketh] burning coles, and wood a fire, so the contentious man [is apt] to kindle strife. Ecclus. 28. 10.

22 *The wordes of a talebearer [are] as flatterings, and they go downe into the bowels of the bellie. Chap. 18. 8.

23 [As] siluer drosse ouerlayd vpon a potsheard, [so are] burning lippes, and k an euill heart.

k They will soone breake out and bewray themselues.

24 He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceite.

25 Though he speake fauourably, beleeue him not: for [there are] l seuen abominations in his heart.

l Meaning, many: he vseth the number certaine for the vncertaine.

26 Hatred may be couered by deceite: [but] the malice thereof shalbe discouered in the m congregation.

m In the assemblie of the godly.

27 *He that diggeth a pit, shall fall therein, and he that roleth a stone, it shal returne vnto him. Eccles. 10. 8. ecclus. 27. 26.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BAst not thy selfe of to n morrowe: for thou knowest not what a day may bring forth.

n Delay not the time, but take occasion when it is offered,

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

3 *A stone [is] heauie, and the sande weightie: but a fooles wrath [is] heauier then them both. Ecclus. 22. 15.

4 Anger [is] cruell, and wrath [is] raging: but who can stand before o enuie?

o For the enuious are obstinate and can not be reconciled.

5 Open rebuke [is] better then secret loue.

6 The woūds of a louer [are] faithfull, and þ kisses of an enemie [are] p pleasant.

p They are flattering, and seeme friendfull. Iob. 6. 6.

7 *The person that is full, despiseth an honie combe: but vnto the hungrie soule euery bitter thing is sweete.

8 As a bird that wandereth from her nest, so [is] a man that wandereth from his owne place.

9 [As] oyntment and perfume reioyce the heart, so [doeth] the sweetenesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers q house in þ day of thy calamitie: [for] better is a neighbour [that is] neere, then a brother farre off.

q Trust not to any worldly helpe in the day of thy trouble.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reprocheth me.

12 r A pru-

12 [c] A prudent man seeth the plague, and hydeth himselfe: [but] the foolish go on still, [and] are punished.

c Read Chap. 22.3.

13 *Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

Chap. 20.16.

14 He that ‡prayseth his friend with a loude voyce, rysing [e] early in the morning, it shalbe counted to him as a curse.

‡Ebr. blesseth.

15 *A continuall dropping in the day of raine, and a contentious woman are alike.

[e] Hastily and without cause.

Chap. 19.13. and 21.9.

16 He that hideth her, hideth ᵖ winde, and [the is as] the oyle in his right hand, that bewrayeth it selfe.

17 Iron sharpeneth yron, so doeth s man sharpen the face of his friend.

g One hastie man provoketh another to anger.

18 He that keepeth the figge tree, shall eate ᵖ fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water, face [answereth] to face, [h] so the heart of man to man.

h There is no difference betweene man and man by nature, but only the grace of God maketh the difference. Eccles. 14.9. Chap. 17.3.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 *[As is] the fining pot for siluer and the fornace for gold, so [is] euery man according to his [i] dignitie.

i That is, he is either knowne to be ambitious and glorious, or humble and modest.

22 Though thou shouldest braye a foole in a morter among wheat brayed with a pestell: [yet] will not his foolishnes depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to the heardes.

24 For riches [remaine] not alway, nor the crowne from generation to generation.

25 The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The [k] lambes [are] for thy clothing, and the goates [are] the price of the field.

k This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

27 And let the milke of the goates [be] sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maydes.

CHAP. XXVIII.

THe wicked [a] flee when none pursueth: but the righteous are bolde as a lyon.

a Because their owne conscience accuseth them.

2 For the transgression of the land [there are] many princes thereof: but by a man of vnderstanding and knowledge [a realme] likewise endureth long.

b The state of the common weale is oftentimes chaged.

3 A poore man, if he oppresse ᵖ poore, is like a raging rayne, that [leaueth] no foode.

4 They that forsake the Law, praise the wicked: but they that keepe ᵖ Law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

6 *Better is the poore that walketh in his vprightnesse, then he that peruerteth [his] wayes, though he be riche. Chap. 19.1.

7 He that keepeth ᵖ Law, [is] a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore.

c For God will take away the wicked vsurer, and giue his goodes to him that shall bestow them wel.

9 He that turneth away his eare from hearing the Law, euen his prayer shall be [d] abominable.

d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, can trye [e] him.

e And iudge that he is not wise. Chap. 29.2.

12 * When righteous men reioyce, [there is] great glory: but when the wicked come vp, the man [f] is tryed.

f He is knowne by his doings to be wicked.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh [them,] shall haue mercie.

14 Blessed [is] the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.

g Which standeth in awe of God and is afrayde to offende him.

15 [As] a roaring lyon, & an hungrie beare, [so is] [h] a wicked ruler ouer the poore people.

h For he can neuer be satisfied, but euer oppresseth and spoyleth.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shall prolong [his] dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, [and] they shall not [i] stay him.

i None shalbe able to deliuer him.

18 He that walketh vprightly, shall be saued: but he that is froward in [his] wayes, shall once fall.

19 *He that tilleth his land, shall be satisfied with bread: but he that followeth the vyle, shall be filled with pouertie. Chap. 12.11. Eccles. 20.27.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be riche, shall not be innocent. Chap. 13.11. and 20.21.

21 To haue respect of persons is not good: for [that] man will transgresse for a piece of [k] bread.

k He will be abused for nothing.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

l Meaning, him that is couetous.

23 He that rebuketh a man, shall finde more

more fauour at the length, then he that flattereth with [his] tongue.

24 He that robbeth his father & mother, and sayth, it is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, [shall haue] many curses.

Chap.29.2. 28 * When the wicked rise vp, men hide them selues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap.28.12, 28. 2 *When the righteous ‖ are in authoritie, the people reioyce: but when the Wicked beareth rule, the people sigh. ‖Or, are increased.

3 A man that loueth wisdome, reioyceth his father: *but he that feedeth harlots, wasteth [his] substance. Luke 15.13.

4 A King by iudgement maintayneth the countrey: but a man [receiuing] giftes, destroyeth it.

5 A man that flattereth his neighbour, a spreadeth a net for his steppes. a He that giueth eare to the flatterer, is in danger as the birde is before the fouler. b He is euer readie to fall into the snare that he layeth for others.

6 In the transgression of an euil man [is] his b snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: [but] the Wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

c He can beare no admonitio, in what sort so euer it is spoken. 9 [If] a wise man contend with c a foolish man, whether he be angrie or laugh, there [is] no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants [are] wicked.

Chap.22.2. 13 * The poore and the vsurer meete together, [and] the Lorde lighteneth both their eyes.

Chap.20.28. 14 * A King that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rod and correction giue Wisedome: but a childe set at libertie, maketh his mother ashamed.

16 When the Wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 d Where there [is] no vision, the people decay: but he that keepeth the Law, [is] blessed. d Where there are not faithful ministers of the worde of God.

19 A seruant will not be chastised with wordes: though he vnderstand, yet he will not ‖ answere. e He that is of a seruile and rebellious nature. ‖Or, regarde.

20 Seest thou a man hastie in his matters? [there is] more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen [as] his sonne.

22 *An angrie man stirreth vp strife, and a furious man aboundeth in transgression. Chap.15.18.

23 *The pride of a man shal bring him lowe: but the humble in spirite shall enioy glory. Iob 22.29.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shall be exalted. f He that feareth man more then God, falleth into a snare and is destroyed.

26 Many do seeke the face of the ruler: but euery mans iudgement [commeth] from the Lord. g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

27 A wicked man [is] abomination to the iust, and he that is vpright in [his] way, [is] abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF AGVR THE SONNE OF IAKEH.

THe prophecie [which] the man spake vnto Ithiel, [euen] to a Ithiel and Ucal. a Who was an excellent man in vertue & knowledge in the time of Salomon.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me. b Which were Agurs schollers or friends.

3 For I haue not learned wisedome, nor attained to the knowledge of holie things. c Herein he declareth his great humilitie who would not attribute any wisedome to himselfe, but all vnto God.

4 Who hath ascended vp to d heauen, and descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the endes of the world? what is his name, and what is his sonnes name, if thou canst tell? d Meaning, to knowe the secrets of God, as though he would saye, None.

5 *Euery

Pfal.19.8.

5 *Euery Word of God is pure: he is a shield to those, that trust in him.

Deut.4.2. and 12.32.

6 *Put nothing vnto his Words, least he reproue thee, and thou be founde a lyar.

c He maketh this request to God.

7 Two c things haue I required of thee: denie me them not before I dye.

8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for mee,

f Meaning, for they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

9 Least I be full, and denye [thee,] and say, f Who is the Lorde? or least I be poore and steale, and take the Name of my God [in vaine.]

g In accusing him without cause.

10 Accuse not a seruant vnto his master, least he curse thee, g when thou hast offended.

11 [There is] a generation that curseth their father, and doeth not blesse their mother.

12 [There is] a generation that are pure in their owne conceit, and [yet] are not washed from their filthines.

13 [There is] a generation, whose eyes are haute, and their eye lidds are lifted vp.

14 [There is] a generation, whose teethe [are as] swords, and their chawes [as] knines to eate vp the afflicted out of the earth, & the poore from among men.

h The leach hath two forks in her tongue, which here he calleth her two daughters, wherewith she sucketh the blood: and is neuer satiat: euen so are the couetous extortioners insatiable.

15 The horse leache hath two h daughters [which cry,] Giue, giue. There be three things that will not be satisfied: [yea,] foure that say not, It is ynough.

16 The graue, & the barren wombe, & earth that can not be satisfied w water, and the fire that saith not, It is ynough.

i Which haunt in the valley for carions.

17 The eye that mocketh [his] father and despiseth the instruction of [his] mother, let the rauens i of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from me: yea, foure that I know not.

k She hath her desires, and after committeth as though she were an honest woman.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous Woman: she eateth and k wipeth her mouth, and saith, I haue not committed iniquitie.

l These commonly abuse the state whereunto they are called.

m Which is married to her master after the death of her mistres.

21 For three things ỹ earth is moued: yea, for foure it cannot sustaine it selfe:

22 For l a seruant when he reigneth, and a foole when he is filled with meat,

23 For the hatefull woman, when she is married, and for a handmaid that is m heire to her mistres.

24 These be foure small things in the earth, yet they are n wise and full of wisedome:

n They contemne great doctrine and wisedome.

25 The pismires a people not strong, yet prepare they their meate in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grashopper hath no King, yet go they forth all by bandes:

28 The spider taketh hold o with [her] hands, and is in Kings palaces.

o If man be not able to compasse these common things by his wisedome, we cannot attribute wisedome to man but follie.

29 There be three things that order well [their] going: yea, foure are comely in going.

30 A lyon which is strong among beasts, & turneth not at the sight of any:

31 A lustie grayhounde, and a goate, and a King against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, & if thou hast thought wickedly, [lay] thine hand p vpon [thy] mouth.

p Make a stay and continue not in doing euill.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

1 THE WORDES OF KING a LEmuel: The b prophecie which his mother taught him.

a That is, of Salomõs, who was called Lemuel, ỹ is, of God, because God had ordeined him to be King ouer Israel.

b The doctrine, which his mother Bath-sheba taught him.

What my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

c By this often repetition of one thing shee declareth her motherly affection.

3 Giue not thy strength vnto women, d nor thy wayes, [which is] to destroy Kings.

d Meaning, ỹ women are the destruction of Kings, & if they haunt them.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes e strong drinke,

e That is, the King must not giue himselfe to wantonnes & neglect his office which is to execute iudgement.

5 Least he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye strõg drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

f For wine doth comfort the heart, as Psal.104.15.

7 Let him drinke, that he may forget f his pouertie, and remember his miserie no more.

g Defend their cause ỹ are not able to helpe themselues.

8 Open thy mouth for the g dumme in the cause of all ỹ children of destructiõ.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

h He shall not needs to vse any vnlawfull meanes to gaine his liuing.

10 ¶ Who shall finde a vertuous woman? for her price [is] farre aboue the pearles.

11 The heart of her husband trusteth in her, & he shall haue no neede of h spoyle.

12 She

12 She will do him good, and not euil all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her handes.

14 She is like the shippes of marchants: she bringeth her foode from a farre.

15 And she riseth, whiles it is yet night: and giueth ‖ the portion to her houshold, and the [l] ordinarie to her maydes.

16 She considereth a fielde, and [k] getteth it: [and] with the fruite of her handes she planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the wherle, and her handes handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her handes to the needie.

21 She feareth not the snowe for her familie: for all her familie is clothed with ‖ scarlet.

22 She maketh her selfe carpets: fine linen and purple [is] her garment.

23 Her husbād is knowen in ẏ [1] gates when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, and selleth them, and giueth girdels vnto the marchant.

25 [m] Strength and honour [is] her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and the [n] lawe of grace [is] in her tongue.

27 She ouerseeth the wayes of her houshold, and eateth not the bread of ydelnes.

28 Her children ryse vp, and [o] call her blessed: her husband also shall prayse her, [saying,]

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour [is] deceitfull, and beautie [is] vanitie: [but] a woman that feareth the Lord, she shall be praysed.

31 Giue [p] her of the fruit of her hands, and let her owne workes prayse her in the [q] gates.

[Or, meare, as Psal. 111. 5.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauaile.
[Or, with double.
[l] In the assemblies and places of iudgement.
[Or, linen cloth.
m After that he had spoken of the apparell of the body, he now declareth the apparell of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talk of the worde of God.
o That is, do her reuerence.
p Confesse her diligent labours and commend her therefore.
q For as much as the most honorable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

The Argvment.

SAlomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

THe wordes of the [a] Preacher, the sonne of Dauid king in Jerusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all [is] vanitie.

3 What remaineth vnto man in all his [c] trauaile, which he suffereth vnder the sunne?

4 [One] generation passeth, and [another] generation succeedeth: but the earth remaineth for [d] euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The [e] winde goeth towarde the South, and compasseth towarde the North: the winde goeth rounde about, and returneth by his circuites.

7 * All the riuers go into the sea, yet the sea is not full: [for] ẏ riuers go vnto the place, whence they returne, and go.

8 All things are full of labour: man cannot vtter it: ẏ eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that shall be: and what is it that hath beene done? that which shall be done: and there [is] no newe thing vnder the sunne.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory worlde.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.
c Salomon doth not condemne mans labour or diligence, but theweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.
d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.
e By ẏ sunne, winde and riuers, he sheweth that the greatest labour and longest bath an ende, and therefore there can be no felicitie in this worlde. Eccles. 40. 11.
f The sea which compasseth all the earth, filleth the veines thereof, the which poure out springs and riuers into the sea againe.
g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

12 She will do him good, and not euil all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her handes.

14 She is like the shippes of marchants: she bringeth her foode from a farre.

15 And she riseth, whiles it is yet night: and giueth ‖ the portion to her houshold, and the [l] ordinarie to her maydes.

16 She considereth a fielde, and [k] getteth it: [and] with the fruite of her handes she planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the wherle, and her handes handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her handes to the needie.

21 She feareth not the snowe for her familie: for all her familie is clothed with ‖ scarlet.

22 She maketh her selfe carpets: fine linen and purple [is] her garment.

23 Her husbād is knowen in ẏ [1] gates when he sitteth with the Elders of the land.

24 She maketh ‖ sheetes, and selleth them, and giueth girdels vnto the marchant.

25 [m] Strength and honour [is] her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and the [n] lawe of grace [is] in her tongue.

27 She ouerseeth the wayes of her houshold, and eateth not the bread of ydelnes.

28 Her children ryse vp, and [o] call her blessed: her husband also shall prayse her, [saying,]

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour [is] deceitfull, and beautie [is] vanitie: [but] a woman that feareth the Lord, she shall be praysed.

31 Giue [p] her of the fruit of her hands, and let her owne workes prayse her in the [q] gates.

[Or, meare, as Psal. 111. 5.
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauaile.
[Or, with double.
[l] In the assemblies and places of iudgement.
[Or, linen cloth.
m After that he had spoken of the apparell of the body, he now declareth the apparell of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talk of the worde of God.
o That is, do her reuerence.
p Confesse her diligent labours and commend her therefore.
q For as much as the most honorable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

The Argvment.

SAlomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

THe wordes of the [a] Preacher, the sonne of Dauid king in Jerusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all [is] vanitie.

3 What remaineth vnto man in all his [c] trauaile, which he suffereth vnder the sunne?

4 [One] generation passeth, and [another] generation succeedeth: but the earth remaineth for [d] euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The [e] winde goeth towarde the South, and compasseth towarde the North: the winde goeth rounde about, and returneth by his circuites.

7 * All the riuers go into the sea, yet the sea is not full: [for] ẏ riuers go vnto the place, whence they returne, and go.

8 All things are full of labour: man cannot vtter it: ẏ eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that shall be: and what is it that hath beene done? that which shall be done: and there [is] no newe thing vnder the sunne.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory worlde.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.
c Salomon doth not condemne mans labour or diligence, but theweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.
d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.
e By ẏ sunne, winde and riuers, he sheweth that the greatest labour and longest bath an ende, and therefore there can be no felicitie in this worlde. Eccles. 40. 11.
f The sea which compasseth all the earth, filleth the veines thereof, the which poure out springs and riuers into the sea againe.
g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ [h] I the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search & find out wisdome by all things that are done vnder the heauen: (this sore trauaile hath God giuē to the sones of men, [i] to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, & behold, all [is] vanitie and vexation of the spirit.

15 That which is [k] crooked, can none make streight: and that which faileth, cannot be nombred.

16 I thought in mine heart, & said, Behold, I am become great, and excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdome and knowledge.

17 And I gaue mine heart to knowe wisdome and knowledge, [l] madnes and foolishnes: I knewe also that this is a vexation of the spirit.

18 For in the multitude of wisdome [is] much [m] griefe: and he that increaseth knowledge, increaseth sorowe.

h He proueth that if any could haue attained to felicitie in this world by labor and studie, he chiefly should haue obteined it, because he had gifts and aides of God thereunto aboue all other.

i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to bridle man, and to teach him to depend onely vpon God,

k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he nomber the faults that are committed, much lesse remedie them.

l That is, vaine things, which tended vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.

m Wisdome and knowledge cannot be come by without great paine of body and mindes: for when a man hath attayned to the best, yet is his mind neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 The wise and the foole haue both one ende, touching the bodily death.

I Saide in mine heart, Go to nowe, I will proue thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

a Salomon maketh this discourse with himselfe, as though hee would trie whether there were contentation in eate and pleasures.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart [t] to giue my selfe to wine, and to lead mine heart in [b] wisdome, and to take hold of follie, till I might see where is that goodnesse of the children of men, which they [t] enioy vnder the sunne, the [whole] number of the dayes of their life.

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.

‡ Ebr. do,

‡ Eb. paradises,

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and [‡] orchards, and planted in them trees of all fruite.

6 I haue made me cisterns of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maids, and had children [borne] in the [c] house: also I had great possession of beeues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue prouided me men singers and women singers, and the [d] delites of the sonnes of men, [as] a woman [e] taken captiue, and women taken captiues.

c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the matters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were take in warre, as Iudges 5.30. Some vnderstand by these words, no women but instruments of musicke.

9 And I was great, and increased aboue all that were before me in Ierusalē: also my wisdome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauaile.

f For all this God did not take his gift of wisdome from me.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

11 Then I looked on all my workes that my handes had wrought, and on the trauaile that I had laboured to do: and beholde, all is vanitie and vexation of the spirit: and there [is] no profite vnder the sunne.

12 ¶ And I turned to beholde [h] wisdome, and madnes and folie: (for who is the man that will come after the king in things, which men now haue done?)

h I bethought me with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnes

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darknes.

14 *For the wise mans eies [are] in his head, but the foole walketh in darknes: yet I know also that the same [k] condition falleth to them all.

‖ Or, compare with the king. Pro. 17.24.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore do I then labour to bee more wise? And I saide in mine heart, that this also is vanitie.

i He foreseeth things, which the foole can not for lacke of wisedome.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that nowe is, in the dayes to come shall all be forgotten. And [m] how dyeth the wise man, as doeth the foole?

k For both die and are forgotten, as verse. 16, & they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wise man, being dead, all one as they do a foole.

17 Therefore I hated life: for [n] worke that is wrought vnder the sunne is grieuous vnto mee: for all [is] vanitie, and vexation of the spirit.

18 I hated also all my labour, wherin I had trauayled vnder the sunne, which I shal leaue to the man that shal be after me.

19 And who knoweth whether he shal be wise or foolish? yet shall he haue rule ouer al my labour, wherein I haue trauailed, & wherin I haue shewed my self wise vnder ỹ sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre al ỹ labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdome, and in knowledge, and in equitie: yet to a man that hath not trauailed therein, shall he [o] giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For al his dayes are sorowes, & his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There [is] no profit to man, but that he eat & drinke, and [p] delite his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, [God] giueth wisedome, & knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least to leaue that which he had gotte by great trauaile, to one that had taken no paine therefore, and whom he knewe not whether hee were a wise man or a foole.

p When man hath all labour, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3.13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust, and vniust.

TO all things [there is] an appoynted time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, & a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit [hath] he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuē to the sonnes of men [b] to humble them thereby.

11 He hath made euery thing beautiful in his time: also he hath set the [c] world in their heart, yet cannot man finde out the worke ỹ God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of all his labour: this is the [d] gift of God.

14 I knowe that whatsoeuer God shall do, it shall be for [e] euer: to it can no man adde, and frō it can none diminish: for God hath done it, that they shoulde feare before him.

15 What is that that hath bene? that is nowe: and that that shall bee, hath now bin: for God [f] requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where [was] wickednes, and the place of iustice where [was] iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had [h] purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beastes [are] euen as one condition vnto them. As the one dyeth, so dyeth ỹ other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all [is] vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who [i] knoweth whether the spirit of man ascende vpwarde, and the spirit of the beast descend downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should [k] reioyce in his affayres, because that is his portion. For who shall bring him to see what shall be after him?

a The speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Read Chap. 1.13.

c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.

d Read Chap. 2.24. and these places declare that we should do all things with sobrietie, and in the feare of God, for as much as hee giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that, which is past to returne.

g Meaning, with God, howsoeuer mā neglect his duetie.

h And made them pure in their first creation.

i Man is not able by his reason, and iudgement to put difference betweene man and beast, as touching those things wherunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the worde of God and faith we easily know the diuersitie, as verse 21.

k Meaning, that reason cannot comprehende that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2.24. and 3.12, 22, and 5.17 and 8.15. he declareth that man by reason can comprehende nothing better in this life then to vse the gifts of God soberly and comfortably: for to knowe further is a speciall gift of God, reuealed by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore and wise, is to be preferred to an olde king that is a foole.

a He maketh here another diſcourſe with himſelfe concerning the tyrannie of them that oppreſſed the poore.

SO a I turned, and conſidered all the oppreſſions that are wrought vnder the ſunne, & beholde, the teares of the oppreſſed, and none comforteth them: and [lo,] the ſtrength [is] of the hand of them that oppreſſe them, & none comforteth them.

b Becauſe they are no more ſubiect to theſe oppreſſions.

2 Wherefore I prayſed the b dead which nowe are dead, aboue the liuing, which are yet aliue.

c He ſpeaketh according to the iudgement of the fleſh, which cannot abide to feele, or ſee troubles.

3 And [I count him] better then them both, which hath not yet bene: for hee hath not ſeene the euil workes which are wrought vnder the ſunne.

d The more perfite that the worke is, the more it is enuied of the wicked.

4 Alſo I beheld all trauaile, and all d perfection of workes that this is the enuie of a man agaynſt his neighbour: this alſo [is] vanitie and vexation of ſpirit.

e For idleneſs he is compelled to deſtroy himſelfe.

5 The foole folded his handes, and f eateth vp his owne fleſh.

f For ſauinguis as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their things may entreate.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of ſpirit.

7 Againe I returned, and ſawe vanitie vnder the ſunne.

8 There is one [alone,] and there [is] not a ſeconde, which hath neither ſonne nor brother, yet [is] there none ende of all his trauaile, neither can his eye be ſatisfied with riches: neither [doth] he think, For whom doe I trauaile and defraude my ſoule of pleaſure? this alſo is vanitie, and this is an euill trauaile.

g By this parable he declareth how neceſſarie it is, that men ſhould liue in ſocietie.

9 g Two are better then one: for they haue better wages for their labour.

h That is, free a poore, & bale eaſie, or out of trouble, and Ioſeph did, Gen. 41.14.

10 For if they fall, the one will lift vp his fellow: but woe vnto him [that is] alone: for he falleth, and there [is] not a ſeconde to lift him vp.

i Meaning, that is borne a King.

11 Alſo if two ſleepe [together,] then ſhall they haue heate: but to one howe ſhould there be heate?

k Which followe, and flatter the kings ſonne, or him that ſhal ſucceede: to enter into credite with them in hope of gaine.

12 And if one ouercome him, two ſhal ſtand againſt him: and a threefold cord is not eaſily broken.

l They neuer ceaſe by all meanes to creepe into fauour: but when they obtaine not their greedie deſires, they thinke themſelues abuſed, as other haue bene in time paſt, and ſo care no more for him.

13 Better is a poore and wiſe childe, then an old and foolish i King, which will no more be admoniſhed.

14 For out of the k priſon he commeth forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the ſunne, l with the ſecond childe, which ſhall ſtand vp in his place.

16 There is none end of all the people, [nor] of all that were before them, and they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit.

17 Take heede to thy m foote when thou entreſt into the houſe of God, and bee more neere to heare then to giue the ſacrifice of n fooles: for they knowe not that they do euill.

m That is, with what affection thou oughteſt to heare the worde of God.

n Meaning, of the wicked, which thinke to pleaſe God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer haue inough. 11 The labourers ſleepe is ſweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue iuſtlie, & with a contented mind is the gift of God.

BE not a rash with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God [is] in the heauens, and thou art on the earth: therefore let thy wordes be b fewe.

a Either in vowing or in prayying: meaning, that we ſhould vſe all reuerence to God warde.

b He heareth ther not for thy many wordes ſake, or often repetitions, but conſidereth thy faith, and feruent mind. Deut. 23.21.

2 For [as] a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole [is] in the multitude of words.

3 *When thou haſt vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay [therefore] that thou haſt c vowed.

c He ſpeaketh of vowes, which are approued by Gods word, and ſerue to his glorie.

4 It is better that thou ſhouldeſt not vowe, then that thou ſhouldeſt vowe and not pay it.

d Cauſe not thy ſelfe to ſin by vowing rathly: as they do which make a vowe to liue vnmarried, and ſuch like.

5 Suffer not thy mouth to make thy d fleſh to ſinne: neither ſay before the Angel, that this is ignorance: wherefore ſhall God be angry by thy voyce, and deſtroy the worke of thine hands?

e That is, before Gods meſſenger when he ſhall examine thy doing: as though thy ignorance ſhould be a full excuſe.

6 For in the multitude of dreames, & vanities [are] alſo many wordes: but feare thou God.

f Meaning, that God will redreſſe theſe things, and therefore we muſt depende vpon him.

7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, be not aſtonied at the matter: for he that is e higher then the highest, regardeth, and [there bee] higher then they.

g The reuenues of y earth are to be preferred aboue all things which appertaine to this life.

8 And the f abundance of the earth is ouer all: the King g [alſo conſiſteth] by the field that is tilled.

h Kings and Princes can not maintaine their eſtate without tillage, which thing commendeth the excellencie of tillage.

9 He that loueth ſiluer, ſhall not be ſatisfied with ſiluer, and he that loueth riches, [ſhalbe] without the fruit [therof:] this alſo is vanitie.

i That is, his great abundance of riches, or the ſurfetting, which commeth by his great feeding.

10 When goods encreaſe, they are encreaſed that eat them: and what good commeth to the owners thereof, but the beholding [thereof] with their eyes?

11 The ſleepe of him that trauaileth, [is] ſweete, whether he eat litle or much: but the h ſacietie of the riche will not ſuf-

fer him to sleepe.

12 There is an euill sickenes [that] I haue seene vnder the sunne: [to wit,] riches [k] reserued to the owners thereof for their euill.

13 And those riches perish by euill trauaile, and hee begetteth a sonne, and in his [l] hand [is] nothing.

14 *As hee came forth of his mothers bellie, he shall returne naked to go as he came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.

15 And this also is an euill sickenesse [that] in all poynts as he came, so shall he go, and what profit hath he that he hath trauailed for the [m] wind?

16 Also all his dayes he eateth in darknes with much griefe, and [n] his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to [o] eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the sunne, the [whole] number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures & honor, & he wanteth nothing for his soule of all that it desireth: but [q] God giueth him not power to eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euill sickenes.

3 If a man beget an hundreth [children] and liue many yeeres, & the dayes of his yeeres be multiplied, and his soule be not [r] satisfied with good things, and he be not buried, I say that an vntimely fruit is better then he.

4 For [s] he commeth into vanitie and goeth into darknes: and his name shall be couered with darknes.

5 Also hee hath not seene the sunne, nor knowen it: [therefore] this hath more rest then the other.

6 And if hee had liued a thousande yeres twise told, and had seene no good, shall not all go to one place?

7 All the labour of man [is] for his mouth: yet the [t] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [u] knoweth how to walke before [x] liuing?

9 The [y] sight of the eie is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath beene? the name thereof is now named: and it is knowen that it is man: & he cannot striue with him that is [z] stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrarie.

SUrely there be many things that increase vanitie: [and] what auaileth it man?

2 For who knoweth what is [a] good for man in the life [and] in the number of the dayes of the life of his vanitie, seeing hee maketh them as a *shadowe? For who can shewe vnto man what shall bee after him vnder the sunne?

3 *A good name [is better] then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to the house of [c] mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise [is] in the house of mourning: but the heart of fooles [is] in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the [d] thornes vnder the pot, so [is] the laughter of the [e] foole: this also is vanitie.

9 Surely oppression maketh a wise man [f] mad: and the reward destroyeth the heart.

10 The [g] ende of a thing is better then the beginning thereof, [and] the patient in spirit is better then the [h] proude in spirit.

11 Be not thou of an hastie spirit to be angrie: for anger resteth in the bosome of

k When couetous men heape vp riches, which turne to their destruction.

l He doth not enioy his fathers riches. Iob. 1.21. vers. 7.6. 1 Tim. 6.7.

m Heb. Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Read Chap. 3.22.

p He will take no great thought for the paines that he hath endured in time past.

q He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

r If he can neuer haue enough.

s As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered or hanged himselfe or such like, and so forfeiteth the honour of burial, which is the last office of humanitie, and did neither profite or hurt any.

t Heb. Meaning, the vntimely fruit whose life

u His desire and affection.

x That knoweth to vse his goodes well in the iuggement of men.

y To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

z Heb. Meaning, God who will make him to feele that he is mortall.

a There is no state, wherein man can liue to haue perfite quietnes in this life. Iob. 14.2. psal. 144.4. Prou. 22.1.

b He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or else, because that this corporall death is the entring into life euerlasting.

c Where we may see the hand of God and learne to examine our liues.

d Which crackle for a while and profite nothing.

e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.

f He noteth their lightnes which enterpryse a thing, and suddenly leaue it all againe.

of fooles.

12 Say not thou, why is it that the former dayes were better then these? for thou doest not enquire [g] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.

14 For [man shall rest] in the shadow of wisedome, and in the shadowe of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessers thereof.

15 Behold the worke of God: for who can make * straight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction [i] consider: God also hath made this contrarie to that, to the intent that man should find [k] nothing after him.

17 I haue seene all thinges in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust [m] ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked [n] ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on this: but yet withdraw not thine hand from [o] that: for he that feareth God, shal come forth of them all.

21 Wisdome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 *Surely there is no man iust in the earth, that doth good and sinneth not.

23 Giue not thine [p] heart also to al the wordes that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I [q] proued by wisedome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may it bee? and it is a [r] profound deepenesse, who can finde it?

27 I haue compassed about, [both] I and mine heart to knowe & to enquire and to search wisedome and reason, and to know the wickednes of follie, and the foolishnes of madnesse,

28 And I find more bitter then death the woman whose heart is [as] nettes and snares, [and] her hands, [as] bands: he that is good before God, shall be deliuered from her, but the sinner shall bee taken by her.

29 Beholde, saith the Preacher, this haue I founde, [seeking] one by one to [s] finde the count:

30 And yet my soule seeketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not found.

31 Only lo, this haue I founde, that God hath made mā righteous: but they haue sought many [t] inuentions.

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therwith, shewing that both are the gifts of God, but that wisedome is farre more excellent, & may be without riches. Chap. 1. 15.
i Consider wherefore God doth sende it and what may comfort thee.
k That man should be able to controle nothing in his workes.
l Meaning, that cruel tyrants put the godly to death and let the wicked go free.
m Shall not to much of thine owne iustice and wisdome.
n Tarie not long whē thou art admonished to come out of the way of wickednes.
o To wit, on these admonitions that go before.
p Consider what desolation and destruction shall come, if thou do not obey them. 1. King. 8. 46. 2. chro. 6. 36. pro. 20. 9. 1. ioh. 1. 8.
q Trevit them not, neither care for them.
* Or, spoken euil of others.
r Meaning, wisdome.
s That is, to come to a conclusion.
t And so ascribe of their owne destruction.

CHAP. VIII.

1 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his [a] face to shine: and the [b] strength of his face shalbe changed.

2 I [aduertise thee] to take heede to the [c] mouth of the King, & to the worde of the othe of God.

3 [d] Haste not to go forth of his sight: stande not in an euill thing: for hee will do whatsoeuer pleaseth him.

4 Where the worde of the King is, [there is] power, and who shal say vnto him, What doest thou?

5 He that keepeth the cōmandement, shall knowe none euill thing, and the heart of the wise shall know the [e] time & iudgement.

6 For to euery purpose there is a time and iudgement because the [f] miserie of man is great, vpon him.

7 For hee knoweth not that which shalbe: for who can tell him When it shalbe?

8 Man is not lorde [g] ouer the spirite to reteine the spirite: neither hath hee power in the daye of death, nor deliuerance in the battell, neither shal wickednes deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, [and I saw] a time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I sawe the wicked buried, and [i] they returned, & they that came from the holie [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill

a That is, doth set him fauour & prosperite.
b Where as before he was pleasant and ouerpregnant, he shal become humble and meeke.
c That is, that thou obey the King, & keepe the othe to him made in the same cause.
d With what audacitie not thy selfe lightly frō the obedience of thy prince.
e That is, what time is to obey and how farre he should obey.
f Seing of thine selfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisdome & counsell.
g Man hath no power to saue his owne life, & therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, of theirs as wicked as they.
k They that seemed God, & were lapped in honour, receiuing as he had deserued.

l Where iustice is delayed there sinne reigneth.

worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundreth times, and [God] prolongeth [his dayes,] yet I know that it shall be well with them that feare the Lorde, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong [his dayes:] [he shalbe] like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the m worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

m Which are punished as though they were wicked, as Chap. 7. 17.

15 And I praysed ioy: for there is no goodnesse to man vnder the sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

n Read Chap. 3. 22.

16 When I applyed mine heart to knowe wisdome, and to behold the businesse that is done on earth, that neither day nor night o eies of man take sleepe,

17 Then I beheld the whole worke of GOD, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot find it: yea, p though the wise man thinke to knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his end. 16 Wisdome excelleth strength.

I haue surely giue mine heart to all this, and to declare all this, that the iust, and the wise, and their workes [are] in the hand of God: and no man knoweth either loue or a hatred of all [that is] before them.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outwarde things, that is, by prosperitie or aduersitie, whome God doeth fauour or hate: for he sendeth them as well to the wicked as to the godly.

2 All things [come] alike to all: and the same condition [is] to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as [is] the good, so [is] the sinner, he that sweareth, as he that feareth an oth.

3 This is euill among all that is done vnder the sunne, that there is one b condition to all, and also the heart of the sonnes of men is full of euil, and madnes [is] in their hearts whiles they liue, and after that, [they go] to the dead.

b In outward things, as riches and pouertie, sickness and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a c liuing dog, then to a dead lyon.

c He noteth the Epicures, and carnall men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is ment by the dog and lion.

5 For the liuing know that they shall die, but the dead knowe nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

d They flatter themselues to be in Gods fauour, because they haue all things in abundance.

7 Go, eate thy bread with ioye, and drinke thy wine with a cheereful heart: for God now d accepteth thy workes.

8 At all times let thy garmentes bee e white, and let not oyle be lacking vpon thine head.

e Reioyce, be merry, & spare for no cost. thus speake the wicked belly gods.

9 ** Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which [God] hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou labourest vnder the sunne.

‡ Ebr. regarde the life. Chap. 5. 18.

10 All that thine hand shal finde to do, doe it with [all] thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I sawe vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and f chance cometh to them all.

f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by ♆ prouidce of God.

12 For neither doth man knowe his time, [but] as the fishes, which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them sodenly.

g That is, he doth not foresee what shall come.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded fortes against it.

15 And there was founde therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard

heard in quietnesse, then the crye of him that ruleth among fooles.

18 Better is Wisdome then weapons of war: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11 A slaunderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

DEad flyes cause to stinke, and putrifie the ointment of the apoticarie: [so doeth] a litle folie him that is in estimatiō for Wisdome, [and] for glory.

a So þ he doth all things well & iustly, where as þ foole doth the contrary.

2 The heart of a [a] wise man [is] at his right hand: but the heart of a foole [is] at his left hand.

3 And also whē the foole goeth by the way, his heart faileth, [b] he telleth vnto all that he is a foole.

b By his doings he bewrayeth himselfe.

4 If the [c] spirite of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

c If thy superiour be angrie with thee, be thou differee, & not moued.

5 There is an euil [that] I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

d Meaning, þ it is an euill thing when they that are in authoritie, faile, and doe not their duetie.

6 Follie is set in great excellencie, and the [e] rich set in the lowe place.

e They þ are rich in wisdom and vertue.

7 I haue seene seruantes on horses and princes walking as seruants on the ground.

Psalm.7.16. prou.26.27. eccius.27,26.

8 *He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shal hurt himselfe thereby, [and] hee that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put too more [f] strength: but the excellencie to direct a thing [is] wisedome.

f Without wisdome whatsoeuer a man taketh in hand, turneth to his owne hurt.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The words of the mouth of a wise man [haue] grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth [is] foolishnes, and the latter end of his mouth [is] wicked madnesse.

14 For the foole multiplieth words, [saying,] Man knoweth not what shall be: and who can tell him what shall be after him?

g The ignorance & brealines of þ wicked is such, that they know not common things, and yet will they discusse hie matters.

15 The labour of the foolish doeth weary him: for he knoweth not to go into the [g] citie.

h That is, without wisedome and counsell.

16 Woo to thee, O land, when thy king [is] a [h] childe, and thy princes [i] eate in the morning.

i Are giuen to their lustes and pleasures.

17 Blessed art thou, O lande, when thy king [is] the sonne [k] of nobles, and thy princes eate in time, for strength and not for drunkennesse.

k Meaning, when he is noble for vertue and wisdome and with the gifts of God.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenes of the hands þ house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauē shal cary the voice, and that which hath wings, shall declare the matter.

l Thou canst not worke euil so secretly, but it shall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] Waters: for after many dayes thou shalt finde it.

a That is, be liberall to the poore, and thought it seeme to be as a thing vttered on the sea, yet it shall bring thee profite.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the [b] cloudes be full, they will powre foorth raine vpon the earth: and if the [c] tree doe fall towarde the South, or towarde the North, in the place that the tree falleth, there it shall be.

b As þ cloudes that are ful, powre out raine, so the rich that haue abundance, must distribute it liberally.

4 He that obserueth the [d] winde, shal not sowe, and he that regardeth the cloudes, shall not reape.

c Be ye thereto to be liberall, while we liue: for after there is no power.

d He that feareth inconueniences, when necessitie requireth, shal neuer doe his duetie.

5 As thou knowest not which is the way of the spirit, [nor] how the bones [doe growe] in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seed, and in the euening let not thine hande [e] rest: for thou knowest not whether shal prosper, this or [f] that, or whether both shall be alike good.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

7 Surely þ light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a mā liue many yeres, [g] in them all he reioyce, yet he shall remēber the dayes of [h] darknes, because they are many, all that commeth [is] vanity.

g That is, of affliction and trouble.

h He tarieth them that set their heart in worldly pleasures, as though God wanted not cal them to an accoūt.

9 [i] Reioyce, O yong mā, in thy youth, and let thine heart cheere thee in the daies of thy youth: [k] walke in the waies of thine heart, and in the sight of thine eyes: but knowe þ for all these thinges, God will bring thee to iudgement.

i To wit, anger and enuie.

10 Therefore take away [l] griefe out of thine heart, and cause euill [m] to depart from thy flesh: for childhood and youth [are] vanitie.

k Meaning, carnall lustes wherevnto youth is giuen.

CHAP. XII.

1 To thinke on God in youth and not to deferre til age. 7 The soule returneth to God. 11 Wisedome is the gift of God, & consisteth in fearing him and keeping his commandements.

REmember nowe thy Creator in the daies of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt saye, I haue no pleasure in them:

a Before thou come to a continuall misery: for when the cloudes remaine after the raine, many griefe is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a cloudes returne after the raine.

b The hands, which keepe the bodie.

3 When the b keepers of the house shall tremble, and the c strong men shall bowe themselues, and the d grinders shall ceale, because they are fewe, and they ware darke that e looke out by the windowes:

c The legs.

d The teeth.

e The eyes.

4 And the f doores shalbe shut without by the base sounde of the g grinding, and hee shall rise vp at the voyce of the h birde: and all the i daughters of singing shalbe abased.

f The lippes, or mouth.

g When the chawes shall fearce open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.

5 Also they shalbe afraide of the k hie thing, and feare [shall bee] in l the way, and the almonde tree shall m florish and the n grassehopper shalbe a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, & the mourners go about in the streete.

k To climbe hie because of their weakenes, or they stoupe downe, as though they were afraide least any thing should hie them.

l They shall tremble as they go, as though they were afraide.

m Their head shall be as white as the blossomes of an almonde tree.

6 Whiles the o siluer coard is not lengthened, nor the golde p ewer broken, nor the q pitcher broken at the r well, nor the s wheele broken at the t cisterne:

n They shalbe able to beare nothing.

o Meaning, the marowe of the backe bone and the sinewes.

7 And dust returne to the earth as it was, and the u spirit returne to God that gaue it.

p The little chime that couereth the haine, which is in colour like golde.

q That is, the veines.

8 Vanitie of vanities, saith the Preacher, all [is] vanitie.

r Meaning, the liuer.

9 And the more wise þ Preacher was, the more he taught þ people knowledge, and caused them to heare, and searched forth, and prepared many parables.

s Which is, the head.

t That is, the heart, out of the which the head draweth the powers of life.

10 The Preacher sought to finde out pleasant words, and an vpright writing, [euen] the words of trueth.

u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.

11 The wordes of the wise are like goades, and like nayles x fastened by the masters of the assemblies, [which] are giuen by one y pastour.

x Which are well applied by the ministers, whom he calleth masters.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many z bookes, and much reading is a wearinesse of the flesh.

y That is, by God.

z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely knowe that wisedome is the true felicitie, and the way thereunto is to feare God.

13 Let vs heare the ende of all: feare God and keepe his comandementes: for this is the whole [duetie] of man.

14 For God will bring euery worke vnto iudgemēt, with euery secret thing, whether it be good or euill.

¶ An ‡ excellent Song which was Salomons.

‡ Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made as is mencioned, 1. King. 4. 32.

The Argvment.

IN this Song, Salomon by most sweete and comfortable allegories & parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

LEt a him kisse me with the kisses of his mouth: for thy loue is better then wine.

a This is spoken in the person of the Church, or of the faithfull soule, enflamed with the desire of Christ, who she loueth.

2 Because of the b sauour of thy good ointments, thy name [is as] an ointment powred out: therefore the c virgins loue thee.

b The feeling of thy great benefites.

c They that are pure in heart and conuersation.

3 d Draw me: We will run after thee: the king hath brought me into his e chambers: We will reioyce and be glad in thee: We will remember thy loue more then wine: the righteous doe loue thee.

d The faithfull confesse that they can not come to Christ except they be drawen.

4 I am f blacke, O daughters of Ierusalem, but comely, as the tentes of g Kedar, [and] as the h curtaines of

e Meaning, the secret iudgement of God, that is not knowen to the world.

f The Church confesseth her spots & sinne, but hath confidence in the sauour of Christ.

g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.

h Where thin were all set with pretious stones & iewels.

Salomon.

CHAP. XII.

1 To thinke on God in youth and not to deferre til age. 7 The soule returneth to God. 11 Wisedome is the gift of God, & consisteth in fearing him and keeping his commandements.

REmember nowe thy Creator in the daies of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt saye, I haue no pleasure in them:

a Before thou come to a continuall misery: for when the cloudes remaine after the raine, many griefe is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a cloudes returne after the raine.

b The hands, which keepe the bodie.

3 When the b keepers of the house shall tremble, and the c strong men shall bowe themselues, and the d grinders shall ceale, because they are fewe, and they ware darke that e looke out by the windowes:

c The legs.

d The teeth.

e The eyes.

4 And the f doores shalbe shut without by the base sounde of the g grinding, and hee shall rise vp at the voyce of the h birde: and all the i daughters of singing shalbe abased.

f The lippes, or mouth.

g When the chawes shall fearce open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.

5 Also they shalbe afraide of the k hie thing, and feare [shall bee] in l the way, and the almonde tree shall m florish and the n grassehopper shalbe a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, & the mourners go about in the streete.

k To climbe hie because of their weakenes, or they stoupe downe, as though they were afraide least any thing should hie them.

l They shall tremble as they go, as though they were afraide.

m Their head shall be as white as the blossomes of an almonde tree.

6 Whiles the o siluer coard is not lengthened, nor the golde p ewer broken, nor the q pitcher broken at the r well, nor the s wheele broken at the t cisterne:

n They shalbe able to beare nothing.

o Meaning, the marowe of the backe bone and the sinewes.

7 And dust returne to the earth as it was, and the u spirit returne to God that gaue it.

p The little chime that couereth the haine, which is in colour like golde.

q That is, the veines.

8 Vanitie of vanities, saith the Preacher, all [is] vanitie.

r Meaning, the liuer.

9 And the more wise þ Preacher was, the more he taught þ people knowledge, and caused them to heare, and searched forth, and prepared many parables.

s Which is, the head.

t That is, the heart, out of the which the head draweth the powers of life.

10 The Preacher sought to finde out pleasant words, and an vpright writing, [euen] the words of trueth.

u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.

11 The wordes of the wise are like goades, and like nayles x fastened by the masters of the assemblies, [which] are giuen by one y pastour.

x Which are well applied by the ministers, whom he calleth masters.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many z bookes, and much reading is a wearinesse of the flesh.

y That is, by God.

z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely knowe that wisedome is the true felicitie, and the way thereunto is to feare God.

13 Let vs heare the ende of all: feare God and keepe his comandementes: for this is the whole [duetie] of man.

14 For God will bring euery worke vnto iudgemēt, with euery secret thing, whether it be good or euill.

¶ An ‡ excellent Song which was Salomons.

‡ Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made as is mencioned, 1. King. 4. 32.

The Argvment.

IN this Song, Salomon by most sweete and comfortable allegories & parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

LEt a him kisse me with the kisses of his mouth: for thy loue is better then wine.

a This is spoken in the person of the Church, or of the faithfull soule, enflamed with the desire of Christ, who she loueth.

2 Because of the b sauour of thy good ointments, thy name [is as] an ointment powred out: therefore the c virgins loue thee.

b The feeling of thy great benefites.

c They that are pure in heart and conuersation.

3 d Draw me: We will run after thee: the king hath brought me into his e chambers: We will reioyce and be glad in thee: We will remember thy loue more then wine: the righteous doe loue thee.

d The faithfull confesse that they can not come to Christ except they be drawen.

4 I am f blacke, O daughters of Ierusalem, but comely, as the tentes of g Kedar, [and] as the h curtaines of

e Meaning, the secret iudgement of God, that is not knowen to the world.

f The Church confesseth her spots & sinne, but hath confidence in the sauour of Christ.

g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.

h Where thin were all set with pretious stones & iewels.

Salomon.

Salomon.

5 Regarde ye me not because I am
i Consider not the Church by the outwarde appearance.
blacke: for the [k] sunne hath looked vpō me. The [l] sonnes of my mother were angrie against mee: they made mee the keeper of the vines: but I [m] kept not mine owne vine.
k The corruption of nature, through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.

6 Shew me, [n] O thou, whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?
n The spouse feeling her fault, seeketh to her husbande only for succo.
o Whom thou hast called to the dignitie of pastors, & they set forth their owne deuises in steade of thy doctrine.

7 [p] If thou knowe not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kiddes by the tents of the shepheards.
p Christ heareth his Church, binding them that are ignorant, to go to ꝑ pastors to learne.

8 I haue compared thee, O my loue, to the troupe of horses in the [q] charets of Pharaoh.
q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of gold with studdes of siluer.

11 [r] Whiles the King was at his repast, my spikenard gaue the smel therof.
r Christ accepteth his Church & commendeth her beautie. s That is, the heart of the faithful wherein Christ dwelleth by his spirit.

12 My Welbeloued [is as] a bundle of myrrhe vnto me: he shall lie betweene my [s] brests.

13 My Welbeloued [is as] a cluster of camphire vnto me in the [t] vines of Engedi.

14 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes [are like] the doues.

15 My Welbeloued, beholde, thou art faire & pleasant: also our [u] bed is greene:

16 The beames of our house [are] cedars, our rafters [are] of firre.
t Christ accepteth his Church & commendeth her beautie. u That is, the heart of the faithful whereon Christ dwelleth by his spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the field, [&] the lilie of the valleis.
2 Like a lilie among the thornes, so [is] my [a] loue among the daughters.
a Thus Christ preferreth his Church aboue all other thinges

3 [b] Like the apple tree among the trees of the forest, so [is] my Welbeloued among the sonnes [of men:] vnder his shadowe had I delite, and sate downe: and his fruite [was] sweete vnto my mouth.
b The spouse testifieth her great desire towarde her husbande, but her strength faileth her, and therefore she desireth to be comforted, and felt it.

4 He brought me into the Wine celler, and loue [was] his banner ouer me.

5 Stay me with flagons, and cōfort me with [c] apples: for I am sicke of loue.

6 His [d] left hand [is] vnder mine head, and his right hand doeth embrace me.

7 [e] I charge you, O daughter of Ierusalem, by the roes & by the hindes of the fielde, that ye stirre not vp, nor waken [my loue, vntill she please.
e Christ chargeth the which haue to do in the Church, as it were by a solemne othe, that they trouble not the quietnes thereof.

8 [f] It is] the voyce of my Welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hilles.
d This is spoken of Christ, who tooke vpō him our nature to come to help his Church.

9 My Welbeloued is like a roe, or a yong harte: lo, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the [g] grates.
c For as much as his diuinitie was hid vnder the cloke of our flesh.

10 My Welbeloued spake and saide vnto me, Arise, my loue, my faire one, and come thy way.
f So that wee cannot haue full knowledge of him in this life.

11 For beholde, [h] winter is past: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birdes is come, and the voyce of the turtle is heard in our land.
g That is, sinne and errour is driuen back by the comming of Christ, which is here described by ꝑ spring time when all things flourish.

13 The figtree hath brought forth her yong figges: and the vines with [their] small grapes haue cast a sauour: arise my loue, my fayre one, and come away.
14 My doue, that art in the [i] holes of the rocke, in the secrete places of the staires, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.

15 Take vs the foxes, the [k] little foxes, which destroy the vines: for our vines [haue] small grapes.
i Suppresse ꝑ heretikes whiles they are yong, that is, when they begin to shewe their malice & destroy ꝑ vine of the Lord.

16 My Welbeloued [is] mine, and I am his: he feedeth among the lilies.
17 Until the day breake, and the shadowes flee away: returne, my Welbeloued, [and] be like a [l] roe, or a yong hart vpon the mountaines of Bether.
k The Church desireth Christ to be most redie to helpe her in al dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband, 6 Her deliuerance out of the wilderne.

IN my bed by night I sought him that my soule loued: I sought him, but I founde him not.
2 I will rise [therefore] nowe, and goe about in the citie, by the streetes & by the open places, [and] will [b] seeke him ꝑ my soule loueth: I sought him, but I found him not.
a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.

3 The watchmen that went about the citie, found me: [to whom I said,] haue you seene him, whom my soule loueth?
4 When I had past a litle from them, then I found him whome my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers
b Shewing ꝑ although we be not heard at the first, yet we must still continue in prayer till we feele comfort.
c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.

mothers house into the chamber of her that conceiued me.

d Read Chap. 2.7.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken [my] loue vntill he please.

e This is referred to the Church of Israel, which was led by the wilderness fourtie yeeres.

6 Who is she that commeth vp out of the e wilderneſſe like pillars of smoke perfumed with myrrhe and incense, [and] with all the † spices of the marchant?

f Heb. powder. f By the bed is ment ꝓ temple, which Salomon made.

7 Beholde his f bed, which is Salomons: threeſcore strong men [are] rounde about it, of the valiant men of Israel.

8 They all handle the swoorde, [and are] expert in warre, euery one [hath] his swoorde vpon his thigh for the feare g by night.

g He alluweth to the watch, which kept the Temple.

9 King Salomon made him selfe a ‖palace of the trees of Lebanon.

[Or, charet.

10 He made the pillars thereof of siluer, [and] the pauement thereof of gold, the hanginges thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

h All ye, that are of the number of the faithfull.

i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

11 Come forth, ye h daughters of Zion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.

CHAP. IIII.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

a Because Christ delighteth in his Church, he commendeth all that is in her. Chap. 6.4.

b He hath respect to the multitude of the faithfull, which are many in number.

BEholde, thou art a faire, my loue: beholde, thou art faire: thine eyes [are like] ꝓ doues among thy lockes * thine heare is like the b flocke of goates, which loode downe from the mountaine of Gilead.

2 Thy teeth [are] like a flocke of [sheepe] in good order, which go vp frō the washing: which euerie one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threde of scarlet and thy talke is comely: thy temples [are] within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, [and] all the targates of the strong men.

c Wherin are knowledge, and zeale, two precious iewels.

5 Thy two c breastes [are] as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, & there is no spot in thee.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

8 d Come with mee from Lebanon, [my] spouse, [euen] with mee from Lebanon, [and] looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons [and] from the mountaines of the leopardes.

e Christ calleth his Church sister in respect that he had taken the flesh of man.

f In that he made his Church beautifull, and rich, he loued his giftes in her.

g Because of thy confession and thankesgiuing.

9 My e sister, [my] spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, [and] with a chaine of thy necke.

10 My sister, [my] spouse, howe faire is thy loue: howe much better is thy loue then wine: and the sauour of thine oyntments then all spices:

11 Thy g lippes, [my] spouse, droppe [as] honie combes: honie and milke are vnder thy tongue, and the sauour of thy garmentes [is] as the sauour of Lebanon.

h The Church confesseth that all her glorie, and beautie commeth of Christ, who is the true fountaine of all grace.

12 My sister my spouse [is as] a garden inclosed, as a spring shut vp, [and] a fountaine sealed vp.

13 Thy plantes [are as] an orchard of pomegranates with sweete fruites, [as] camphire, spikenarde,

14 [Euen] spikenarde, and saffran, calamus, and cinnamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

i She desireth Christ to come forth her, and to powre the graces of his spirit vpō her, which spirit is ment by the North & South winde.

15 h O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O i North, and come O South, [and] blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednes. 10 She prayseth Christ her husband.

a The garden signifieth the kingdome of Christ where he prepareth the banket for his elect.

I Am come into my a garden, my sister, my spouse: I haue gathered my myrrhe with my spice: I ate myne hony combe with mine hony, I dranke my wine with my milke: eate, O friendes, drinke, and make you merry, O welbeloued.

b The spouse saith that she is troubled with the cares of worldly things which is ment by sleeping.

2 b I sleepe, but mine heart waketh, [it is] the voyce of my welbeloued that knocketh, [saying,] Open vnto mee, my sister, my loue, my doue, my vndefiled: for

for mine head is full of dew, & my lockes with the drops of the night.

3 I haue put of my coate, howe shal I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hande by the hole of the dore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine handes did droppe downe myrrhe, and my fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but hee answered me not.

7 The watchmen that went about the citie, founde me: they smote me & wounded mee: the watchemen of the walles tooke away my vayle from me.

8 I charge you, O daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweet flowers, and his lippes like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the chrysolite, his bellie like white yuorie couered with saphirs.

15 His legges are as pillers of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is most sweete things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Jerusalem.

17 O thou faire among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The prayses of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his garden to the beddes of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as Tirzah, comely as Jerusalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they ouercome mee: thine heare is like a flocke of goats, which looke down from Gilead.

5 Thy teeth are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is baren among them.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are threescore Queenes and fourescore concubines, and of the damsels without nomber.

8 But my doue is alone, and my vndefiled, she is the onely daughter of her mother, and shee is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praysed her.

9 Who is shee that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to the garden of nuttes, to see the fruites of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my soule set me as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may beholde thee. What thal you see in Shulamite, but as the company of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christes loue towardes her.

HOwe beautifull are thy goings with shoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workman.

2 Thy nauel is a round cup that wanteth not licour: thy belly is as an heape of wheat copassed about with lilies.

3 Thy two breests are as two yong roes that are twinnes.

4 Thy neck is like a towre of yuorie: thine eyes are like the fish pooles in Heshbon

c Declaring his long patience of the Lord toward sinners.
d The spouse confesseth her nakednes, and that of her selfe shee hath nothing: on seeing that he is once made cleane, she promiseth not to defile her selfe againe.
‡Ebr. my bowels were moued towardes him.
e The spouse which should be annointed of Christ, shal not finde him if she thinke to annoint him with her good workes.
f These are the false teachers, which wounde the conscience with their traditions.
g She asketh of them which are godly (forasmuch as the Lawe and saluation should come out of Zion and Jerusalem) that they would direct her to Christ.
h Thus say they of Jerusalem.
i She declareth Christ to be of perfite beautie and comelines.
‡Eb. Tarshish.
k Hearing of the excellencie of Christ, the faithfull desire to know howe to finde him.
a That is, a courtsant here in earth amōg men.
b Which was a faire & stroge citie. 1. King. 14.17.
c This declareth the exceeding loue of Christ toward his Church. Chap. 4.1.
d Meaning, the gifftes are infinite which Christ giueth to his Church: or that his faithfull are many in nomber.
e He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.
f He went downe into the Synagogue to see what fruites came of the Lawe, and the Prophets.
g I founde nothing but rebellion.
h I cannot as fruit as the nobles of my people in their charets.
i O ye people of Jerusalem: for Jerusalem was called Shalem, which signifieth peace.
a She describeth the comely beautie of the Church in euery part, which is to be vnderstande spiritually.
b Reade Cant. 4.5.

Hethbon by the gate of Bath-rabbim: thy nose [is] as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee [is] as Scharlet, & the bush of thine head like purple: the King [is] tyed in the rafters.

c He beliteth to come neere thee and to bee in thy company.

‖ Or, galeries.

6 How faire art thou, and how pleasant art thou, O [my] loue, in pleasures!

7 This thy stature is like a palme tree, and thy brests like clusters.

8 I said, I will go vp into the palme tree, I will take holde of her boughes: thy brests shall nowe be like the clusters of the vine: and the sauour of thy nose like apples.

9 And the roufe of thy mouth like good wine, which goeth straight to my Welbeloued, and causeth the lippes of the ancient to speake.

d This the spouse speaketh.

10 d I am my Welbeloueds, and his desire is toward me.

11 Come, my Welbeloued, let vs goe forth into the fielde: let vs remaine in the villages.

12 Let vs get vp earely to the vines, let vs see if the e vine florish, [whether] it hath budded the small grape, [or] whether the pomegranates florish: there will I giue thee my loue.

e If the people that are called to Christ, bring forth any fruite.

13 The mandrakes haue giuē a smel, and in our gates are all sweete things, new and olde: my Welbeloued, I haue kept [them] for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the dime that bringeth forth fruite to the Spirituall Salomon, which is Iesus Christ.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.

‖ Or, me.

O That thou werest as my brother that sucked the brests of my mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I will leade thee [and] bring thee into my mothers house: [there] thou shalt teach mee: [and] I will cause thee to drinke spiced wine, [and] newe wine of the pomegranate.

3 b His left hand [shalbe] vnder mine head, & his right hand shal embrace me.

b Read Chap. 2, 6.

4 c I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken [my] loue, vntill she please.

c Reade Chap. 3, 5.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her Welbeloued:) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 d Set me as a seale on thine heart, [and] as a signet vpon thine arme: for loue [is] strong as death: ielousie is cruel as the graue: the coles therof [are] fiery coles, [and] a vehement flame.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 e We haue a little sister, and she hath no brests: what shal we do for our sister when she shalbe spoken for?

e The Iewish Church speaketh this of the Church of the Gentiles.

9 f If she be a wall, We wil builde vpō her a siluer palace: & if she be a doore, We will keepe her in with boordes of cedar.

f If she be sure and fast, there is meete for the husband to dwell in.

10 g I am a wall and my brests [are] as towers: then was I in his eyes as one that findeth peace.

g The Church promiseth stedfastnesse and constancie.

11 h Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand [pieces] of siluer.

h This is the vineyard of the Lord hired out, Matt. 21, 33.

12 [But] my vineyard which is mine, [is] before me: to thee, O Salomon, [appertaineth] a thousand [pieces of siluer,] and two thousand to them that keepe the fruite thereof.

13 O thou that dwellest in the i gardens, the companions hearke vnto thy voyce: cause me to heare it.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

14 O my Welbeloued, k flee away, & be like vnto the roe, or to the yong harte vpon the mountaines of spices.

k The Church desireth Christ that if he departe from thē, yet he would haste to helpe them in their troubles.

Isaiah.

The Argvment.

GOd, according to his promes Deut. 18. 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Lawe, and to applie particularly the doctrine, contained briefly therein, to the vtilitie and profite of those, to whome they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Lawe, Whereunto they neither added nor diminished, but faithfully expoun-

ded

Hethbon by the gate of Bath-rabbim: thy nose [is] as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee [is] as Scharlet, & the bush of thine head like purple: the King [is] tyed in the rafters.

c He beliteth to come neere thee and to bee in thy company.

‖ Or, galeries.

6 How faire art thou, and how pleasant art thou, O [my] loue, in pleasures!

7 This thy stature is like a palme tree, and thy brests like clusters.

8 I said, I will go vp into the palme tree, I will take holde of her boughes: thy brests shall nowe be like the clusters of the vine: and the sauour of thy nose like apples.

9 And the roufe of thy mouth like good wine, which goeth straight to my Welbeloued, and causeth the lippes of the ancient to speake.

d This the spouse speaketh.

10 d I am my Welbeloueds, and his desire is toward me.

11 Come, my Welbeloued, let vs goe forth into the fielde: let vs remaine in the villages.

12 Let vs get vp earely to the vines, let vs see if the e vine florish, [whether] it hath budded the small grape, [or] whether the pomegranates florish: there will I giue thee my loue.

e If the people that are called to Christ, bring forth any fruite.

13 The mandrakes haue giuē a smel, and in our gates are all sweete things, new and olde: my Welbeloued, I haue kept [them] for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the dime that bringeth forth fruite to the Spirituall Salomon, which is Iesus Christ.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.

‖ Or, me.

O That thou werest as my brother that sucked the brests of my mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I will leade thee [and] bring thee into my mothers house: [there] thou shalt teach mee: [and] I will cause thee to drinke spiced wine, [and] newe wine of the pomegranate.

3 b His left hand [shalbe] vnder mine head, & his right hand shal embrace me.

b Read Chap. 2, 6.

4 c I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken [my] loue, vntill she please.

c Reade Chap. 3, 5.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her Welbeloued:) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 d Set me as a seale on thine heart, [and] as a signet vpon thine arme: for loue [is] strong as death: ielousie is cruel as the graue: the coles therof [are] fiery coles, [and] a vehement flame.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 e We haue a little sister, and she hath no brests: what shal we do for our sister when she shalbe spoken for?

e The Iewish Church speaketh this of the Church of the Gentiles.

9 f If she be a wall, We wil builde vpō her a siluer palace: & if she be a doore, We will keepe her in with boordes of cedar.

f If she be sure and fast, there is meete for the husband to dwell in.

10 g I am a wall and my brests [are] as towers: then was I in his eyes as one that findeth peace.

g The Church promiseth stedfastnesse and constancie.

11 h Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand [pieces] of siluer.

h This is the vineyard of the Lord hired out, Matt. 21, 33.

12 [But] my vineyard which is mine, [is] before me: to thee, O Salomon, [appertaineth] a thousand [pieces of siluer,] and two thousand to them that keepe the fruite thereof.

13 O thou that dwellest in the i gardens, the companions hearke vnto thy voyce: cause me to heare it.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

14 O my Welbeloued, k flee away, & be like vnto the roe, or to the yong harte vpon the mountaines of spices.

k The Church desireth Christ that if he departe from thē, yet he would haste to helpe them in their troubles.

Isaiah.

The Argvment.

GOd, according to his promes Deut. 18. 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Lawe, and to applie particularly the doctrine, contained briefly therein, to the vtilitie and profite of those, to whome they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Lawe, Whereunto they neither added nor diminished, but faithfully expoun-

ded

ded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regarde to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set forth more liuely Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophesies which he had receiued of God, as touching the promes of the Messiah, his office, & his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes, Which are as most principall poyntes conteined in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stand vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8.1. and Habak. 2.2.) the Priests tooke it downe and reserued it among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person & time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) & of whom he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of things to come as though they were nowe past, because of the certaintie thereof, and that they coulde not but come to passe, because God had ordeined them in his secrete counsell, and so reueiled them to his Prophets.

CHAP. I.

a Isaiah reproueth the Iewes of their ingratitude and stubbernes, that neither for benefites nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophecieth of the destruction of Ierusalem. 25 And of the restitution thereof.

a THE vision of Isaiah, the sonne of Amoz, which he saw b concerning Iudah and Ierusalem: in the dayes of c Vzziah, Iotham, Ahaz, [&] Hezekiah Kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp e children, but they haue rebelled against me.

3 The f ox knoweth his owner, and the asse his masters cribbe, [but] Israel hath not knowen: my people hath not vnderstande.

4 Ah, sinnefull nation, a people laden with iniquitie: a g seede of the wicked, corrupt children: they haue forsaken the Lorde: they haue prouoked the h holy one of Israel to anger: they are gone backeward.

5 Wherefore shoulde ye be i smitten any more? for ye fall away more & more: the whole k head is sicke, and the whole heart is heauie.

6 From the l sole of the foote vnto the head, there [is] nothing whole therein, [but] woundes, & swelling, and sores full of corruption: they haue not bene

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophesies concerning other nations also,

c Called also Azariah, 2. King. 15.1. of these Kings read. 2. King. from Chap. 14. vnto Chap. 21. & 2. Chro. from Chap. 25 vnto Chap. 33.

d Because men were obstinate and insensible, he calleth to þ dumbe creatures, which were more prompt to obey Gods word, as Deut. 32.1.

e He declareth his great mercy toward the Iewes, for all much hu he chose them aboue all other nations to be his people and children, as Deut. 10.15.

f The most brute and dul beasts do more acknowledge their ducie towarde their maisters, then my people doe toward me, of whom they haue receiued benefites without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, & by their euil example infected others.

h That is, þ sanctified Israel.

i That auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body, he signifieth, þ there was no part of the whole body of þ Iewes free frõ his rods.

l Euery part of þ body, as well þ least as þ chiefest was plagued. Wrapped, m nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities [are] burnt with fire: strangers deuoure your land in your presence, and [it is] desolate like the ouerthrowe n of strangers.

8 And the daughter of o Zion shall remaine like a cotage in a vineyard, like a lodge in a garden of cucumbers, [and] like a besieged citie.

9 Except the Lord of hostes p had reserued vnto vs, euen a small remnant: we should haue bene as Sodom, [and] should haue bene like vnto Gomorah.

10 Heare þ word of the Lord, O q princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, sayth the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I r desire not þ blood of bullockes, nor of lambes, nor of goates.

12 When yee come to appeare before me, who required this of your hands to treade in my courtes?

13 Bring no moe oblatiõs s in vaine: incense is an abomination vnto me: I can not suffer [your] newe moones, nor sabbaths, [nor] solemne dayes ([it is] vnquitie) nor solemne assemblies.

14 My soule hateth your t newe moones & your appoynted feastes: they are a burden vnto mee: I am wearie to beare [them.]

15 And whe you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Speaking of them that dwel farre off, which because they looke for no aduantage of that which remaineth, do strop all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Ye that for your vices be serued all to be destroyed as they of Sodom, saue that God of his mercie reserued a litle nũber, Lam. 3. 22.

s Although God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God detested them, Psalm. 50. 13. Iere. 6. 20. Amos. 5. 21. Phich. 6. 7.

t Without faith and repentance.

u Your sacrifices offred in the newe moones & festes: he condemneth hereby hypocrites which thinke to please God with ceremonies, and they themselues are voyde of faith and mercie.

Will not heare: [for] your hands are full
x of blood.
16 y Wash you, make you cleane: take
away the euill of your workes from be-
fore mine eyes: cease to do euill.
17 Learne to z doe well: seeke iudge-
ment, relieue the oppressed: iudge the fa-
therlesse [and] defend the widowe.
18 Come nowe, a & let vs reason toge-
ther, saith the Lord: though your sinnes
were as crimsin, they shall bee made
b white as snowe: though they were red
like skarlet, they shalbe as wooll.
19 If yee c consent and obey, yee shall
eate the good [things] of the land.
20 But if ye refuse and be rebellious,
ye shalbe deuoured with the sworde: for
the mouth of the Lord hath spoken it.
21 Howe is the d faithfull citie become
an harlot: it was full of iudgement, [and]
iustice lodged therein, but nowe [e they
are] murtherers.
22 Thy f siluer is become drosse: thy
wine is mixt with water.
23 Thy princes [are] rebellious and
companions of g theeues: euery one lo-
ueth giftes, & followeth after rewardes:
they iudge not h fatherles, neither doeth
the widowes cause come before them.
24 Therefore saith the Lord God of
hostes, the i mightie one of Israel, Ah,
I will k ease me of mine aduersaries, and
auenge me of mine enemies.
25 Then I will turne mine hand vp-
on thee, and burne out thy drosse, till it
l be pure, and take away all thy tinne.
26 m And I will restore thy iudges as
at the first, & thy counsellers as at the be-
ginning: after warde shalt thou be called
a citie of righteousnes, [&] a faithfull citie.
27 Zion shall be redeemed in iudge-
ment, and they that returne in her, in
n iustice.
28 And the o destruction of the trans-
gressours and of the sinners shall be to-
gether: and they that forsake the Lord,
shall be consumed.
29 For they shalbe confounded for the
okes, which ye haue desired, and ye shal
be ashamed of the gardens, that ye haue
chosen.
30 For ye shall bee as an oke, whose
leafe fadeth: and as a garden that hath
no water.
31 And the strong shall be as p towe, &
the maker thereof, as a sparke: and they
shall both burne together, and none shal
quench [them.]

CHAP. II.

1 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The worde that Isaiah the
sonne of Amoz sawe vpon
Iudah and Ierusalem.
2 * It a shall bee in the last
daies, that the mountaine of
the house of the Lord shalbe prepared in
the toppe of the mountaines, and b shall
be exalted aboue the hilles, and all nati-
ons shall c flowe vnto it.
3 And many people shall go, and say,
Come, and let vs goe vp to d the moun-
taine of the Lorde, to the house of p God
of Iaakob, & he will teach vs his waies,
and we will walke in his paths: * for the
e Lawe shall goe forth of Zion, and the
word of the Lord from f Ierusalem.
4 And g he shal iudge among the nati-
ons, & h rebuke many people: they shall
breake their swords also into mattocks,
and their speares into sithes: nation shal
not lift vp a sworde against nation, nei-
ther shall they learne k to fight any more.
5 O house of Iaakob, come yee, & let
vs l walke in the light of the Lord.
6 Surely thou m hast forsaken thy peo-
ple, the house of Iaakob, because they
are n full of the East [maners,] and [are]
soothsayers as the Philistims, o & abounde
with strange children.
7 Their lande also was full of p siluer
and golde, and there [was] none ende of
their treasures: & their lande was full of
horses, and their charets [were] infinite.
8 Their land also was full of idoles:
they worshipped the worke of their
owne hands, which their owne fingers
haue made.
9 And a man bowed him selfe, and a

x He sheweth that where mē be giuen to a-uarice, deceit, cruelties and ex-tortiō, which is ment by blood, there God will shew his anger, and not accept them, though they seeme ne-uer so holy, as Chap. 59.3.
y By this out-ward washing, he meaneth the spiritual: exhort-ing the Iewes to repent and amende their liues.
z This kinde of reasoning, by the seconde table, the scrip-tures vse in ma-ny places a-gainst the hypo-crites, who pre-tend moste holi-nes and religi-on in word, but when their cha-rite & loue to-ward their bre-thre should ap-peare, they de-clare that they haue neither faith nor religi-on.
a To know if I do accuse you without cause.
b Least sinners should pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their sinnes, were they ne-uer so many or great.
c He sheweth that whatsoe-uer aduerslie man indureth, it ought to be attributed to his owne incre-dulitie and dis-obedience.
d That is, Ierusalem, which had promised stedfastie vnto me, as a wife to her hus-band. e Sinne to couetousnes & extortion, which he signified before by blood, verse. 15. f Whatsoeuer was pure in thee before, is nowe corrupt, though thou haue an outward shew. g That is, they mainteine y wicked & the extortioners, and not onely do not punish them, but are themselues such. h When God will shew himselfe merciful to his Church, he calleth himselfe, The holy one of Israel: but whē he hath to do with his enemies, he is called mightie, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing thē. Which thing yet he doeth with a griefe because of his couenant. k Least ? faithfull among thē should be ouercome with this threatning, he adoeth this cōsolation. l Ie is only ? worke of God to purifie the heart of man, which thing he doth because of his promes, made concerning the saluation of his Church. m By iustice is ment Gods faithfull promes, which is the cause of the deliuerance of his Church. n The wicked shal not be partakers of Gods promes. Psal. 92.9.
o That is, the trees and plea-sant places, where ye com-mit idolatrie, which was for-bidden, Deut. 16.22.
p The false god, wherein ye put your confidence, shal be consumed as easily, as a piece of towe.
Mich. 4.1.
a The decree & ordinance of God, touching the restauratiō of the Church, which is chiefly ment of ? time of Christ.
b In an emi-dent place to be seene and discerned.
c Whē ? kingdome of Christ shall be enlar-ged by ? preā-ching of ? doc-trine. Here also is declared the zeale of ? chil-dren of God, when they are called.
d Allusing to mount Zion, where the visi-ble Church the was. Micah. 4.2.
e Meaning, the whole doctrine of saluation.
f This was ac-complished, when ? Gospel was first pea-ched in Ie-rusalem, and frō thence went though all the world.
g The Lorde, which is Christ, shall haue all power giuen him.
h That they may acknow-ledge their sinnes & turne to him.
i He sheweth the fruit of the peace, which the Gospel should bring: to wit, that men should doe good one to another, whereas before they were enemies. k He speaketh not a-gainst the vse of weapons and lawfull warre, but sheweth howe the hearts of the godly shall be affected one toward another: which peace and loue doth begin and growe in this life, but shalbe perfited, when we are ioyned with our head Christ Iesus, l Seeing the Gentiles will be so readie, make you hast and shewe thē the way to worshippe God. m The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes.
o They altogether giue themselues to ? facions of other nations. p The Pro-phet first condemned their superstition and idolatrie: next their couetousnes, and thirdly, their vaine trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.
r Thus shall Iopher shake, being inflamed with the zeale of Gods glory, and he might feare the with Gods iudgement.
s Meaning, as soone as God shall begin to execute his iudgements.
t By high trees and mountaines are ment the that are proude and lofty, and thinke themselues most strong in this world.
u He condemneth their vain confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. Hosea.10.8. Luke.23.30. reuel.6.16. and 9.6.
x They shall cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.
y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

q man humbled himselfe: therfore spare them not.

10 Enter into the rocke, and hide thee in the dust frō before ſ feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shall be abased, and the Lord onely shalbe exalted in t that day.

12 For the day of the Lorde of hostes [is] vpon all the proude and hautie, and vpon all that is exalted: and it shall bee made lowe.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all ſ high t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon u all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall be brought lowe, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will hee vtterly destroy.

19 Then they shal go * into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) x to the moldes and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lorde, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose y breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

a Because they trusted in their abundance and prosperitie, he sheweth that they shoulde be taken from them.

FOr lo, the Lord God of hostes will take away from Ierusalem and from Iudah the stay a and the strength: [euen] all the staye of bread, and all the staye of water,

2 The strong man, and the man of warre, b the iudge and the Prophet, the

b The temporall gouernour and the minister.

prudent and the aged,

3 The captaine of fifties, and the honorable, and the counseller, and ſ cunning artificer, and c the eloquent man.

4 And I will appoynt d children [to be] their princes, and babes shall rule ouer them.

5 The people shall be e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euery one shall f take hold of his brother of the house of his father, [& say,] Thou hast clothing: thou shalt be our prince, and let this fall bee vnder thine hand:

7 In ſ day he shall g sweare, saying, I can not bee an helper: for there is no bread in mine house, nor clothing: therefore] make me no prince of the people.

8 Doutlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes [are] against the Lorde, to prouoke the eyes of his glory.

9 The h tryal of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe bee vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say yee, Surely it shall be well with the iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill [with him:] for ſ rewarde of his hands shall be giuen him.

12 k Children [are] extortioners of my people, and women haue rule ouer thē: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lorde shall enter into iudgement with the l Ancients of his people & the princes thereof: for ye haue eaten vp the vineyard: the spoyle of the poore [is] in your houses.

15 What haue ye to doe, that ye beate my people to pieces, m and grinde the faces of the poore, sayth the Lorde, [euen] the Lord of hostes.

16 The Lord also saith, n Because the daughters of Zion are hautie, & walke

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to haue themselues.
d Not onely in age, but in wit, maners, knowledge, and strength.
e For lacke of good regiment and order.
f Be thereby thist that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shal be founde able or willing to be their gouernor.
g Feare shall rather cause him to forsweare himself, then to take such a dangerous charge vpon him.
h When God shall examine their deedes, whereupon they nowe set an impudent face, he shall find the markes of their impietie in their foreheade.
i Ye ye ſ are godly assured that God will defend you in the middes of these troubles.
k Because the wicked people were more apt to driue to their princes, then to the commandements of God, he sheweth that he woulde giue them such princes, by whome they shoulde haue no helpe, but that thould be manifest tokens of his wrath, because they should be

fooles and effeminate. l Meaning, that the rulers and gouernors had destroyed his Church, and not preserued it, according to their duetie. m That is, ye driue all crueltie against them. n He menaceth the people because of the arrogancie and pride of their women, which gaue them selues to all wantonnesse and lasciuiousness.

o Which declareth their pride.
p As a signe, that they were not chaste.
q Which shewed their wantonnesse.
r They beliked them in slippers that did creake, or had little plates sowed upon them, which tinkled as they went.
s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.
t Meaning, that God will not onely punish the women, but their husbandes, which haue suffred this dissolutenesse, and also the common weale, which hath not remedied it.
a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.
b Be thou our husbande, and let vs be called thy wiues.
c For to thy thought it to be without an head and husband.
d The comfo-teth ẏ Church in this desolation, which shall spring vp like a bud, signifying ẏ Gods graces should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the bud of the Lord meane Christ.
e He alludeth to the booke of life, whereof reade Exod. 32. 32: meaning Gods secret counsel, wherein his elect are ȳnedestinate to life euerlasting.
f That is, the crueltie, extortion, auarice, & al wickednes.
g When things shalbe reuelled, that were amisse,

with ° stretched out neckes, and with ᵖ wandring eyes, walking and ᵍ minsing as they goe, & making a ʳ tinkeling with their feete,

17 Therefore shal the Lord make the heads of ẏ daughters of Zion balde, and the Lord shal discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the talles, and the round tyers,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the head bands, and the tablets, and the earings,

21 The rings and the mufflers,

22 The costly apparel and the vailes, and the wimples, & the crisping pinnes,

23 And the glasses and the fine linen, and the hoodes, and the ʳ launes.

24 And in steade of sweete sauour, there shall be stinke, and in steade of a girdle, a rent, and in stead of dressing of the heare, baldnes, and in steade of a stomacher, a girding of sackecloth, [and] burning in stead of beautie.

25 Thy men ˢ shall fall by the sword, and thy strength in the battell.

26 Then shal her gates mourne and lament, and thee, being desolate, shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Jerusalem. 2 The graces of God vpon them that remaine.

AND in that day shall ª seuen women take holde of one man, saying, We will eat our owne bread, & we will weare our owne garments: only ᵇ let vs be called by thy name, [and] take away our ᶜ reproch.

2 In that day shall the ᵈ budde of the Lord be beautifull and glorious, and the fruit of the earth shalbe excellent & pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and he that shal remaine in Jerusalem, shall be called holy, [&] euery one that is ᵉ written among the liuing in Jerusalē,

4 when the Lorde shall wash the filthinesse of the daughters of Zion, and purge the ᶠ blood of Jerusalē out of the middes thereof by the spirit of ᵍ iudgement, and by the spirit of burning.

5 And ẏ Lord shal create vpon euery place of mount Zion, & vpon the assemblies thereof, ʰ a cloud & smoke by day, & the shining of a flaming fire by night: for vpon all the ⁱ glory [shalbe] a defence.

6 And a couering shalbe for a shadow in the day for the heat, & a place of refuge & a couert for the storme ᵏ & for the raine.

ry place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in thē. k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Under the similitude of the vine hee describeth the state of the people, 8 Of their auarice, 11 Their drunkennesse, 13 Of their captiuitie.

NOwe will ª I sing to my ᵇ beloued a song of my beloued to his vineyarde, * My beloued had a ᶜ vineyarde in a verie fruitfull hill,

2 And he hedged it, and gathered out the stones of it, & he planted it wt the best plants, ᵈ and he built a towre in the midst therof, & made a wine presse therin: the he looked ẏ it should bring forth grapes: but it brought ᵉ forth wilde grapes.

3 Nowe therefore, O inhabitants of Jerusalem and men of Judah, iudge, I pray you, ᶠ betweene me, & my vineyard.

4 What could I haue done any more to my vineyarde that I haue not done vnto it? why haue I looked ẏ it should bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe I tell you what I will do to my vineyarde: I ᵍ will take away the hedge therof, and it shalbe eaten vp: I will breake the wal therof, and it shal be troden downe:

6 And I will lay it waste: it shal not be cut, nor digged, but briers & thornes shal growe vp: I will also commaund ẏ clouds that they raine no raine vpon it.

7 Surely the vineyarde of the Lord of hostes [is] the house of Israel, & the men of Judah [are] his pleasant plant, and hee looked for ʰ iudgement, but behold oppression: for righteousnesse, but behold ⁱ a crying.

8 Woe vnto them that ioyne house to house, [and] lay fielde to fielde, till there be no ᵏ place, ẏ ye may bee placed by your selues in the middes of the earth.

9 [This is] in mine ˡ eares, [saith] the Lord of hostes. Surely many houses shalbe desolate, [euen] great, and faire without inhabitant.

10 For ten acres of vines shall yeelde one ᵐ bath, & the seede of an ⁿ homer shal yeeld an ° ephah.

h He alludeth to the pillar of the cloud, Exo. 13. 21: meaning, ẏ Gods fauour & protection shoulde appeare in euerie

a The prophet by this song doth set before ẏ peoples eyes their ingratitude and Gods mercie.
b That is, to God. Ierem. 2. 21. matt. 21. 33.
c Meaning, ẏ he had planted his Church in a place most plentifull and abundant.
d He shared no diligence nor cost.
e In ẏ seuenth verse he declareth what they were.
f He maketh thē iudges in their owne cause, foral much as it was euident ẏ they were ẏ cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from thē his word & ministers, & all other cōforts, & send thē cōtrarie plagues.
h Iudgement and righteousnes are true fruites of the feare of God, and therefore in the cruel oppressers there is no religion.
i Of thē ẏ that are oppressed.
k To wit, for the pooze to dwell in.
l I haue heard the complaint & cry of ẏ pooze.
m Which conteineth about ten pottles: so that euery acre
pottels. o An Ephah conteineth ten pottels, and is in dry things as much as bath is in liquors.

11 Woo vnto them, that p rise vp early to followe drunkennes, and to them that continue vntill q night, [til] the wine do inflame them.

12 And the harpe and viole, timbrell, and pipe, and wine [are] in their feastes: but they regarde not the r worke of the Lorde, neither consider the worke of his handes.

13 Therefore my people [is] gone into captiuitie, because they had no knowledge, and the glory thereof [are] men famished, & the multitude thereof is dried vp with thirst.

14 Therefore hell hath enlarged it selfe, and hath opened his mouth, without measure, and their glorie, and their multitude, & their pompe, & he that reioyceth among them, shall descend [into it.]

15 And man shalbe brought downe, and man shalbe humbled, euen the eyes of the proude shalbe humbled.

16 And the Lord of hosts shalbe exalted in iudgement, and the holy God shal be sanctified in iustice.

17 Then shall s the lambes feede after their maner, and the strangers shal eate the desolate places of the fat.

18 Woo vnto them, that draw iniquitie with t cordes of banitie, and sinne, as with cart ropes:

19 Which say, u Let him make speede: let him hasten his worke, that wee may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may know it.

20 Woo vnto them that speake good of euill, x and euill of good, which put darknesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Woo vnto them that are y wise in their owne eyes, and prudent in their owne sight.

22 Woo vnto them that are z mightie to drinke wine, & to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and [as] the chaffe is consumed of the flame: [so] their a root shall bee as rottennes, and their budde shall rise vp like dust, because they haue cast of the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his b hande vpon them, and hath smitten them that the mountaines did tremble: and their carkales were tome in the middes of the streetes. [And] for all this his wrath was not turned away, but his hande was stretched out still.

26 And hee will lift vp a signe c vnto the nations afarre, and will hisse vnto them from the ende of the earth: and beholde, they shall come hastily with speede.

27 None shall d faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor e the latchet of his shoes bee broken:

28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hoofs shal be thought like flint, and his wheeles like a whirle winde.

29 His roaring [shalbe] like a lyon, & he shall roare like lyons whelpes: they shall f roare, and lay holde of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if g they looke vnto the earth, behold darkenes, [and] sorowe, and the light shalbe darkened in their h skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, a I sawe also the Lorde sitting vpon an b high throne, and lifted vp, & the lower c parts thereof filled the temple.

2 The d Seraphims stoode vpon it: euery one had sixe winges: with twaine he couered his e face, and with twaine he couered his f feete, and with twaine he did g flie.

3 And one cried to another, and said, h Holy, holy, holy [is] the Lord of hostes:

p That spare no paine nor diligence to follow their lusts.

q Which are neuer wearie of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

r They regard not the prouident care of God ouer them, nor for what ende he hath created them.

s That is, shall certainly go: for so the Prophets vse to speake, as though y thing which shall come to passe, were done alreadie.

t Because they would not obey the worde of God.

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

x God comforteth the poore lambes of his Church, which had bene strangers in other countries, promising that they shoulde dwell in those places againe, wherof they had bene depriued by the fat, and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sin.

z He sheweth what are the woyes of the wicked, when they are mingled with Gods iudgements, 2. Pet. 3. 4.

a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.

b Which are contemners of all doctrine and admonition. c Which are neuer wearie, but shew their strength, and brag in gluttonie and drunkennes. d Both they and their posteritie, so that nothing shall be left.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehende him: that is by visible signes, as Iohn baptist saw the holy Ghost in the forme of a doue.

b As a iudge readie to giue sentence.

c Of his garment, or of his throne. d They were Angels, so called, because they were of a fierie colour, to signifie that they burne in the loue of God, or were light as fire to execute his will. e Signifying, that they were not able to endure the brightnes of Gods glorie. f Whereby was declared that man was not able to see the brightnes of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods commandement. h This oft repetition signifieth, that the holy Angels cannot fulfille themselues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

e He sheweth that God had to sore punished this people, & the dumme creatures, if they had bene so plagued, would haue bene more sensible, & therfore his plagues must continue, till they begin to feele them.

f He wil make the Babylonians to come against them at his becke, and to fight vnder his standard.

g They shal be prompt, & lusty to execute gods vengeance.

h The enemy shall haue none impediment.

i Whereby is declared the cruelties of the enemie.

k The Iewes shall finde no succour.

l In the land of Iudah.

i His glorie doth not onely appeare in the heauens, but though all the worlde, and therefore all creatures are bounde to praise him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnes that should come vpon the Iewes.

l He speaketh this for two causes: the one, because he that was a mortall creature, and therefore had neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doth he knowe his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till he haue purged vs.

o Whereby is declared that for the malice of man God will not immediately take away his worde, but hee will cause it to bee preached to their condemnation, when as they will not learne thereby to obey his will, and bee saued: hereby he exhorteth the ministers to doe their ducties, and answereth to the wicked murmurers, that though their owne malice their heart is hardened, Matth. 13.14. Act. 28.26. Rom. 11.8.

p As he was moued with the zeale of Gods glorie, so was hee touched with a charitable affection toward the people.

q Meaning, the tenth part: or as some write, it was reuealed to Isaiah for the confirmation of his prophesie, that ten Kings shoulde come before their captiuitie, as were from Uzziah to Zedekiah.

r For the fewnesse they shall seeme to bee eaten vp: yet they shall after flourishe as a tree, which in winter loseth his leaues, and seemeth to bee deade, yet in summer is freshe, and greene.

the whole worlde is full of his glorie.

4 And the lintels of the doore cheekes k moued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I sayde, l woe is mee: for I am vndone, because I am a man of polluted lippes, and I dwell in the midst of a people of polluted lippes: for mine eyes haue seene the King [and] Lord of hostes.

6 Then flewe one of the Seraphims vnto me with an hote cole in his hande, [which] hee had taken from the m altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lips, and thine iniquitie shall bee taken away, and thy n sinne shalbe purged.

8 Also I heard the voice of the Lord, saying, whom shall I sende? and who shall go for vs? Then I saide, Here am I, send me.

9 And he saide, Go, and say vnto this people, o Ye shall heare in deede, but ye shal not vnderstand: ye shal plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and bee heale them.

11 Then sayde I, Lorde, p how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remoued men farre away, and there be a great desolation in the middes of the land.

13 But yet in it [shall be] a tenth, and shall returne, and shall bee eaten vp as an elme or as an oke, which haue a substance in them, when they cast [their leaues: so] the holy seede shalbe the substance thereof.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the king. 14 Christ is promised.

AND in the dayes of * Ahaz, the sonne of Iotham, † sonne of Uzziah King of Iudah, Rezin the King of ‖ Aram a came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but hee coulde not ouercome it.

2 And it was tolde the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 Then saide the Lord vnto Isaiah, Go forth now to meete Ahaz (thou and e Shear-iashub thy sonne) at the ende of the conduit of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take heede, and be still: feare not, neither bee faint hearted for the two tailes of the smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, [and] Ephraim, † Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, † make a breach therein for vs, † set a king in the middes thereof, [euen] the sonne of g Tabeal.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram [is] Damascus, and the head of Damascus [is] Rezin: and within fiue † threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim [is] Samaria, † the head of Samaria [is] Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lorde thy God: aske it, [either] in the depth or in the height aboue.

12 But Ahaz saide, I will not aske, neither will I tempt the Lord.

13 Then he said, Heare you nowe, O house of Dauid, Is it a small thing for you to grieue l men, that yee will also grieue my God?

14 Therefore the Lorde m himselfe

2 King. 16.5.
* Or, Syria.
a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning, the Kings house.
c That is, Israel, because that Tribe was the greatest. Gen. 48.19.
d For feare.
e That is to say, the rest shal returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie
f Which haue but a litle smoke, and shall quickely be quenched.
g Which was an Israelite, and as seemeth, enemie to the house of Dauid.
h Counting from the fiue and twentieth yeere of the reigne of Uzziah, at what time Amos prophesied this thing, and nowe Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.
k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it for the aide and helpe of our infirmitie, is to rebell against him.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but is is God, against whom you bende your selues.
m For as much as thou art vnwoorthie, the Lord for his owne promes sake will giue a signe, which shalbe, that Christ the Sauiour of his Church and the effect of all signes and miracles shall be reuciled.

Wil

wil giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name ‖ Immanu-el.

‖ Or, God with vs, which name can agree to none, but to him, that is both God and man.

15 n Butter and honie shall he eate, til he haue knowledge to refuse the euill, & to chuse the good.

n Meaning, that Christ is not only God, but man also, because he shall be nourished as other men, vntill the age of discretion.

16 For afore þ o child shal haue knowledge to eschewe the euill, & to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

o Not meaning Christ, but any childe, for before a childe can come to the yeres of discretion, the Kings of Samaria and Syria shal be destroyed.

17 The Lord shall bring vpon thee, & vpon thy people, and vpon thy fathers house (the dayes that haue not come frō the daye that p Ephraim departed from Iudah) [euen] the King of q Asshur.

p Since þ time that the twelue tribes rebelled vnder Roboā.

18 And in that day shal the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, & for þ bee which is in the land of Asshur,

q In whome thou shalt put thy trust.

19 And they shal come & shal light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie places.

r Meaning, the Egyptians: for by reason the countrey is hote and moist, it is ful of flies, as Assyria is ful of Bees.

20 In that day shal the Lorde shaue with a raloz that is hired, [euen] by thē beyond the Riuer, by þ King of Asshur, the head and the heare of the feete, and it shall consume the beard.

s Signifying, that no place shalbe free frō them.

21 And in the same daye shall a man nourish a yong kowe, and two sheepe.

t That is, that which is from þ belly downwarde: meaning, that he would destroy both great and small.

22 And for the x abundance of milke, that they shall giue, he shall eate butter: for butter and honie shal euery one eate, which is left within the land.

u He that before had a great number of cattell, shalbe content with one kowe and two sheepe.

23 And at the same daye euery place, where im shalbe a thousande vines, shall be at a thousand [pieces] of siluer: [so] it shalbe for the briers and for the thornes.

x The number of men shall be so small, that a fewe beastes shall be able to nourish all abundantly.

24 With arrowes & with y bowe shal one come thither: because all the lande shalbe briers and thornes.

y As they that go to seeke wilde beastes among the bushes.

25 But on z al the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of of briers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

z The mountaines contrary to their wont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

a That thou maist write in great letters to the intent it may be more easily read.

b Meaning, after the common facion: because all men might reade it.

MOreouer, the Lord said vnto me, Take thee a a great role, and write in it b with a mans penne, Make speede to the spoyle: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to record, Uriah the Priest, & Zechariah the sonne of Iberechiah.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, who be set this by vpon the doore of the temple, albeit Uriah was a flattering hypocrite, 2. King. 16, 11.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then said þ Lord to me, Call his name, ‖ Maher-shalal hash-baz.

d Meaning, to his wife, and this was done in a vision. ‖ Or, make speede to the spoyle: haste to the pray.

4 For before the e childe shall haue knowledge to crie, My father, and my mother, f he shall take away the riches of Damascus and the spoyle of Samaria, before the king of Asshur.

e Before any childe be able to speake.

5 ¶ And the Lorde spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

f That is, army of Assyria.

7 Nowe therefore behold, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great, [euen] the King of Asshur with all his glorie, & he shall come vp vpon all their riuers, and goe ouer all their bankes,

g Which was a fountaine at the foote of mount Sion, out of the which ranne a small riuer through the citie: meaning that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they sawe in Syria & Israel

8 And shal breake into Iudah, [and] shal ouerflowe and passe through, [and] shall come by to the i necke, and the stretching out of his wings shall fil þ breadth of thy lande, O k Immanu-el.

h That is, the Assyrians, which dwell beyonde Euphrates.

9 Gather together on heapes, O ye l people, and ye shalbe broken in pieces, and hearken all ye of farre countryes: gird your selues, and you shalbe broken in pieces: gird your selues, and you shal be broken in pieces.

i It shalbe readie to ouwne them.

10 Take counsel together, yet it shall be brought to nought: pronounce a decree, yet shall it not stande: for God is with vs.

k He speaketh this to Messiah, or Christ, in whome the faithfull were comforted, & who would not suffer his Church to be destroyed vtterly.

11 For the Lorde spake thus to me in taking m of [mine] hande, and taught me, that I should not walke in the way of this people, saying,

l To wit, ye þ are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

12 Say ye not, A n confederacie to all them, to whome this people saith a confederacie, neither feare you o their feare, nor be afrayde of them.

m To encourage me that I should not faynte for the infidelitie of this people, and so neglect mine office.

13 p Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

n Consent not ye that are godly, to the league and friendshippe that this people seeke with strangers and idolaters.

14 And he shall be as a q Sanctuarie: [but] as a stumbling stone, and as a rocke to fall vpon, to both the houses of

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is meant of Christ against whome the Iewes should stumble and fall, Luke 2. 34. rom. 9. 33. 1. pet. 2. 7, 8.

r Though all forsake me, yet ye y are mine keepe my word sure sealed in your hearts.
s Meaning, the that were willing to heare and obey the word of God, whom y world hated as though they were monsters and not worthie to line.
t This was a consolation in their troubles, knowing that nothing could come vnto vs, but by the will of the Lord.
u An where the wicked thus, Shoulde not Gods people seeke succour onely at him?
x That is, will they refuse to be taught of the Prophet, who is mouth of God, & seeke helpe at y dead, which is the illusion of Satan?
y Seeke remedie in the worde of God where his will is declared.
z They haue no knowledge, but are blind leaders of the blind.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whom afoye they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

Israel, [and] as a snare and as a net to the inhabitants of Jerusalem.
15 And many among thē shall stumble, and shall fall and shalbe broken and shalbe snared and shalbe taken.
16 r Binde vp the testimonie: seale vp the Lawe among my disciples.
17 Therefore I will waite vpon the Lord y hath hid his face from the house of Iaakob, and I will looke for him.
18 Behold, I and the s children whom the Lord hath giuen me, [are] as signes and as wonders in Israel, t by the Lord of hostes, which dwelleth in mount Zion.
19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmure, u Shoulde not a people enquire at their God? from the x liuing to the dead?
20 To the y Lawe, and to the testimonie, if they speake not according to this worde: [it is] because there [is] no z light in them.
21 Then he that is afflicted and famished, shall go to and fro in a it: and when he shalbe hungrie, he shall eue frete him selfe, b and curse his king & his gods, and shall looke vpward,
22 And when hee shall looke to the earth, beholde trouble, and c darknesse, veration [and] anguish, and he [is] driue to darkenes.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the rennie Tribes for their pride and contempt of God.

a He comforteth y Church against after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffred afterward by Shalmaneser who caried the Israelites away captiues.
c Where as the Iewes and Gentiles dwelt together by reason of their cruentie cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of the thing, which should come to passe thyrteene yeeres after, as though it were newe done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ thyough the preaching of the Gospel, Matth. 4. 15, 16.

3 Thou hast g multiplied the nation, [and] not increased [their] ioy: they haue reioyced before thee according to the ioy in haruest, [and] as men reioyce when they deuide a spoyle.
4 For h the yoke of their burthen, and the staffe of their shoulder [and] the rod of their oppressour hast thou broken as in the day of Midian.
5 Surely euery battell of the warriour [is] with noyse, and with tumbling of garments in blood: but [this] shall be i with burning [and] deuouring of fire.
6 For vnto vs a Child is borne, [and] vnto vs a sonne is giuen: & the gouernement is vpon his shoulder, and he shall call his name, Wonderfull, Counseller, the mightie God, The euerlasting k Father, The prince of peace.
7 The increase of [his] gouernemēt and peace shall haue none end: he shal sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, [euen] for euer: the zeale of the Lord of hostes will performe this.
8 ¶ The Lord hath sent a worde into Iaakob, and it hath lighted vpon l Israel.
9 And all the people shall knowe, [euen] Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,
10 The m bricks are fallen, but we will builde it with hewen stones: the wilde figge trees are cut downe, but we will change them into ceders.
11 Neuertheless the Lord will raise vp the aduersaries of n Rezin against him, and ioyne his enemies together.
12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: [yet] for all this his wrath is not turned away, but his hand [is] stretched out still.
13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.
14 Therefore will the Lorde cut off from Israel head and taile, branch and rush in one day.
15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lyes, he is the taile.
16 For the leaders of the people cause them to erre: and they that are ledde by them, are deuoured.
17 Therefore shall the Lorde haue

g Their nomber was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne, Hag. 2. 10.
h Thou gauest them perfit ioy by deliuering them and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer thē by Gideon from the Midianites, Iudg. 7. 22.
i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whome he prophesieth in the next verse.
k The author of eternitie, and by whome the Church and euery member thereof hathe preserued for euer, and haue immortall life.
l His singular loue and care for his elect.
m This is another prophesie against the of Samaria, which were mockers and contemners of Gods promises & menaces.
n We were but weake, when the enemie ouercame vs, but we will make our selues so strōg, that we will neither care for our enemies, nor feare gods threatnings.
o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assayled by the Philistims,

no pleasure in their yong men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie: [yet] for al this his wrath is not turned away, but his hand [is] stretched out still.

18 For wickednes [p] burneth as a fire: it deuoureth the briers and the thornes and will kindle in the thicke places of the forest: and they shall mount vp [like] the lifting vp of smoke.

19 By the wrath of the Lorde of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall [q] spare his brother.

20 And he shall snatch at the right hand, and be hungrie: and he shall eate on the left hande, and shall not be satisfied: euery one shall eate the [r] flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, [and] they both shall be against Iudah: [yet] for all this his wrath is not turned away, but his hand [is] stretched out still.

p Wickednes as a bellowse kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forren enemie, yet they shall destroy one another.

r Their greedines shall be insatiable, so that one brother shall eate vp another, as though he shoulde eate his owne flesh.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 20 The remnant of Israel shalbe saued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe [b] poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will ye do nowe in the day of visitation, and of destruction, which shal come from [b] farre? to whom will ye flee for helpe? and where will ye leaue your [c] glorie?

4 [d] Without me [euery one] shall fall among them that are bounde, and they shall fall downe among the slaine: [yet] for all this his wrath is not turned away, but his hande [is] stretched out still.

5 O [e] Asshur, the rodde of my wrath: and the staffe in their handes is mine indignation.

6 I will sende [f] him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle, & to take the pray, & to treade them vnder foote like the mire in the streete.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and auxyitie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: & in this sixe & seuenth verse is declared the difference of the worke of God & of the wicked in one very thing & act: for Gods intention is to chastice the for their amendment, & the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a fewe nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles [were] aboue Jerusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so do to Jerusalem & to the idoles thereof?

12 Cbut when the Lorde hath accomplished [h] all his worke vpon mount Zion and Jerusalem, I will visite the fruite of the proude heart [i] of the king of Asshur, and his glorious and proude lookes,

13 Because he saide, By the power of mine owne hand haue I done it, and by my wisdome, because I am wise: therefore I haue remoued the borders of the people, & haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, [so] haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the [k] axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rodde shoulde lift vp it selfe against him that taketh it vp, [or] the staffe shoulde exalt it selfe, [as it were] no wood.

16 Therefore shall the Lorde God of hostes sende among his fatte men, leanesse, and vnder his glorie he shal kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a [l] fire, and the Holy one thereof as a flame, and it shall burne, and deuoure [m] his thornes and his briers in one day:

18 And shal consume the glorie of his forest, and of his fruitefull fieldes both soule [n] and flesh: and he shall be as the [o] fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 CAnd at that day shall the remnant

g Seeing that I haue ouercome as well one citie as an other, so that none could resist, shall Jerusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rodde.

i Meaning, of Sancherib.

k Here we see that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vtterly.

o When the battel is lost and the standard taken.

nant of Israel, & such as are escaped of ꝑ house of Iaakob, stay no more vpō him that smote them, but shal ᵖ stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shal returne, [euen] the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption ᵠ decreed shal ouerflowe with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen ʳ determined, in the middes of all the land.

24 Therefore thus saith the Lorde God of hostes, O my people, that dwellest in Zion, be not afraide of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of ˢ Egypt:

25 But yet a very litle time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lorde of hostes shall rayse vp a scourge for him, according to the plague of ᵗ Midian in the rocke Oreb: and [as] his staffe [was] vpon the ᵘ Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from of thy shoulder, & his yoke from of thy necke: & the yoke shall be destroyed because of ˣ the anointing.

28 He is come ʸ to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he wil stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hil of Ieruſalem.

33 Beholde, the Lord God of hostes shall cut off the ᶻ bough with feare, and they of high stature shalbe cut off, and the hie shalbe humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

ꝑ This is the ende of Gods plagues towardes his, to bring them to him & to forsake all trust in others.

ᵠ This small number, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the worlde with righteousnes.

ʳ God shall destroy this lande as he hath determined, and after saue a small portion.

ˢ As the Egyptians did punish thee.

ᵗ Read Chap. 9.4.

ᵘ When the Israelites passed through by the lifting vp of Moses rodde, and the enemies were ouerwed, Exod. 14.28.

ˣ Because of the promes made to that kingdome, whereby Christes kingdome was prefigured.

ʸ He describeth by what way the Assyrians should come against Ieruſalem to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.

ᶻ Feare and destruction shall come vpon Iudah: for the princes and the people shall all be ledde away captiues.

CHAP. XI.

1 Christ borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

BUt there shall come a ᵃ rodde forth of the stocke of Iſhai, and a graffe shall growe out of his rootes.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Iſhai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53.2.

2 And the Spirit of the Lorde shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lorde,

b All these properties can agree to none but onely vnto Christ: for it is he that conueyeth ꝑ hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the sauour of death and to them that shall perish: so that all the worlde shalbe smitten with this rodde, which is his worde.

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shal he reproue for the meeke of the earth: and he shall ᵇ smite the earth with the rodde of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The ᶜ wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

c Men because of their wicked affections are named by the names of beastes, whereas in the like affections reigne: but Christ by his spirit shall reforme them, and worke in them such mutuall charitie, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

7 And the kowe and the beare shall feede: their yong ones shall lye together: and the lyon shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lorde, as ᵈ the waters that couer the sea.

d It shalbe in as great abundance as the waters in the sea.

10 And in that day ꝑ roote of Iſhai, which shall stand vp for a signe vnto the ᵉ people, the nations shall seeke vnto it, and his ᶠ rest shalbe glorious.

e He prophecieth of the calling of the Gentiles. f That is, his Church, which he also calleth his rest, Psal. 132.14. g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans & them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed though all the worlde.

11 And in the same day that the Lord [stretch out his hand ᵍ againe the second time, to possesse the remnant of his people (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, & gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, & ᵖ aduerlaries of Judah shalbe cut off: Ephraim shal not enuie ᵖ Judah, neither shall Judah vex Ephraim:

14 But they shall flee vpon ᵖ shoulders of the Philistims towarde ᵖ west: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon [in] their obedience.

15 The Lorde also shall vtterly destroy the ⁱ tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand ᵏ ouer the riuer, and shall smite him in [his] seuen streames, and cause men to walke [therein] with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Athur, like as it was vnto Israel in ᵖ day that he came vp out of the land of Egypt.

h Here he describeth the confent that shalbe in his Church, and their discoyde against their enemies.

i Meaning, a corner of the sea, that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou ᵃ shalt saye in that day, O Lorde, I will praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God [is] ᵐ my ᵇ saluation: I will trust, and will not feare: for the Lord God [is] * my strength and song: he also is become my saluation.

3 Therefore with ioy shal ye ᶜ drawe waters out of the welles of saluation.

4 And ye shall say in that day, *Praise the Lord: call vpon his Name: declare his workes among the people: make mention of the, for his name is exalted.

5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the worlde.

6 Crie out, and shoute, ᵈ O inhabitãt of Zion: for great [is] the holy one of Israel in the middes of thee.

a He sheweth how ᵖ Church shal praise god, when they are deliuered from their captiuity.

b Our saluation standeth onely in God, who giueth vs an assured confidence, consolancie, and occasion to praise him for the same. Exod. 15.2. psal. 118.14.

c The graces of God shall be so abundant that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1. Chron. 16.8

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE ᵃ burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the ᵇ hand, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue ᶜ sanctified: and I haue called the mightie to my wrath, [and] them that reioyce in my ᵈ glorie.

4 The noyse of a multitude [is] in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the ende of the heauen: [euen] the Lorde with the ᵉ weapons of his wrath to destroy the whole land.

6 Howle ᶠ you, for ᵖ day of the Lorde is at hand: it shall come as a destroyer from the Almightie.

7 Therfore shal al hands be weakened, and all mens hearts shall melt,

8 And they shall be afrayde: anguish and sorowe shall take [them,] and they shall haue paine, as a woman that trauelleth: euery one shalbe amazed at his neighbour, and their faces [shall be like] ᵍ flames of fire.

9 Beholde, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the lande waste: and he shall destroy the sinners out of it.

10 For the ʰ starres of heauen and the planets ther of shall not giue their light: the sunne shalbe darkened in his going forth, and the moone shal not cause her light to shine.

11 And I will visite the wickednesse vpon the ⁱ world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the ᵏ proude to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine golde, euen a man aboue the wedge of golde of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And ᵐ it shall be as a chaled doe, & as a sheepe that no man taketh vp. euery man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is founde, shall be striken through: and whosoeuer ioyneth him selfe, shall fall by the sworde.

16 * Their ⁿ children also shalbe dasshen in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

b To wit, to the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about ᵖ worke, wherevnto I appoint them, but howe the wicked do this, read chap. 10.6

e The armie of the Medes & the Persians against Babylo.

f Ye Babylonians.

g The Babylonians anger, & griefe shalbe so much, that their faces shal burne as fire.

h They that are ouercome, shall thinke that all the powers of heauen and earth are against the, Ezek. 32.7. Ioel. 2.15. mat. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues, by reason of their great empire.

k He noteth the principall vice, wherevnto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for golde, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. Psal. 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

17 Beholde

a That is, the great calamitie, which was ypophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue Chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whome they knewe) to declare that God chastised the Israelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Lawe and keepe it not.

17 Behold, I will stirre vp ỹ Medes against them, which shall not regarde siluer, nor be desirous of gold.

18 With bowes also shal they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel ỹ glorie of kingdomes, the beautie and pride of the Chaldeans, shalbe as the destruction of God in Sodom and Gomorah.

Gen. 19. 24. Ierc. 50. 40.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generatiõ: neither shal ỹ o Arabian pitch his tents there, neither shall the shepheards make their foldes there.

o Who vseth to go from country to country to find pasture for their beastes, but there shall they finde none.

21 But p Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall dance there.

p Which were eyther wilde beastes, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

22 And Iim shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned with the Church ỹ worship God.

c Signifying that ỹ Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, he suffred all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destructiõ.

FOr a the Lord will haue compassion of Iaakob, and will yet chuse Israel, & cause them to rest in their owne land: and the stranger b shall ioyne him selfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lord, for c seruants & handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, & say, How hath the oppressour ceased: and the golde thirstie [Babel] rested:

5 The Lorde hath broken the rodde of the Wicked, [and] the sceptre of the rulers:

6 Which smote the people in anger with a continual plague, [and] ruled the nations in wrath: if any were persecuted, he did d not let.

7 The whole world is at e rest [and] is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, [and] the cedars of Lebanon, [saying,] Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to f meete thee at thy comming, raising vp the dead for thee, [euen] all the princes of the earth, and hath raised from their thrones all the kings of the nations.

f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proud tyrannie of the wicked, which know not that all creatures will their destruction that they may reioyce.

10 All they shall crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, [and] the sound of thy viols: the wormes is spred vnder thee, and the wormes couer thee.

g In stead of thy costly carpets and couerings.

12 How art thou fallen from heauen, O g Lucifer, sonne of the morning? [and] cut downe to the ground, which diddest cast lots vpon the nations?

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for thy mourning starre, that goeth before the sunne, is called Lucifer, to whome Nebuchadnezzar is compared.

13 Yet thou saydest in thine heart, I will ascende into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Cõgregation in the sides of the h North.

i Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. whereby he meaneth that tyrants fight against God, whē they persecute his Church, and would set them selues in his place.

14 I will ascende aboue the height of the cloudes, [and] I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shal i looke vpon thee [and] consider thee, saying, Is this the man that made the earth to tremble, [&] that did shake the kingdomes?

k In mauey. ling at thee.

17 He made the worlde as a Wildernesse, and destroyed the cities thereof, [and] opened not l the house of his prisoners.

l To set them at libertie: noting his crueltie.

18 All the Kings of the nations, [euē] they all sleepe in glorie, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branche: [like] the raiment of those that are slaine, [and] thrust thorow with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder feete.

m Thou wast not buryed in the sepulchre of thy fathers, thy tyrannie was so abhorred.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, [and] slaine thy people: the seede of the wicked shal not be renowmed for euer.

21 n Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the lande, nor fill the face of the worlde with enemies.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

22 ¶ For I will rise vp against them (saith

(saith the Lorde of hostes) and will cut off from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shall stand:

25 That I will breake to pieces Ashur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 In the yeere that King Ahaz dyed, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shal come forth a cockatrise, and the fruite thereof (shalbe) a fierie flying serpent.

30 For the first borne of the poore shall be fedde, and the needie shall lye downe in safetie: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, crye O citie: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and none (shall be) alone, at his time appointed.

32 What shall then one answere the messengers of the Gentiles? That the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophecie against Moab.

The burden of Moab. Surely Ar of Moab was destroyed, (and) brought to silence in a night: surely Kir of Moab was destroyed, (and) brought to silence in a night.

2 He shall goe vp to the temple, and to Dibon to the hye places to weepe: for Nebo and for Medeba shall Moab howle: vpon all their heads (shall be) baldnes, and euery beard shauen.

3 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streetes euery one shall howle, (and) come downe with weeping.

4 And Heshbon shall crye, and Eleleh: their voyce shall be heard vnto Jahaz: therefore the warriers of Moab shall shoute: the soule of euery one shall lament in him selfe.

5 Mine heart shall crye for Moab: his fugitiues (shall flee) vnto Zoar, as an heiffer of three yeere olde: for they shall go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they shall raise vp a crye of destruction.

6 For the waters of Nimrim shalbe dryed vp: therefore the grasse is withered, the herbes consumed, (and) there was no greene herbe.

7 Therefore what (euery man) hath left, and their substance shall they beare to the brooke of the willowes.

8 For the crye went round about the borders of Moab: (and) the howling thereof vnto Eglaim, and the shrieking thereof vnto Beer Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more vpon Dimon, euen lyons vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Sende ye a lambe to the ruler of the worlde from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsell, execute iudgement: make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner shall ende: the destroyer shall be consumed, (and) the oppressour shall cease out of the land.

5 And in mercie shall the throne be prepared, and she shal sit vpon it in stedfastnes,

Or, torteise.

o As I haue begun to destroy the Assyrians in Sanherib, so will I continue, & destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade chap. 13.1.

r He willeth the Philistkins not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

s The Israelites, which were brought to most extreme misery.

t To vse, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shalbe all readie, and ioyne together.

y Which shall come to enquire of the state of the Church.

z They shall answere, that the Lord doth defende his Church: & that ioyne themselues thereunto.

a Reade chap. 13.1.

b The chiefe citie, whereby the whole countrey was ment.

c The Moabites shall flee to their Idoles for succour, but it shalbe to late.

d Which were cities of Moab.

c Fox as in the West parties the people vsed to let their heare growe long, whē they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God & thought come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide them selues, & their goodes there.

k Of them that are slaine.

l So that by no meanes they should escape the hande of God: thus will God punish the enemies of his Church.

a That is, offer a sacrifice: where by he declareth their long delay, which would not repent, whē the Lorde calleth them, shewing them that it is now to too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flee.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no

shadow nor comfort, they are now left comfortlesse. d The Assyrians shall oppresse the Israelites, but for a whyle. e Meaning, Christ.

f Their vaine confidence, and proude bragg shall deceiue them, as Jere. 48.2.

g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, the countrey of Moab was now destroyed and all the precious things thereof were caryed into the borders, yea, into other countreis, and ouer the sea.

k He sheweth the greatnes of their plague was so great, that it would haue moued any man to lament with them, as Psal. 141.5

l The enemies are come vpon thee, and shout for ioy, when they carry thy commodities from thee, as Jer. 48.33.

m For very sorowe and compassion.

n They shall vse all meanes to seeke helpe of their idoles & all in vaine: for Chemos their great god shal not be able to helpe them.

o He appointed a certaine time to punish the enemies in. p Who wil obserue iustly the time, for the which he is hired, & serue no longer, but wil euer long for it.

fastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, & hasting iustice.

6 We haue heard of the pride of Moab, (he is very proude) euen his pride, and his arrogancie, and his indignation, but f his lyes shall not be so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for the foundations of Kir-hareseth shall ye mourne, yet they shall be g striken.

8 For the vineyardes of Heshbon are cut downe, and the vine of Sibmah: h the lordes of the heathen haue broken the principall vines thereof: they are come vnto i Jaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, & went ouer the sea.

9 Therefore will k I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy sommer fruits, & vpon thy harueste l a howbting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: and in the vineyardes shalbe no singing nor shouting for ioy: the treader shall not treade wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my m bowels shall sound like an harpe for Moab, and mine inward partes for Kir-haresh.

12 And when it shall appeare that Moab shalbe wearie of his hie places, then shall hee come to his n temple to pray, but he shall not preuaile.

13 This is the worde that the Lorde hath spoken against Moab since that time.

14 And nowe the Lord hath spoken, saying, o In three yeeres, as the yeeres of an p hireling, and the glorie of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

A prophecie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

a Read Chap. 13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

THe a burden of b Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

2 The cities of c Aroer (shalbe) forsaken: they shall be for the flockes: for they shall lie (there,) and none shall make them afraide.

3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the e glorie of the children of Israel, saith the Lord of hostes.

4 And in that day the glorie of f Jaakob shall be impouerished, and the fatnes of his flesh shalbe made leane.

5 And it shall be as when the harueste man gathereth g the corne, and reapeth the eares with his arme, and he shall be as hee that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an olive tree, two or three beries are in the toppe of the vpmost boughes, (and) foure or fiue in the hye branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which l they did forsake, because of the children of Israel, & there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plantes, and shalt graffe strange m vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: but the harueste shall be gone in the day n of possession, and there shall be desperate sorow.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of many waters: but God shall p rebuke them, & they shal flee farre off, & shallbe chased as the chaffe of the mountaines before the winde, and as a

d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two kings, of Syria and Israel, when as they had conspired the ouerthrow of Iudah.

e The tenne Tribes gloried in their multitude, and alliance with other nations: therefore he sayth that they shalbe brought downe and the Syrians also.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, posteritie, strength and multitude.

g As the abundance of corne doth not feare the harueste me that should cut it downe: no more shall the multitude of Israel make the enemies to thinke, whom God shall appoint to destroy them.

h Which valley was plentifull and fertile.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, & to bring them to repentance.

k He sheweth that Gods corrections cure hying for the some fruite, and cause his to turne from their sinnes, and to humble themselues to him.

l As the Canaanites left their cities,

when God did place the Israelites there, so the cities of Israel shall no more be able to defende their inhabitants, then bushes, when God shall sende the enemie to plague them. m Which are excellent, and brought out of other countreys. n As the Lorde threatneth the wicked in his Lawe, Leuit. 26.16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p Here addeth this for the consolation of the faithfull, which were in Israel.

rolling

q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night and in the morning is gone.

rolling thing before the whirle winde.

14 And loe, in the euening there [is] q trouble: [but] afore the morning it is gone. This is the portion of them that spoyle vs, and the lotte of them that robbe vs.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

d He meaneth that part of Ethiopia, which lyeth towarde the Sea, which was so full of shippes, that they seemed to hadow the Sea.

b Which in those countreys were great: in so much as they made shippes of them for swiftnes.

c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lorde did threaten to take away their strength that the Iewes shoulde not trust therein: or that they did solicite the Egyptians, and promised them aide to go against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatened, Deut. 28, 37.

e Meaning the Assyrians, as chap. 8, 7.

f When the Lord prepareth to fight against the Ethiopians.

g I will stay a while from punishing the wicked.

h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.

i Not onely men shall contemne them, but the brute beastes.

k Meaning, that God will spare his Church, and receiue that little remnant as an offering vnto himselfe.

HEy, the d land shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, [saying,] c Go, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose land the e floodes haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shal see when f he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, ye shall heare.

4 For so the Lord sayde vnto me, I will s rest and beholde in my tabernacle, as h the heate drying vp the raine, [and] as a cloude of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, [and] cut off the boughes:

6 They shalbe left together vnto the foules of the mountaines, and to the beastes of the earth: for the foule shall sommer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoiled) to the place of the Name of the Lorde of hostes, [euen] the mount Zion.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe a burden of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the middes of her.

a Reade chap. 13, 1.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.

2 And I will set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, citie against citie, [and] kingdome against kingdome.

c As he causeth the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chro. 20. 22. 2 chap. 49. 26.

3 And the d spirit of Egypt shall fayle in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

d Meaning, their policie, and wisedome.

4 And I will deliuer the Egyptians into the hand of cruel lordes, e a mightie King shall rule ouer them, saieth the Lord God of hostes.

e He sheweth that the sea and Nilus their great riuer, wherebey they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that shoulde keepe them vnder as slaues.

5 Then the waters of the sea shall f fayle, and the riuer shalbe dried vp, and wasted.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

6 And the f riuers shall goe farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flagges shalbe cut downe.

g The Egyptians vse to deliuer the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countreys are enriched.

7 The grasse in the riuer, [and] at the g head of the riuers, and all that groweth by the riuer, shall wither, [and] be driuen away, and be no more.

g The Egyptians vse to deliuer the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countreys are enriched.

8 The fishers also shall h mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakened.

h The Scriptures vse to deliuer the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other thinges, whereby countreys are enriched.

9 Moreouer, they that worke in flare of diuers sortes, shalbe confounded, and they that weaue nets.

10 For their nettes shalbe broken, and all they, that make pondes, [shalbe] heauie in heart.

11 Surely the princes of i Zoan [are] fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say ye vnto Pharaoh, I k am the sonne of the wise: I am the sonne of the ancient Kings?

i Called also Tanes, a famous citie vpon Nilus.

k Hee noteth the flatterers of Pharaoh: who perswaded the King that he was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise.

12 Where are now thy wise men, that they may tell thee, or may know what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are becom-

fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, [euen] the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the spirit [n] of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shalbe afraid and feare because of the mooning of the hand of the Lorde of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [p] vnto Egypt: euery one that maketh mention of it, shalbe afraid thereat, because of the counsel of [p] Lord of hosts, which he hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lord of hostes: one shall be called the citie of [s] destruction.

19 In that day shall the altar of the Lord be in the middes of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crye vnto the Lord, because of the oppressers, and he shall sende them [u] a Sauiour, and a great man, and shall deliuer them.

21 And [p] Lord shalbe knowen of the Egyptians, & the Egyptians shall know the Lord in that day, & doe sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe [them.]

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lorde, and he shall be intreated of them and shall heale them.

23 In that day shall there be a path from [y] Egypt to Asshur, & Asshur shall come into Egypt, and Egypt into Asshur: & the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, [euen] a blessing in the middes of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed [be] my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

2 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lorde by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the [d] sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked and barefoote.

3 And the Lord sayde, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, [as] a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, [both] yong men and olde men, naked & barefoote, with their buttocks vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glorie.

6 Then shall the inhabitant of this yle say in that day, Beholde, such is our expectation, whither we fled for helpe to be deliuered from the King of Asshur, and howe shall we be deliuered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THE burden of [a] the desert sea. As the whirlewinds in the South vse to passe from the Wildernesse, [so] shall it [b] come from the horrible land.

2 A grieuous vision was shewed vnto me, The [c] transgressour [against] a transgressour, & the destroyer [against] a destroyer. Go vp [d] Elam, besiege Media: I haue caused all the mourning [e] thereof to cease.

3 Therefore are my [f] loynes filled with sorowe: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, [and] I was amased when I sawe it.

4 Mine heart fayled: fearefulnesse

a Who was a captaine of Sancherib, 2. King. 18. 17.
b A citie of the Philistims.
c The Ebrewes write that Sanche-rib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres, that he went naked and bare footed.
e In whose ayde they trusted.
f Of whome they boasted, and gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea, and Caldea was a wilderneslle, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians, and this he propheseid an hundreth yeere before it came to passe.
d By Elam, he meaneth [p] Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.

troubled

l Or, Memphis, others Alexandria, and now called the great Cairt.
m The principall vpholders thereof are the chiefest cause of their destruction.
n For the spirite of wisedome he hath made them drunken and giddie with the spirit of error.
o Neither the great nor the small, & strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore nowe punished, they that feare least the like light vpon them,
q Shal make one confession of fayth with the people of God: by the speach of Canaã, meaning, the language, wherein God was the seruice.
r Shall renounce their superstitions, & yoteth to serue God aright.
s Meaning, of fiue cities fiue should serue God, and the first remaine in their wickednes: and so of the first part there should be but one lost.
t There shalbe euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarkes and auncient times, when God had not as yet appointed the
place, and full maner how he would be worshipped.
u This declareth that this propheeie should be accomplished in the time of Christ.
x By these ceremonies he comprehendeth the spirituall seruice vnder Christ.
y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles, and the Iewes should be ioyned together in one fayth and religion, and should be all one folde vnder Christ their shepheard.

troubled me: the night [s] of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: [h] arise, ye princes, anoynt the shielde.

6 For thus hath the [i] Lord said vnto me, Go, set a watchman, to tell what he seeth.

7 And hee sawe a charet with two horsemen: [k] a charet of an asse, [and] a charet of a camel: and hee hearkened [and] tooke diligent heede.

8 And he cryed, A [l] lyon: my lord, I stand continually vpon the watch towre in the day time, & I am set in my watche euery night:

9 And behold, this mans charet cometh with two horsemen. And [m] he answered and saide, *Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O [n] my threshing, and the [†] corne of my floore. That which I haue heard of the Lorde of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto me out of [p] Seir, watchman, what was in the night? watchman, what was in the night?

12 The watchman said, The [q] morning commeth, and also the night. If ye will aske, enquire: returne [and] come.

13 ¶ The burden against Arabia. In [r] the forest of Arabia shall ye tarie all night, [euen] in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth [t] water to meete the thirstie, [and] preuent him that fleeth with his bread.

15 For they flee from the drawen swords, [euen] from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yere [u] according to the yeres of an [x] hireling, and all the glorie of Kedar shall faile.

17 And the residue of the nomber of the strong archers of the sonnes of [*] Kedar shall be fewe: for the Lorde God of Israel hath spoken it.

CHAP. XXII.

1 He prophecieth of the destruction of Jerusalem by Nebuchadnezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

THe burden of the [a] valley of vision. What [b] ayleth thee nowe that thou art wholy gone vp vnto the house tops?

2 Thou that art full of [c] noyse, a citie ful of bruite, a ioyous citie: thy slaine men shall not [be] slaine [d] with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe bound: all that shalbe found in thee, shalbe bound together, which haue fled from [e] farre.

4 Therefore saide I, Turne away from me: I will weepe [g] bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For [it is] a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a [h] crying vnto the mountaines.

6 ¶ And Elam [i] bare the quiuer in a mans charet with horsemen, and Kir vncouered the shielde.

7 And thy chiefe valleys were full of charets, & the horsemen set themselues in aray against the gate.

8 And he discouered the [k] couering of Judah: & thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene [l] the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And ye nombred the houses [m] of Jerusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditche betweene the two walles, for the [n] waters of the old poole, and haue not looked vnto the maker [o] thereof, neither had respect vnto him that formed it of olde.

12 And in that day did [p] Lord God of hosts call vnto weeping and mourning, and to baldnes & girding with sackcloth.

13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, [p] eating and drinking: for to morowe we shall die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

a Speaning, Iudea, which was compassed about with mountaynes, and was called the valley of visions, because of the Prophets, which were alwayes there, whome they names Seers.

b He speaketh to Jerusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.

c Which vsed wont to be full of people & ioy.

d But for hunger.

e And led into captiuitie.

f Which haue fled from other places to Jerusalem for succour.

g He heweth what is the cruelte of the godly, when Gods plagues hang ouer the Church, & specially of the ministers, Jere. 9.1.

h That is, the house of the enemies whom God had appointed to destroy the citie.

i He putteth them in minde how God deliuered them once from Sacherib, who brought the Persians and Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchad-nezzar.

k The secret place where the armour was to wit, in the house of the forest, 1. King. 7.2.

l He fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David which was within the compasse of the other.

m Either to pull downe such houses as might hurt, or els to know what men they were able to make.

n To prouide if need should be of water.

o To God that made Jerusalem: that is, they trusted more in these worldly meanes then in God.

p In stead of repentance he were ioyfull and made great cheere, esteeming the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morow.

q Because the Sbewne wrought both also signifie one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secrete friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for him selfe against all dangers: in the meane season he packt craftily and gate of the best offices into his hand vnder Hezekiah, euer aspiring to ꝑ high. r Meaning, that he was a stranger and came vp of nothing. s Where as he thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians. t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred. u To be short and againe, out of the which effect he had bene put by the craft of Shebna. x I will commit vnto him the full charge and gouernement of the kings houle. y I will establish him and confirme him in his office: for this phrase reade Exra. 9. 9. z Meaning, that both small & great that shall come of Eliakim, shall haue praise and glorie by this faithfull officer, a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

15 Thus saith ꝑ Lord God of hostes, Go, get thee to that q treasurer, to Shebna, the steward of the houle, [and say,]

16 What hast thou to doe here? and whom hast thou here: that thou houldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation t for himselfe in a rocke?

17 Beholde, the Lord will carie thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle [and] turne thee like a ball in a large countrey: there shalt thou die, & there the charets of thy glorie [shall be] the v shame of thy lords houle.

19 And I will driue thee from thy station, and out of thy dwelling will be destroy thee.

20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hande, and he shall be a father of the inhabitants of Jerusalem, and of the houle of Judah.

22 And the x key of the houle of Dauid will I lay vpon his shoulder: so he shall open and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a y naile in a sure place, & he shall be for the throne of glorie to his fathers houle.

24 And they shall hang vpon him all the glorie of his fathers houle, [euen] of the nephewes and posteritie z all small vessels, from the vessels of the cuppes, euen to all the instruments of muslke.

25 In that day, saith ꝑ Lord of hostes, shall the a naile, that is fastened in ꝑ sure place, depart and shalbe broken, and fall: and the burden, that was vpon it, shalbe cut off: for the Lord hath spoken it.

CHAP. XXIII.

1 A prophecie against Tyrus, 17 A promise that it shalbe restored.

a Read Chap. 13.1.

THe a burde of Tyrus, howle, ye ships of b Tarshith: for it is destroyed, so that there is none houle: none shall come from the land of c Chittim: it is c reuerled vnto them.

2 Be still, ye that dwel in the yles: the marchants of Zidon, and such as passe ouer the sea, haue d replenished thee.

3 The e seede of Nilus growing by the abundance of waters, [and] the harueſt of the riuer was her reuenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the f sea hath spoken, [euen] ꝑ strength of the sea, saying, I haue not g trauailed, nor brought forth childre, neither nourished yong men, [nor] brought vp virgins.

5 When the fame commeth to the Egyptians, they shall be h sore, concerning the rumour of Tyrus.

6 Go you ouer to i Tarshith: howle, ye that dwell in the yles.

7 Is not this that your glorious [citie?] her antiquitie [is] of ancient dayes: her owne feete shall leade her a farre off to be a sojourner.

8 Who hath decreed this against Tyrus (that m crowneth [men]) whose marchants [are] princes: whose chapmen [are] the nobles of the world?

9 The Lorde of hostes hath decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood [to] the n daughter of Tarshith: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandise, to destroy the powers thereof.

12 And he saide, Thou shalt no more reioyce when thou art oppressed: o O virgin ꝑ daughter of Zidon, rise vp, go ouer into Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Caldeans: this was no people: q Asshur founded it by the inhabitants of the wildernesse: they set vp the towres thereof: they rayled the palaces thereof [and] he r brought it to ruine.

14 Howle ye shippes of Tarshith, for your s strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeres of one king) at the ende of t seuentie yeres shall Tyrus u sing as an harlot.

16 Take an harpe, [and] go about the citie: (thou harlot that hast bene forgotten) x make sweete melodie, sing many songs that thou mayest be remembred.

e Haue haunted thee, and enriched thee. f Meaning, the coyne of Egypt which was fed by the ouerflowing of Nilus. g That is, Tyrus, which was the chiefe port of the sea. h I haue no people left in me, and am as a barren woman that neuer had childe. i Because these two countreys were ioyned in league together. l Tyrus willeth other marchantes to go to Cilicia, and to come no more there. m Who maketh her marchantes like ꝑinces. n Thy strength will no more serue thee: therefore flee to other countreis for succour. o For Tyrus was neuer troubled nor afflicted before. p Because Tyrus was built by them of Zidon. q The Caldeans which dwele in cenles in ꝑ wildernes, were gathered by the Assyrians into cities. r The people of the Caldeans are destroyed by the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shal these two nations of Caldea and Assyria be able to ouerthrow Tyrus. s That is, Tyrus, by whom ye are enriched. t Tyrus shall lye destroyed seuentie yeres, which he calleth the reigne of one king, or a mans age. u Shal vse all craft & subtiltie to entise men againe to her. x She shal labour by all meanes to recouer her first credit, as an harlot when she is long forgotte, seeketh by all meanes to entertaine her louers.

17 And at the ende of seuentie yeeres shall the Lord visite Tyrus, & she shall returne to her y wages, and shall commit fornication with all the kingdomes of the earth, [that are] in the world.

18 Yet her occupying and her wages shall be z holy vnto the Lorde: it shall not be layed vp nor kept in store, but her marchandise shalbe for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

y Though she haue bene chastised of the Lord, yet she shall returne to her old wicked practises, and for gaine that giue her selfe to all mens lustes like an harlot.

z In the wherby that God yet by y preaching of the Gospel will call Tyrus to repentance, & turne her heart from auarice and filthie gaine vnto y true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophecie of the curse of God for the sinnes of the people. 13 A remnant reserued, shall praise the Lord.

a This Prophesie is as a conclusion of that, which hath bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth those landes, which were before named.

b Because this was a name of dignitie, it was also applied to them, which were nor of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8.18. & 20.25. 1. Chro. 18.17. and by these words the Prophet signifieth an horrible calamitie, where there shall be neither religion, order nor policie, Hosea. 4.9.

c That is, rendreth not her fruitte for the sinne of the people, whome the earth deceiued of their nourriture, because they deceiued God of his honour.

d Written in the Lawe, as Leuit. 26.14. deut. 28.16, thus the Prophets vsed to apply particularly the menaces, and promises, which are generall in the Lawe.

e With heate & nought, or els, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefites aright, their pleasures should faile, and they fall to mourning.

BEHOLD, the Lord maketh the a earth emptie, and he maketh it waste: he turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like b priest, and like seruant, like master, like maid, like mistresse, like buyer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lorde hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feebled & decayed: the proud people of the earth are weakened.

5 The earth c also deceiueth, because of the inhabitats therof: for they transgressed the lawes: they changed the ordinances, [&] brake the euerlasting couenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the lande are e burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merie heart, do mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of f vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the middes of the earth, among the people, h as the shaking of an olive tree, [and] as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall houte for the magnificence of the Lord: they shall reioyce from i the sea.

15 Wherefore praise ye the Lord in the valleys, [euen] the Name of the Lorde God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard praises, [euen] glorie to the k iust, and I said, My leanesse, my leanesse, woe is mee: the transgressours haue offended: yea, the transgressours haue grieuously offended.

17 Feare, & the pit, and the snare [are] vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the l windowes from on high are open, and the foundations of the earth do shake.

19 The earth is vtterly broken down: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shalbe heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord m visit the hoste aboue that is on hie, euen the kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be n visited.

23 o Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hostes shal reigne in mount Zion and in Ierusalem: and glorie shall be before his ancient men.

h He comforteth the faithfull, declaring that in this great desolation on the Lord will assemble his Church, which shall praise his name, as Chap. 10,22.

i From the vttermost coastes of the world, where the Gospel shall be preached, as verse 16.

k Speaking, to God, who will publish his Gospell through all the world.

l I am consumed with care, considering the affliction of the Church, borne by forreine enemies, and domesticall. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that the good should be preserued and the wicked destroyed.

m Speaking, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mightie, but God will visite him with his rods.

o Not with his rods, as verse 21, but shalbe confounded.

p When God shall restore his Church, which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that hee hee weth himselfe iudge of the world, by punishing the wicked and maintayning the godly.

LORDE, thou a art my God: I will exalte thee, I will praise thy Name: for thou hast done wonderful things, [&] brought to passe thine olde counsels faithfully and truely.

a This the Prophet giueth thankes to God, because hee hath subiection these nations by his corrections, and make them of his Church which before were his enemies.

[according to] the counsels of olde, with a stable trueth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: [euen] the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, [euen] a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast [e] of the mightie is like a storme [against] the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a drie place: he will bring downe the song of the mightie, [as] [g] the heate in the shadow of a cloude.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fat things, [euen] a feast of fined [wines, and] of fat things ful of marow, of [wines] fined [and] purified.

7 And he will destroy in this mountaine [i] the couering that covereth all people, and the vayle that is spred vpon all nations.

8 Hee will destroye death for euer: and the Lorde God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lorde hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l] Moab shall be threshed vnder him, euen as straw is threshed in [m] Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth [them] out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, [and] cast them to the grounde, [euen] vnto the dust.

b Not onely of Jerusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.
d The arrogant & proude, which before wouldе not knowe thee, shal by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heat is abated by the raine, so shall God bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shall God allwage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which shoulde vnder Christ be assembled of the Jewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matth. 22,2.
i Meaning, that ignorance and blindnes, whereby we are kept backe from Christ.
k He will take away all occasions of sorowe and fill his with perfite ioy, Reuel. 7,17, and 21,4.
l By Moab are ment all the enemies of his Church.
m There were two cities of this name: one in Judah, 1. Chron. 2,49, and another in the land of Moab, Jere. 48,2. which seemeth to haue bene a plentifull place of corne, Chap. 10,31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song be sung in the lande of Judah, We haue a strong citie: [b] saluation shall [God] set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God [is] strength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie citie he will abase: [euen] vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, [euen] the feete of the [f] poore, [and] the steppes of the needie.

7 The way of the iust [is] righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue wayted for thee in the way of thy [g] iudgements: the desire of [our] soule [is] to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements [are] in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercie [i] be shewed to the wicked, [yet] he will not learne righteousnesse: in the land of vprightnes will he do wickedly, and wil not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: [but] they shall see it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lorde, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, [other] [m] lords beside thee haue ruled vs, [but] we will remember thee onely, [and] thy Name.

14 The [n] dead shall not liue, [neither] shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they [p] visited

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shall be sufficiēt for vs.
c He assureth the godly to returne after the captiuitie to Jerusalem.
d Thou hast decreed so, and thy purpose cannot be changed.
e There is no power so hie, that can let God, when he will deliuer his.
f God will set the poore afflicted ouer the power of the wicked.
g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked, though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance, wherwith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithful by thy rods were moued to pray vnto thee for deliuerāce.

thee:

thee: they powred out a prayer when thy chastening [was] vpon them.

17 Like as a woman with child, that draweth neere to the trauayle, is in sorowe, [and] cryeth in her paynes, so haue we bene in thy q sight, O Lorde.

18 We haue conceyued, we haue borne in paine, as though we shoulde haue brought foorth r winde: there was no helpe in the earth, neither did the inhabitants of f the world fall.

19 ¶ t Thy dead men shall liue: [euen] with my body shall they ryse. Awake, and sing, ye that dwell in dust: for thy u dewe [is as] the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her slayne.

q To wit, in extreme sorow. r Our sorowes had none end, neither did we enioy the comfort that wee looked for. f The wicked and men without religion were not destroyed. t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the cõtrary should come to the wicked, as verse 14. u As herbes dead in winter florish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace. x He exhorteth the faithfull to be pacient in their afflictions, and to waite vpon Gods worke. y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

In that a day the Lorde with his sore and great and mightie b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyarde c of red wine.

3 I the Lord do keepe it: I will water it euery moment: lest any assayle it, I will keepe it night and day.

4 Anger d is not in me: who would set the briers and the thornes [against] me in battel? I would go through them, I would burne them together.

5 Or will he c feele my strength, that he may make peace with me, [and] be at one with me?

6 f Hereafter, Iaakob shall take roote: Israel shall florish and growe, and the world shall be filled with fruite.

7 Hath he smitten g him as he smote those that smote him? or is he slayne according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, [when] he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruite, the taking away of his sinne: When he shall make all the stones of the altars, as chalke stones broken in pieces, [that] the groues and images may not stand vp.

10 Yet the k defensed citie [shalbe] desolate, [and] the habitation [shalbe] forsaken, and left like a wildernesse. There shall the calfe feede, and there shal he lie, and consume the branches thereof.

11 When the boughes of it are drye, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercie on them.

12 And in that day shall m Lord thresh from the chanell of the m River vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be n blowen, and they shal come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

a At the time appointed. b That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satan and his kingdome vnder y name of Liuiathan, Asshur and Egypt. c Meaning, of the best wine, which this vineyard, that is the Church, should bring foorth as most agreeable to the Lord. d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angrie with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by byers and thornes. e He marueyleth, that Israel will not come by gentlenes, except God make them to feele his roddes, and so bring them vnto him. f Though I afflict and diminish my people for a time, yet shall the roote spring againe, and bring foorth in great abundance. g Hee sheweth that God punisheth his in mercie, and his enemies in iustice. h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monumẽts thereof destroyed. k Notwithstanding his fauour that he wil shew them after, yet Jerusalem shall be destroyed, and grasse for cattell shall growe in it. l God shal not haue neede of mightie enemies: for the very women shall do it, to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefely accõplished vnder Cyrus.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnes of them that should learne the worde of God. 24 God doeth all things in time and place.

Woe to the a crowne of pride, the drunkardes of Ephraim: for his glorious beautie [shall be] a fading floure, which is vpon y head of the b valley of them that be fatte, [and] are ouercome with wine.

2 Beholde, the Lorde hath a mightie and c strong [hoste,] like a tempest of hayle, [and] a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightily.

3 They shall be troden vnder foote, [euen] the crowne [and] the pride of the drunkardes of Ephraim.

4 For his glorious beautie shall be a

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie. b Because the Israelites for the most part dwelt in plentifull valleyes, he meaneth hereby the valley of them, that had abundãce of worldly prosperitie, and were, as it were, crowned therewith, as with garlands. c He seemeth to meane y Assyrians, by whom the ten tribes were caried away.

fading

fading floure, which is vpon the head of the valley of them that be fat, [and] as [d] the hastie fruite afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall ỹ Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the [e] residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battell to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all [their] tables are full of filthie vomiting: no place [is cleane.]

9 [h] Whom shall he teach knowledge? and whom shall he make to vnderstand the things that he heareth? them that are weined from the milke, [&] drawen from the breastes.

10 For [i] precept [must be] vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [&] there a litle.

11 For with a stammering [k] tongue and with a strange language shall he speake vnto this people.

12 Vnto whom [l] he said, [m] This is the rest: [n] giue rest to him that is weary: and this is ỹ refreshing, but they would not heare.

13 Therefore shall the worde of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [and] there a litle, that they may go, & fall backward, and be broken & be snared and be taken.

14 Wherefore, heare the worde of the Lorde, ye scornefull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made [q] falshoode our refuge, and vnder vanitie are we hid,

16 Therefore thus sayth the Lorde God, Beholde, I will laye in Zion a stone, a [r] tryed stone, a precious corner stone, a sure foundation. He that beleeueth, [s] shall not make haste.

17 Iudgement also will I lay to the rule, and [t] righteousnes to the balance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflow [x] the secret place.

18 And your couenant with death shall be disanulled, and your agreement with hell shal not stand: when a scourge shal runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through, euery morning in the day, and in the night, and there shall be onely [y] feare to make [you] to vnderstand the hearing.

20 For the bed is [z] streight that it can not suffice, and the couering narow that one can not wrap himselfe.

21 For ỹ Lord shal stand as in mount [a] Perazim: he shalbe wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore be no mockers, least your bondes increase: for I haue heard of ỹ Lord of hostes a consumptiõ, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

24 Doeth the plowe man plowe all the day, to sowe? doeth he open, & breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barly and rye in their place?

26 For his God doeth instruct him to haue discretion, [and] doeth teache him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread [corne] when it is threshed, he doeth not alway thresh it, neither doeth the wheele of his cart [still] make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from ỹ Lorde of hostes, which is wonderfull in counsell, [and] excellent in workes.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that followe the traditions of men.

[d] Which is not of long cõtinuance, but is soone ripe, and first eaten.

[e] Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

[f] He will giue counsell to the gouernour, and strength to ỹ captaine, to driue the enemies in at their owne gates.

[g] Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here ment by drunkennes and vomiting.

[h] For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.

[i] They must haue one thing oft times told.

[k] Let one teach what hee can, yet they shall no more vnderstand him, then if he spake in a strange language.

[l] That is, the Prophet, whõ God shoulde sende.

[m] This is the doctrine, whereupon ye ought to stay and rest.

[n] Shewe to them that are wearie & haue neede of rest, what is the true rest.

[o] Because they will not receiue the word of God when it is offred, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6.9.

[p] They thought they had shiftes to auoyde Gods iudgements, and that they could escape though all other perished.

[q] Though the Prophets condemned their idoles, and vaine trust, of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.

[r] That is, Christ, by whõ all the building must be tried and vpholden, Psal. 118.22. mat. 21.42. acts 4.11. rom. 9.33. 1. pet. 2.6.

[s] He shall be quiet, and seeke none other remedies, but be content with Christ.

[t] In the restitution of his Church, iudgement and iustice shall reigne.

[u] Gods corrections and affliction.

[x] Affliction shall discouer their vaine confidence, which they kept secret to themselues.

[y] Terrour and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto.

[z] Your affliction shalbe so sore, that you are not able to endure it.

[a] When Dauid ouercame ỹ Philistims, 2. Sam. 5. 20. 1. chro. 14. 11.

[b] Where Ioshua discomfited fiue Kings of ỹ Amorites, Iosh. 10. 12.

[c] As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeances: for he punisheth some at one time and some at another, some after one sort and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

[a] Ho altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into distresse, & there shalbe heauines and sorow, & it shalbe vnto me like [c] an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, & will cast vp ramparts against thee.

4 So shalt thou be humbled, [and] shalt speake out of the [d] ground, and thy speache shalbe [as] out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shalbe in a moment, [euen] suddenly.

6 Thou shalt be visited of the Lorde of hostes with thunder, & shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shall be as a dreame [or] vision by night: euen all they that make the warre against it, and strong holdes against it, and laye siege vnto it.

8 And it shalbe like as an hungry man dreameth, and behold, [g] he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 [h] Stay your selues, and wonder: they are blind, and make [you] blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lorde hath couered you with a spirite of slumber, and hath shut vp your eyes: the Prophets and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I can not reade.

13 Therefore the Lord saide, Because this people [k] come neere vnto me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, [euen] a marueilous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that [n] seeke deepe to hide [their] counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs: and Who knoweth vs:

16 Your turning [of deuises] shall it not be estemed [o] as the potters clay: for shall the worke say of him that made it, He made me not: or the thing formed, say of him that facioned it, He had none vnderstanding:

17 Is it not yet but a litle whyle, and Lebanon shalbe [p] turned into Carmel: and Carmel shalbe counted as a forest:

18 And in that day shall [q] deafe heare the wordes of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in [r] the Lorde shal receiue ioye againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornefull shalbe consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the [s] word, and tooke him in a snare: which reproued [them] in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lorde vnto [t] the house of Iaakob, [euen] he that redeemed Abraham, Iaakob shall not now be confounded, neither nowe shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holie one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, [u] shall haue vnderstanding, and they that murmured, shall learne doctrine.

[a] The Ebrew worde Ariel signifieth the Lion of God, and signifieth the altar, because the altar seemed to deuour the sacrifice that was offred to God, as Eze.43.16.

[b] Your vaine confidence in your sacrifices shall not last long.

[c] Your citie shall not be full of blood, as an altar whereon they sacrifice.

[d] Thy speach shall be no more so loftie, but abased, and lowe as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

[e] Thine hired souldiers, in whom thou trustest, shalbe destroyed, as dust or chaffe in a whirle winde.

[f] The enemies that I will bring to destroy thee, and that, which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

[g] That is, hee thinketh that he eateth.

[h] Muse hereon as long as ye list, yet shall ye finde nothing, but occasion to be astonied: for your Prophets are blinde, and therefore can not direct you.

[i] Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

[k] Because they are hypocrites and not syncere in heart, as Mat. 15.18.

[l] That is, their religion was learned by mans doctrine, and not by my word.

[m] Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

[n] This is spoken of them, which in heart despised Gods worde, and mocked at the admonitions, but outwardly bare a good face,

[o] For all your craft, sayth the Lord, you can not be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

[p] Shall there not be a chãge of all things? and Carmel, that is a plentifull place in respect of that it shalbe then, may be taken as a forest, as Chap.32.15. and thus he speaketh to comfort the faithfull.

[q] They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

[r] Signifying, not but still that except God giue vnderstanding, and knowledge, man can erre, and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 and sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offreth mercie to the repentant.

[s] Word, and tooke him in a snare: Which reproued [them] in the gate, and made the iust to fall without cause.

[t] The house of Iaakob, [euen] he that redeemed Abraham, Iaakob shall not now be confounded, neither nowe shall his face be pale.

[u] Signifying, not but still that except God giue vnderstanding, and knowledge, man can erre, and murmure against him.

WO to ỹ [a] rebellious children, sayth the Lorde, that take counsell, but not of me, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that can not profite them, nor helpe nor doe them good, but [shall be] a shame and also a reproche.

6 ¶ The [d] burden of the beasts of the South, in a land of trouble & anguishe, from whence shall come the yong and olde lyon, the viper and fierie flying serpent [against them] that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therfore haue I cryed vnto [e] her, Their strength [f] [is] to sit still.

8 Now go, [and] write it before them in a table, and note it in a booke that it may be for the [h] last day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that would not [i] heare the Lawe of the Lorde.

10 Which say vnto ỹ Seers, See not: and to ỹ Prophets, Prophesie not vnto vs right things: [but] speake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saieth the holy one of Israel, Because you haue cast off this worde, and trust in [l] violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breach ỹ falleth, [or] a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And ỹ breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a shearde to take fire out of the hearth, or to take water out of the pit.

15 For thus said the [n] Lorde God, the holy one of Israel, In rest & quietnes shall ye be saued: in quietnes and in confidence shalbe your strength, but ye would not.

16 For ye haue saide, No, but We will flee away vpon [o] horses. Therefore shal ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand [as] one [shall flee] at the rebuke of one: at the rebuke of fiue shall ye flee, til ye be left as a shippe mast vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for ỹ Lorde [is] the God of [r] iudgemẽt. Blessed [are] all they that wayte for him.

19 Surely a people shall dwell in Zion, [&] in Jerusalem: thou shalt weepe no more: he will certeinely haue mercie vpon thee at the voyce of thy crie: When he heareth thee, he will answere thee.

20 And When the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ rayne.

21 And thine eares shall heare a word behind thee, saying, This is the way, [s] walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, [and] cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shall he giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the encrease of the earth, and it shalbe fatte and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shal eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill shall there be riuers [and] streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, ỹ light of ỹ moone shall be

a Who contrary to their promes, take not me for their protectour, and contrary to my cõmandement, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Judah: signifying, that if the beastes should not be spared, ỹ men should be punished much more grieuously.

e To wit, to Jerusalem.

f And not to come to & fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnes against thẽ for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in errour.

k Threaten vs not by ỹ worde of God, neither be so rigorous, nor talke vnto vs in the name of the Lorde, as Jere. 11, 21.

l Meaning, in their stubbernes against God, & the admonitions of his Prophets.

m Signifying, ỹ the destructiõ of ỹ wicked shalbe without recouerie.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas al the trees are cut downe saue two or three to make maskes.

q He commendeth the great mercies of God, who with patience wayteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Jere. 10, 24. and 30, 11.

‖ Or, instructour.

s God shall direct all thy wayes, and appoint thee how to go eyther hither or thither.

t Ye shall cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing that there can be no true repentance, except both in heart and deed we shewe our selues enemies to idolatrie.

x By these diuers maners of speache he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

WO to ỹ [a] rebellious children, sayth the Lorde, that take counsell, but not of me, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that can not profite them, nor helpe nor doe them good, but [shall be] a shame and also a reproche.

6 ¶ The [d] burden of the beasts of the South, in a land of trouble & anguishe, from whence shall come the yong and olde lyon, the viper and fierie flying serpent [against them] that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therfore haue I cryed vnto [e] her, Their strength [f] [is] to sit still.

8 Now go, [and] write it before them in a table, and note it in a booke that it may be for the [h] last day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that would not [i] heare the Lawe of the Lorde.

10 Which say vnto ỹ Seers, See not: and to ỹ Prophets, Prophesie not vnto vs right things: [but] speake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saieth the holy one of Israel, Because you haue cast off this worde, and trust in [l] violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breach ỹ falleth, [or] a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And ỹ breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a shearde to take fire out of the hearth, or to take water out of the pit.

15 For thus said the [n] Lorde God, the holy one of Israel, In rest & quietnes shall ye be saued: in quietnes and in confidence shalbe your strength, but ye would not.

16 For ye haue saide, No, but We will flee away vpon [o] horses. Therefore shal ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand [as] one [shall flee] at the rebuke of one: at the rebuke of fiue shall ye flee, til ye be left as a shippe mast vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue [q] mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for ỹ Lorde [is] the God of [r] iudgemẽt. Blessed [are] all they that wayte for him.

19 Surely a people shall dwell in Zion, [&] in Jerusalem: thou shalt weepe no more: he will certeinely haue mercie vpon thee at the voyce of thy crie: When he heareth thee, he will answere thee.

20 And When the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ rayne.

21 And thine eares shall heare a word behind thee, saying, This is the way, [s] walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, [and] cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shall he giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the encrease of the earth, and it shalbe fatte and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shal eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill shall there be riuers [and] streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, ỹ light of ỹ moone shall be

a Who contrary to their promes, take not me for their protectour, and contrary to my cõmandement, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Judah: signifying, that if the beastes should not be spared, ỹ men should be punished much more grieuously.

e To wit, to Jerusalem.

f And not to come to & fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnes against thẽ for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in errour.

k Threaten vs not by ỹ worde of God, neither be so rigorous, nor talke vnto vs in the name of the Lorde, as Jere. 11, 21.

l Meaning, in their stubbernes against God, & the admonitions of his Prophets.

m Signifying, ỹ the destructiõ of ỹ wicked shalbe without recouerie.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas al the trees are cut downe saue two or three to make maskes.

q He commendeth the great mercies of God, who with patience wayteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Jere. 10, 24. and 30, 11.

‖ Or, instructour.

s God shall direct all thy wayes, and appoint thee how to go eyther hither or thither.

t Ye shall cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing that there can be no true repentance, except both in heart and deed we shewe our selues enemies to idolatrie.

x By these diuers maners of speache he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

be as the light of the y ſunne, and the light of the ſunne ſhalbe ſeuen folde, and like the light of ſeuen dayes in the day that the Lorde ſhall binde vp the breach of his people, and heale the ſtroke of their wound.

27 Beholde, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof [is] heauie: his lippes are full of indignation, and his tongue [is] as a deuouring fire.

28 And his ſpirit [is] as a riuer that ouerfloweth vp to the necke: it deuideth a ſunder, to fanne the nations with the fanne of a vanitie, and there [ſhall be] a bridle to cauſe them to erre in ẏ chawes of the people.

29 [But] there ſhall be a ſong vnto you as in the b night, when a ſolemne feaſt is kept: and gladnes of heart, as he that commeth with a pipe to go vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lorde ſhall cauſe his glorious voyce to be heard, and ſhal declare the lighting downe of his arme with the anger of [his] countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and hayle ſtones.

31 For with the voyce of the Lorde ſhall Aſſhur be deſtroyed, which ſmote with the c rod.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall d cleaue faſt, which the Lord ſhall lay vpon him with e tabrets and harpes: and with battels, [&] lifting vp [of hands] ſhall he fight f againſt it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: hee hath made it i deepe and large: the burning thereof [is] fire and much wood: the breath of the Lorde, like a riuer of brimſtone, doeth kindle it.

y When the Church ſhall be reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the ſunne: for by the ſunne and moone, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.

z This threatning is againſt the Aſſyrians, the chiefe enemies of the people of God.

a To driue thē to nothing: and thus God conſumeth the wicked by that meanes, wherby he cleanſeth his.

b Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.

c Gods plague

d It ſhall deſtroy.

e With ioye and aſſurance of the victorie.

f Againſt Babel: meaning, the Aſſyrians & Babylonians.

g Here it is taken for hell, where the wicked are tormented, read 2 King. 23. 10.

h So that their eſtate or degree can not exempt the wicked. i By theſe figuratiue ſpeaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curſeth them that forſake God, and ſeeke for the helpe of men.

WO vnto them that a go downe into Egypt for helpe, and ſtay vpon horſes, and truſt in chariets, becauſe they are many, and in horſemen, becauſe they be very ſtrong: but they looke not vnto the holy one of Iſrael, nor b ſeeke vnto the Lorde.

a There were two ſpeciall cauſes, why the Iſraelites ſhoulde not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. leaſt they ſhould forget the benefite of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatrie of the Egyptians, and ſo forſake God, Jere. 2. 18. b Meaning, that they forſake the Lorde, that put their truſt in worldly thinges: for they can not truſt in both.

2 But he yet is c wiſeſt: therefore he will bring euill, and not turne backe his worde, but he will ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Now the Egyptians [are] men, and not God, and their horſes fleſh, and not ſpirite: and when the Lord ſhall ſtretch out his hand, the d helper ſhall fall, and he that is holpen ſhall fal, and they ſhall altogether fayle.

4 For thus hath the Lorde ſpoken vnto me, As the lyon or lyons whelpe roareth vpon his praye, againſt whome [if] a multitude of ſhepheards be called, he will not be afraide at their voyce, neither will humble himſelfe at their noyſe: ſo ſhall the Lord of hoſtes come e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, ſo ſhall the Lord of hoſtes defend Jeruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in almuch as ye are f ſunken deepe in rebellion.

7 For in that day euery man ſhall g caſt out his idoles of ſiluer, & his idoles of golde, which your hands haue made you, [euen] a ſinne.

8 h Then ſhall Aſſhur fall by ẏ ſword, not of man, neither ſhall the ſword of man deuoure him, and he ſhall flee from the ſword, and his yong men ſhall faint.

9 And hee ſhall goe for feare to his i towre, and his princes ſhall be afraide of the ſtandard, ſaith the Lorde, whoſe k fire is in Zion, and his fornace in Jeruſalem.

c And knowe their craftie enterpriſes and will bring all to nought.

d Meaning, both ẏ Egyptians and the Iſraelites.

e He ſheweth the Jewes, that if they woulde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer thē, as a birde ouer her yong, which euer flyeth about them for their defence: which ſimilitude ẏ ſcripture vſeth in diuers places, as Deut. 32. 11. Matt. 23. 37.

f He toucheth their cōſcience that they might earneſtly feele their grieuous ſinnes and ſo truely repent, for aſmuch as nowe they are almoſt drowned and paſt recouerie.

g By theſe fruits your repentance ſhall be knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accompliſhed ſoone after when Sanheribs armie was diſcomfited, and he fled to his caſtell in Nineueh for ſuccour. k To deſtroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the gouernement of Hezekiah, who was the figure of Chriſt.

BEholde, a a King ſhall reigne in iuſtice, and the princes ſhal rule b in iudgement.

2 And [that] man ſhalbe as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of water in a drie place, [and] as the ſhadowe of a great rocke in c a weary land.

3 The eyes of d the ſeeing ſhall not be ſhut, and the eares of them that heare,

a This Prophecie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

b By iudgement and iuſtice is meant an vpright gouernement, both in policie and religion. c Where men are wearie with traueiling, for lacke of water. d Hee promiſeth to giue the true light, which is the pure doctrine of Gods worde, and vnderſtanding, and zeale of the ſame, contrarie to the threatnings againſt the wicked, Chap. 6. 9. and 29. 10.

shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

5 A[e] nigarde shall no more be called liberall, nor the churle riche.

6 But the nigarde will speake of nigardnes, and his heart will worke iniquitie, and doe wickedly, & speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

f He prophesieth of such calamite to come, that they will not spare the wome and children, and therefore willeth them to take heede and prouide.

g Meaning, that the affliction shoulde continue long, and when one yere were past, yet they should looke for newe plagues.

h God wil take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goodes.

7 For the weapons of the churle [are] wicked: he deuiseth wicked counsailes, to vndoe the poore with lying words: and to speake [against] the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he wil continue [his] liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye [f] careles daughters: hearken to my wordes.

10 Ye women, that are careles, shalbe in feare [g] aboue a yeere in dayes: [h] for the vintage shall faile, [and] the gathering shall come no more.

11 Be women that are at ease, be astonied: feare, O ye careles women: put off the clothes: make bare, and girde [sackecloth] vpon the loynes.

i By the teates, he meaneth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorowe, and leannes shall lacke milke.

12 Men shall lament for the [i] teates, [euen] for the pleasant fieldes, [and] for the fruitfull vine.

13 Upon the land of my people shall growe thornes [and] briers: yea, vpon all the houses of ioye in the citie of reioycing,

14 Because the palace shall be forsaken, [and] the ‖ noyse of the citie shall be left: the towre & fortresse shalbe dennes for euer, [and] the delite of wilde asses, [and] a pasture for flockes,

‖ Or, multitude.

k That is, whē the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they shoulde faint.

15 Until the [k] Spirit be powred vpon vs from aboue, and the wilderneſſe become a fruitfull field, and the [l] plenteous fielde be counted as a forest.

l The fielde which is nowe fruitfull, shall be but as a baren forest in comparison of that it shall be then, as Chap. 29.17. which shall be fulfilled in Christes time: for then they that were before as the baren wilderneſſe, being regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernes, where no fruites were.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull fielde.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace & in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the [m] citie shall be set in the lowe place.

m They shall not neede to builde it in hie places for feare of the enemie: for God will defende it, and turne away the stormes from hurting of their commodities.

20 Blessed are ye [n] that sowe vpon all waters, and [o] driue [thither] the feete of the oxe and the asse.

n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made drie for your vses. o The fieldes shall be so ranke, that they shall sende out their cattell to eate vp the first croppe, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

WO to thee that [a] spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt [b] cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, [c] they shall doe wickedly against thee.

a Meaning the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sancherib, but not onely.

b When thine appointed time shall come that God shall take away thy power: and ỹ which thou hast wrongfully gotten, shalbe giuen to others, as Amos. 5, 11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes, and Persians shall doe the same to the Caldeans.

2 [d] O Lord, haue mercie vpon vs, we haue waited for thee: be thou, [which wast] [e] their arme in the morning, our helpe also in time of trouble.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helpedst our fathers so soone as they called vpon thee.

3 At the noyse of the tumult, the [f] people fled: at thine [g] exalting the nations were scattered.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

4 And your spoyle shall be gathered [like] the gathering of [h] caterpillers: and [i] he shall go against him like the leaping of grashoppers.

g When thou, O Lorde, diddest lift vp thine arme to punish thine enemies.

h Ye that as Caterpillers destroyed with your nomber the whole worlde, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

i Meaning the Medes and Persians against the Caldeans.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of [k] thy times, strength, saluation, wisdome and knowledge: [for] the feare of the Lorde shalbe his treasure.

k That is, in the dayes of Hezekiah.

7 Beholde, [l] their messengers shall crie without, and the [m] ambassadours of peace shall weepe bitterly.

l Sent from Sancherib.

m Whome they of Jerusalem sent to intreate of peace.

8 The [n] paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

n These are the wordes of the Ambassadours, when they returne from Sancherib.

9 The earth mourneth and fainteth: Lebanon is ashamed, & hewen downe: [o] Sharon is like a wildernesse, and Bashan is shaken and Carmel.

o Which was a plentifull countrey, meaning, that Sancherib woulde destroy all.

10 Now will I [p] arise, saith the Lord: nowe will I be exalted, nowe will I lift vp my selfe.

11 [q] Ye shall conceiue chaffe, [&] bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shalbe [as] the burning of lime: [and as] the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are [r] farre off, what I haue done, & ye that are neere, knowe my power.

14 The [s] sinners in Zion are afraid: a feare is come vpon the hypocrites: Who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 He that walketh in iustice, & speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on [t] hie: his defence [shall be] the munitions of rockes: bread shall be giuen him, [and] his waters shall be sure.

17 Thine eyes shall [u] see the King in his glorie: they shall beholde the land [x] farre off.

18 Thine heart [y] shall meditate feare, where is the scribe? where is [y] receiuer? where is he that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, [&] of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shal see Jerusalem a quiet habitation, a Tabernacle that can not be remoued: and the stakes thereof can neuer be take away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord [will be] vnto vs, [as] a place [z] of floods [and] broad riuers, whereby shall passe no shippe with oares, neither shal great shippe passe thereby.

22 For the Lorde [is] our iudge, the Lord [is] our lawe giuer: the Lorde [is] our King, he will saue vs.

23 Thy [a] cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] praye be deuided for a great spoyle: [yea,] the lame shall take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them.

r His vengeance shalbe so great, that all the world shall talke thereof.

s Which doe not beleeue the wordes of the Prophet & the assurance of their deliuerance.

t Meaning, that God will be a sure defence to all them that liue according to his worde.

u They shall see Hezekiah deliuered from his enemies and restored to honor & glorie.

x They shalbe no more shut in as they were by Sancherib, but go where it pleaseth them.

y Before that this libertie cōmeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shall crye, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that valeweth the riche houses, but God will deliuer you from this feare.

z Let vs be content with this small riuer of Shiloah, & not desire the great streames & riuers, whereby the enemies may bring in shippes & destroy vs.

a He deriueth the Assyrians & enemies of the Church, declaring their destruction as they that perish by shipwrack.

b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that he beareth towarde his Church.

Come neere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord [is] vpon all nations, & [his] wrath vpon all their armies: hee hath [b] destroyed them [and] deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen [c] shalbe dissolued, and the heauens shall be folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my worde shalbe [d] drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sworde of the Lorde is filled with blood: it is made fat with the fat [and] with the blood of the [f] lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicornes shall come downe with them and the heiffers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnes.

8 For [it is] the day of the Lords vengeance, [and] the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shalbe desolate from generation to generation: none shall passe through it for euer.

11 But the pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretch out vpon it the line of [l] vanitie, and the stones of emptines.

a He prophesieth of the destruction of the Edomites and other nations which were enemies to the Church.

b God hath determined in his counsell, & hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen & earth perisheth.

d I haue determined in my secret cousell and in the heauens to destroy them, till my sworde be wearie with sheding blood.

e They had an opinion of holines because they came of the Patriarke Izhak, but in effect were accursed of God, & enemies vnto his Church, as the Papists are.

f That is both of yong & olde, poore & rich of his enemies.

g That famous citie shal be consumed as a sacrifice burnt to ashes.

h The mightie and rich shalbe aswel destroyed as the inferiours.

i He alludeth to the destructiō of Sodom and Gomorah, Gen.19.24.

k Read Chap. 13.21, and Zephan.2.14.

l In vaine shal any man goe about to build it againe.

12 [m] The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be [as] nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for ostriches.

14 There shall [n] meete also Zim and Jim, and the Satyre shall crie to his fellow, & the shrincheowle shall rest there, & shall finde for her selfe a quiet dwelling.

15 There [o] shall the owle make her nest, and lay, and hatch, & gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lorde, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 The great ioye of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that followe thereof.

The [a] desert and the wildernes shall reioyce: and the waste ground shall be glad and florish as the rose.

2 It shall florish abundantly & shall greatly reioyce also and ioye: the glorie of Lebanon shall be giuen vnto it: the beautie of [b] Carmel, and of Sharon, they shall [c] see the glorie of the Lorde, [and] the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God commeth with [e] vengeance: [euen] God with a recompence, he will come and saue you.

5 Then shall the eyes of the [f] blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the dumme mans tongue shal sing: for in the [g] wildernes shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay: [shall be] a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shalbe called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be [k] no lyon, nor noysome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lorde shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnes, and sorowe and mourning shall flee away.

CHAP. XXXVI.

1 Sanherib sendeth Rabshakeh to besiege Jerusalem. 15 His blasphemies against God.

Now [a] in the [b] fourtenth yere of King Hezekiah, Sanherib king of Asshur came vp against all the strong cities of Judah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish towarde Jerusalem vnto King Hezekiah, with a great hoste, and he stood by the conduite of the vpper poole in [y] path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chanceler, and Joah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, what confidence is this, wherein thou trustest?

5 I say, [f] Surely [I haue] eloquence, [but] counsell and strength [are] for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will go into his hand, and pearce it: so [is] [g] Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, We trust in the Lorde our God, Is not that he, whose hie places and whose altars

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Read Chap. 13,21.

o Signifying, that Idumea should be an horrible desolation and baren wildernes.

p That is, in the Lawe where such curses are threatned against the wicked.

q To wit, beastes and foules.

r That is, the mouth of the Lorde.

s He hath giuen the beasts and foules Idumea for an inheritance.

a He prophesieth of the full restauration of the Church both of the Jewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is cõpared to a desert and wildernes.

b The Church which was before compared to a baren wilderneſſe, shall by Christ be made most plentcous and beautifull.

c He sheweth that the presence of God is the cause that y Church doeth bring foorth fruite and florish.

d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hande.

e To destroy your enemies.

f When the knowledge of Christ is reuciled.

g They that were baren and destitute of the graces of God, shall haue them giuen by Christ.

h It shalbe for the Saints of God and not for the wicked.

i God shall lead and guide them, alluding to the bringing foorth of Egypt.

k As he threatned to the wicked to be destroied hereby, Chap. 30.6.

l Whom the Lord shall deliuer from the captiuitie of Babylon.

a This historie is reheatsed, because it is as a seale & confirmation of the doctrine afore, both for ỹ threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

c For he was nowe restored to his office, as Jsaiah had prophesied, Chap. 22,20.

d This declareth that there were few godly to be found in the Kings house, when he was driuen to send this wicked man in such a weightie matter.

c Sanheribs chiefe captaine.

f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lorde.

g Satan laboured to pull the godly king from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.

Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

‖ Or, turne backe.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

h He reproacheth to Hezekiah his small power, which is not able to resist one of Sanheribs least captaines.

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Go vp against this land and destroy it.

i Thus the wicked to deceiue vs, will pretende the Name of the Lord: but we must trie the spirits, whether they be of God or no.

11 ¶ Then said Eliakim, and Shebna & Ioah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

k They were afraide, least by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.

12 Then saide Rabshakeh, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne ‡ pisse with you?

‡ Ebr. the water of their feete.

13 So Rabshakeh stood, and cryed with a loude voyce in the Iewes language, and said, Heare the wordes of the great King, of the king of Asshur.

14 Thus saith the king, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

l The Ebrewe word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sanherib then vnder Hezekiah.

17 Till I come and bring you to a land like your owne land, [euen] a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hande of the King of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

20 Who is hee among all the gods of these landes, that hath deliuered their coūtrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sanherib. 16 Hezekiahs prayer. 36 The armie of Sanherib is slaine of the Angel, 38 And he himselfe of his owne sonnes.

2.King.19.1.

AND* when the king Hezekiah heard it, he [a] rent his clothes, and put on sackcloth & came into the house of the Lord.

a In signe of griefe and repentance.

2 And he sent Eliakim the stewarde of the house, and Shebna the chanceler, with the Elders of the Priestes, clothed in sackcloth vnto [b] Isaiah the Prophet, the sonne of Amoz.

b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the only remedies, to seeke vnto God and his ministers.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring forth.

c We are in as great sorow as a woman that trauaileth of childe, and cannot be deliuered.

4 If so be the Lorde thy God hath [d] heard ỹ wordes of Rabshakeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then [e] lift thou vp [thy] prayer for the remnant that are left.

d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraide of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

e Declaring, that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

7 Beholde, I will sende a blast vpon him, and he shall heare a [f] noyse, and returne to his owne land, and I will cause him to fall by the sworde in his owne lande.

f Of the Egyptians, and Ethiopians, that shall come and fight against him.

8 ¶ So Rabshakeh returned, and founde the King of Asshur fighting against [g] Libnah: for he had heard that

g Which was a citie toward Egypt, thinking thereby to haue staied the force of his enemies.

he was departed from Lachish.

9 Hee heard also men say of Tirhakah, king of Ethiopia, [Beholde,] he is come out to fight against thee: and when he heard it, he sent [other] messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whome thou trustest, saying, Jerusalem shall not be giuen into the hand of the king of Asshur.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebnah had disclosed vnto Sanherib the answere that Isaiah sent to the king.

11 Behold, thou hast heard what the kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: [as] i Gozan, and k Haran, and Rezeph, and the childrē of Eden, which were at Telassar?

i Which was a citie of the Medes.

k Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Juah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

17 Encline thine eare, O Lorde, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Sanherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that m kings of Asshur haue destroyed all landes, and m their countrey,

m Meaning, of the ten tribes.

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans handes, [euen] wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that n all the kingdomes of the earth may know, that thou onely art the Lord.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Sanherib king of Asshur,

22 This is the word that the Lord hath spoken against him, O o virgine, daughter of Zion, he hath despised thee, [and] laughed thee to scorne: O daughter of Jerusalem, hee hath shaken his head at thee.

o Whom God had chosen to himselfe, as a chaste virgin, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

23 Whome hast thou rayled on and blasphemed? and against whome hast thou exalted [thy] voyce, and lifted vp thine eyes on hie? [euen] against the p holie one of Israel.

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie ceders thereof, [and] the faire firre trees therof, and I wil go vp to the heights of his top [and] to the forest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to drie vp whole riuers, and to destroy the waters, which the Jewes had closed in.

26 Hast thou not heard how I haue of olde time made it, r and haue formed it long ago? and should I nowe bring it, that it should be destroyed, [and layed] on ruinous heapes, [as] cities defensed?

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of olde, euen in his eternall counsell, which can not be changed.

27 Whose inhabitants ‡ haue small power, [and] are afraid and cōfounded? they are like the grasse of the fielde and greene herbe, [or] grasse on the house tops, or corne blasted s afore it be growen.

‡ Ebr. are short in hand.

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer because God is the maintainer thereof.

28 But I knowe thy dwelling, and thy t going out, and thy comming in, and thy furie against me.

t Meaning, his counsels and enterprises.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, ‡ my bridle in thy lippes, and will bring thee backe againe the same way thou x camest.

u Because Sanherib shewed himselfe, as a deuouring fishe and furious beast, he vseth these similitudes, to teach howe he will take him and guide him. x Thou shalt lose thy labour.

30 And this shalbe a y signe vnto thee, [O Hezekiah,] Thou shalt eat this yere such as groweth of it selfe: and the z second yere, such things as grow without sowing: and in the third yere, sowe ye and reape, and plant vineyardes, and eate the fruite thereof.

y God giueth signes after two sorts: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is. z He promiseth that for two yeeres the ground of it selfe should feede them.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward and beare fruite vpward.

a They whom God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall do this.

33 There-

33 Therefore thus saith the Lorde, concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, [b] for my seruant Dauids sake.

36 ¶* Then the Angel of the Lorde went out, and smote in the campe of Asshur an hundreth, fourescore, and fiue thousande: so when they arose earely in the morning, beholde, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the temple worshipping of Nisroch his God, Adrameelech and Sharezer his sonnes* slew him with the sworde, and they escaped into the land of ‖ Ararat: and [d] Esarhaddon his sonne reigned in his steade.

b For my promes sake made to Dauid. 2.King.19.35. 2.chro.32.21. tobit.1.18. ecclus.48.22. 1.mac.7.41. 2.mac.8.19.

c Which was the chiefest citie of the Assyrians.

Tobit.1.21.

‖ Or, Armenia.

d Who was also called Sardanapalus, in whose dayes ten yeres after Sanheribs death the Caldeās ouercame the Assyrians by Merodach their king.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeres after. 10 He giueth thanks for his benefit.

2.King.20.1. 2.chron.32.24.

ABout* that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shat die, and not liue.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depende vpon God and aspire to the heauens.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now howe I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die, so quickly after his deliuerance from so great calamitie, as one vnworthie to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, [and] seene thy teares: behold, I wil adde vnto thy dayes fiftene yeres.

6 And I will deliuer thee [c] out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will doe this thing, that he hath spoken,

c Reade 2. King.20.10.

d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. and 2.King.20.8: whereunto hee was mooued by the singular motion of Gods spirite.

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] sunne) ten degrees backeward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah King of Judah, whē he had bene sicke, and was recouered of his sickenes.

f He left this song of his lamentation and thankesgiuing to all posteritie, as a monumēt of his owne infirmitie and thankfull heart for Gods benefites, as Dauid did, Psal. 51.

10 I saide in the [g] cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeres.

g At what time it was tolde me, that I should die.

11 I saide, [h] I shall not see the Lord, [euen] the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

h I shall no more praise the Lord here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterwarde may the more appeare whē they feele their owne weakenes.

12 Mine habitation is departed, and is remoued from me, like a shepheards tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from day [k] to night, thou wilt make an ende of me.

13 I reckoned [l] to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Euer night I thought that I should liue till morning, but my pangs in ỹ night perswaded me the contrarie: he sheweth the horrour that the faithfull haue when they apprehende Gods iudgement against their sinne.

14 Like a crane [or] a swallow, so did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [n] it hath oppressed me, comfort me.

m I was so oppressed with sorowe, that I was not able to vtter my wordes, but onely to grone and sigh.

15 What shall I say? [o] for he hath said it to mee, and he hath done it: I shall walke [p] weakely all my yeres in the bitternes of my soule.

n To wit, sorow and griefe both of bodie and minde.

16 O Lord, [q] [to them] that ouerliue them, and to all [that are] in them, the life of my spirite [shalbe knowen,] that thou causedst me to [r] sleepe and hast giuen life to me.

o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.

p I shall haue no release, but continuall sorowes whiles I liue.

17 Beholde, for [s] felicitie I had bitter griefe, but it was thy pleasure [to deliuer] my soule from the pit of corruption: for thou hast cast all my [t] sinnes behinde thy backe.

q They that shall ouerliue the men that are nowe aliue, and all they that are in these yeres shall accomplish this benefite.

r That after that thou hadst condemned me to death, thou restoredst me to life.

18 For [u] the graue can not confesse thee: death can not praise thee: they that goe downe into the pit, can not hope for thy trueth.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues.

u Forasmuch as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth that do regard it, as Psal.6.5. and 115.17.

19 [But] the liuing, the liuing, he shall confesse thee, as I [do] this day: the father to the [x] children shall declare thy trueth.

20 The Lorde [was readie] to saue me: therefore we will sing my song, all the dayes of [y] our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of drie figs and [z] lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah [a] had saide, What is the signe, that I shall go vp into the house of the Lord?

x All posteritie shall acknowledge, and the fathers according to their duetie towarde their children shall instruct them in thy graces, and mercies toward me.
y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefites. z Reade 2. King. 20. 7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

2. King. 20. 12.

AT * the same time, [a] Merodach Baladan, the sonne of Baladan, king of Babel, sent [b] letters, and a present to Hezekiah: for hee had heard that hee had bene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayde vnto him, What said these men? and from whence came they to thee? And Hezekiah saide, They are come from a farre countrey vnto me, from Babel.

4 Then saide he, What haue [d] they seene in thine house? And Hezekiah answered, All [y] is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shalbe [e] caried to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, [and] which thou shalt beget, shall they take away, & they shalbe [f] eunuches in the palace of the king of Babel.

8 [g] Then saide Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he saide, Yet let there be peace, and trueth in my dayes.

a This was the first king of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whome God fauoured, and haue their helpe, if occasion serued.
c Reade, 2. King. 20. 13. and 2. chro. 32. 25, 31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.
e By the grieuousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.
f That is, officers and seruants.
g Reade, 2. King. 20. 19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters and them that trust not in the Lord.

COmfort [a] ye, comfort ye my people, will your God say.

2 Speake comfortably to Jerusalem, & crie vnto her, that her [b] warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand [c] double for all her sinnes.

3 A [d] voyce crieth in the [e] wildernes, [f] Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shalbe exalted, and euery [g] mountaine and hill shalbe made lowe: and the crooked shalbe streight, and the rough places plaine.

5 And the glorie of the Lord shalbe reuealed, and all [h] flesh shall see it together: for the mouth of [y] Lord hath spoken it.

6 A [i] voyce saide, Crie. And he said, What shall I crie? All flesh [is] grasse, and all the [k] grace thereof [is] as [y] floure of the fielde.

7 The grasse withereth, the floure fadeth, because the [l] Spirit of the Lord bloweth vpon it: surely the people [is] grasse.

8 The grasse withereth, the floure fadeth: but the [m] word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie [n] mountaine: O Jerusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Judah, Beholde [o] your God.

10 Beholde, the Lord God will come with power, and [p] his arme shal rule for him: beholde, his reward [is] with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and carie them in his bosome, [and] shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist? and counted heauen with the span, and comprehended the dust of the earth

a This is a consolation for the Church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth [y] true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of bodie and soule.
b The time of her affliction.
c Meaning, sufficient, as chap. 61. 7. and full correctiō, or double grace, where as she deserued double punishmēt.
d To wit, of the Prophets.
e That is, in Babylon, and other places where they were kept in captiuitie, and miserie.
f Meaning, Cyrus & Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Jerusalem: and this was fully accomplished, when Iohn the Baptist brought tydings of Jesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Mat. 3. 3.
g Whatsoeuer may let or hinder this deliuerance, shalbe remoued. h This miracle shalbe so great, that it shalbe knowen through all the world. i The voyce of God, which spake to the Prophet Isaiah. k Meaning, all mans wisdome & natural powers, Iam. 1. 10. 1. pet. 1. 24. l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues. m Though cōsidering the frailtie of mans nature many of the Iewes shoulde perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, & they that remained, should feele the fruit thereof. n To publish this benefite through all the world. o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.
p His power shalbe sufficient without helpe of any other, & shal haue all meanes in himselfe to bring his will to passe. q He shall shew his care and fauour ouer them that are weake, and tender. r Declaring that as God only hath all power, so doeth he vse the same for the defence and maintenance of his Church.

earth in a measure: and weighed the mountaines in a weight, and the hilles in a balance:

13 Who hath instructed the Spirite of the Lord: or [was] [f] his counseler [or] taught him:

14 Of whom tooke he counsell, and [who] instructed him and taught him in the way of iudgement: or taught him knowledge, and shewed vnto him the way of vnderstanding:

15 Beholde, the nations [are] as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a litle dust.

16 And Lebanon [is] not sufficient for fire, nor the beasts thereof sufficient for a burnt offring.

17 All nations before him [are] as [t] nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then [u] wil ye liken God: or What similitude will ye set vp vnto him:

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith [maketh] siluer plates.

20 Doeth not [x] the poore chuse out a tree that will not rot, for an oblation: he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

21 Knowe ye nothing: haue ye not heard [y] it: hath it not bene told you from the beginning: haue ye not vnderstand it by the [z] foundation of the earth:

22 He sitteth vpon [ỹ] circle of the earth, and the inhabitants thereof [are] as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, [and] maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewind will take them away as stubble.

25 To whom nowe will ye liken me, that I should be like [him,] saith the holy one:

26 Lift vp your eyes on hie, and behold who hath created these things, and bringeth [b] out their armies by nomber, and calleth them all by names: by the greatnes of [his] power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, [c] My way is hid from the Lorde, and my iudgement is passed ouer of my God:

28 Knowest thou not: [or] hast thou not heard, that the euerlasting God, the Lord hath created the [d] ends of [ỹ] earth: he neither fainteth, nor is weary: there [is] no searching of his [e] vnderstanding.

29 [But] he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

30 [f] Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon [ỹ] Lorde, shal renue [their] strength: they shal lift vp the wings as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

[a] Keepe silence before me, O [ỹ] lands, and let the people [b] renue [their] strength: let them come neere, & let thē speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from [ỹ] East, [and] called him to his foote: [and] gaue the nations before him, and subdued the kings: hee gaue them as dust to his sworde, [and] as scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it: he that calleth the [d] generations from the beginning. I the Lord [am] the [e] first, and with the last I am the same.

5 The yles sawe it, and did [f] feare, [and] the endes of the earth were abashed, drew neere, and [g] came.

6 Euery man helped his neighbour and said to his brother, [h] Be strong.

7 So the workeman comforted the founder, [and] hee that smote with the hammer, him that smote by course, saying, It is readie for the sodering, and he fastened it with nailes that it should not be moued.

8 But thou, Israel, art my [i] seruāt, [and] thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from [ỹ] ends of the earth, and called thee before the chiefe

f He sheweth Gods infinite wisedome for the same end and purpose.

t He speaketh all this to the intent that they shoulde neither feare man, nor put their trust in any, saue onely in God.

u Hereby he armeth them against the idolatrie, wherewith they shoulde be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.

y Haue ye not the worde of God, which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place wheresoeuer we turne our eyes.

b Who hath set in order the infinite nomber of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hād to deliuer whē his time commeth.

e Shewing [ỹ] man must pacietly abide, & not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and do not acknowledge that all commeth of God.

a God, as though hee pleaded his cause with all nations, requireth silence that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to & fro at his commandement, and placed him in the lande of Canaan?

d Who hath created man & maintained his succession.

e Though the worlde set vp neuer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled thēselues, & conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of [ỹ] idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the [k] right hand of my iustice.

11 Behold, all they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them and shalt not [l] finde them: [to wit,] the men of thy strife, [for] they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, [and] ye men of Israel: I wil helpe thee, saith the Lorde and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh [n] mountaines, and bring them to pouder, & shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the winde shall carie them away, and the whirlewinde shall scatter them: & thou shalt reioyce in the Lorde, [and] shalt glory in the holy one of Israel.

17 [When] [o] the poore and the needie seeke water, and there [is] none (their tongue faileth for thirst: I the Lorde will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I will make the wildernes as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernes the ceder, the shittah tree, and the mirre tree, and the pine tree, [and] I will set in the wildernes [q] firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that [r] hand of the Lorde hath done this, and the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, saith [r] Lord: bring forth your strong reasons, saith the King of Iaakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shewe the former things what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.

24 Beholde, ye are of no value, and your making is of naught: [man] hath [s] chosen an abomination by them.

25 I haue raised vp [t] from [r] North, and he shall come: from the East sunne shall [u] he call vpon my Name, and shall come vpon [x] princes as vpon claye, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may knowe? or before time, that we may say, He is righteous? Surely there is none [r] sheweth: surely there is none [r] declareth: surely there is none that heareth [y] your wordes.

27 [I am] the first, [that saith] to Zion, Behold, beholde [z] them: and I will giue to Ierusalem [a] one that shall bring good tydings.

28 But when [b] I beheld, there was none, and when I inquired of them, there [was] no counselour, and when I demaunded of them, they answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

k That is, by the force of my promes, in the performance whereof I wil shewe my selfe faithfull & iust.
l Because they shalbe destroyed.
m Thus he calleth them because they were contemned of all the worlde, & that they considering their own poore estate, should seeke vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefely is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature, then they shoulde want any thing, that crie to him by true faith in their miseries: declaring to thē hereby that they shall lacke nothing by the way, when they returne from Babylō.
q That is, hath appointed, and determined [r] it shall come so to passe.
r He biddeth [r] idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So [r] a man cannot make an idole, but he must do that which God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lordes.
t Meaning, the Chaldeās.
u That is, Cyrus, who shall do all thing in my Name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.
x Both of the Chaldeās and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from the captiuitie.
a To wit, a continuall succession of Prophets and ministers.
b When I looked whether the idoles could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Beholde, [a] my seruant: [b] I wil stay vpon him: mine elect, [in whom] my soule [c] deliteth: I haue put my Spirit vpon him: he shall bring forth [d] iudgement to the Gentiles.

2 He shall not [c] crie, nor lift vp, nor cause his voyce to be heard in the streete.

3 A [f] bruised reede shal he not breake, and [r] smoking [g] flax shal he not quench: he shall bring forth iudgemēt in [h] trueth.

a That is, Christ, who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ, after that they haue declared any great promes, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirite. c He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12, 18. ephe. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, & rule them by his Spirite. e His comming shall not be with pompe and noyse, as earthly princes. f He will not hurt the weake and feeble, but support and comfort them. g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter. h Although he fauour the weake, yet will hee not spare the wicked, but will iudge them according to trueth and equitie.

4 He shal not faile nor be discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall waite for his lawe.

5 Thus saith God the Lord (he that created the heauens and spread them abroade: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I [ỹ] Lord haue called thee in [l] righteousnes, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, [and] for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, [and] bring out [ỹ] prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glorie will I not giue to another, neither my praise to grauē images.

9 Behold, [ỹ] former things are [p] come to passe, and newe things do I declare: before they come forth, I tell you of thē.

10 Sing vnto the Lord a newe song, [and] his praise frō the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderneste and the cities thereof lift vp [their voyce,] the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto [ỹ] Lord, and declare his praise in the ylands.

13 The Lorde shall go forth as a [r] gyant: he shall stirre vp [his] courage like a man of warre: he shall shoute & crie, [and] shall preuaile against his enemes.

14 I haue a long time holdē my peace: I haue bene stil [and] refrained my selfe: [now] will I crie like a [f] trauailing woman: I will destroy & deuoure at once.

15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

16 And I will bring the [t] blind by a way, that they knewe not, [and] leade them by paths that they haue not knowen: I will make darkenes light before them, and crooked things streight. These things will I do vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 Heare, ye deafe: and ye blind, regard, that ye may see.

19 Who is blind but my [u] seruant: or deafe as my [x] messenger, that I sent: Who is blind as the [y] perfite, and blind as the Lords seruant:

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not:

21 The Lord is willing for his righteousnes sake [that] he may magnifie the Lawe, and exalt it.

22 But this people is [z] robbed & spoyled, and shalbe all snared in dongeons, and they shalbe hid in prison houses: they shalbe for a pray, and none shall deliuer: a spoile, & none shall say, [a] Restore.

23 Who among you shall hearken to this, [and] take heede, and heare for [b] afterwards:

24 Who gaue Iaakob for a spoyle, and Israel to the robbers: Did not the Lorde, because we haue sinned against him: for they would not walke in his wayes, neither be obedient vnto his Lawe.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire roundeabout, and he knewe not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

But nowe thus saith [ỹ] Lord, [a] that created thee, O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through [ỹ] [c] waters, I will be with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lorde thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, [and] thou wast honorable, and I loued thee, therefore will I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the [f] East, and

i Till he haue set all things in good order.
k The Gentiles shalbe desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist & guide thee.
n As him, by whom the promise, made to all nations in Abraham, shalbe fulfilled.
o I will not suffer my glorie to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extoll their idoles aboue me.
p As in time past I haue bene true in my promises, so will I be in time to come.
q Meaning, the Arabians vnder whom he comprehendeth all the people of the East.
r He sheweth the zeale of the Lord, and his power in the conseruation of his Church.
s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauaile.
t That is, my poore people, which are in perpleritie and care.
u To wit, Israel, which should haue most light because of my Lawe.
x The Priest to whom my worde is committed, which should not onely heare it himselfe, but cause others to heare it.
y As ỹ Priests and Prophets that should be lights to others?
z Because they will not acknowledge this benefite of the Lorde, who is readie to deliuer them, he suffreth them to be spoyled of their enemies through their owne fault and incredulitie.
a There shalbe none to succour them, or to will the enemie to restore that, which he hath spoyled.
b Meaning, Gods wrath.
a After these threatnings he promiseth deliuerance to his Church, because hee hath regenerate them, adopted them, & called them.
b When thou seest dangers and conspiracies on all sides, remember this benefite & the loue of thy God, & it shall encourage thee.
c By water and fire, hee meaneth all kind of troubles and perils.
d I turned Sanheribs power against these countreis, & made them to suffer ỹ affliction which thou shouldest haue done, & so were as the payment of thy ransome, Chap. 37.9.
e I wil not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all ỹ wicked in the world.
f He prophesieth of their deliuerance from ỹ captiuitie of Babylō, & so of ỹ calling of ỹ vniuersal Church, alluding to ỹ which is writtē, Deu. 30.3.

gather

gather thee from the west.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all [h] nations be gathered [i] together, and let the people be assembled: Who among them can declare this and shew vs former things? let them bring forth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It [is] trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, [euen] I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange [god] among you: therefore you are my witnesses, saith the Lorde, that I am God.

13 Yea, before the day [was,] I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lorde your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues and the Chaldeans crie in [o] the shippes.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lorde which maketh a way in [p] the Sea, and a path in the mightie [q] waters.

17 When he [r] bringeth out the [s] charet and horse, the armie and the power lye together, [and] shall not rise: they are extinct, and quenched as towe.

18 Remember ye not [t] former things, neither regard the things of olde.

19 Beholde, I do a new thing: nowe shall it come forth: shall you not knowe it? I will euen make a way in the [t] desert [and] floods in the wildernes.

20 The wilde [u] beastes shall honour me, the dragons and the ostriches, because I gaue water in the desert [and] floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not [x] called vpon me, O Jaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offring, nor wearied thee with incense.

24 Thou boughtest me no sweete [a] sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made me [b] to serue with thy sinnes, [and] wearied me with thine iniquities.

25 I, [euen] I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Jaakob a curse, and Israel a reproche.

g Meaning, that he coulde not be vnmindfull of them, except he would neglect his owne Name & glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proue that ỹ things, which are spoken of them are true.
k Shewing, ỹ the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his worde.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning specially Christ, and by him, all the faithfull.
n By Darius and Cyrus.
o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Ex. 14.22.
q When the Israelites passed through Jorden, Ioth. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh & his mightie armie.
t Meaning, that their deliuerance out of Babylō should be more famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2. cor. 5.17. reuel. 21.5.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beastes shall feele my benefites, and shall acknowledge them: much more men ought to be thankfull for the same.
x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did commande thee, thou didst grieue me.
z Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrarie.
a Meaning, in true faith and obedience.
a Either for the composition of ỹ sweete oyntment, Ex. 30.34. or for the sweete incense, Ex. 30.7.
b Thou hast made me to beare an heauie burthen by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine anc-estors. e Thy Priestes and thy Prophets. f That is, reiected, abhorred and destroyed them in the wildernes, and at other times.

CHAP. XLIIII.

5 The Lorde promiseth comfort and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

YEt nowe heare, O Jaakob my seruant, & Israel, whom I haue chosen.

2 Thus saith the Lorde, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Jaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floodes vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buddes,

4 And they [d] shall growe as among the grasse, [and] as the willowes by the riuers of waters.

5 One shall say, I am the Lordes:

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which hadst occasion thereunto because of the Lawe, and of thine holy vocation.
c Because man of himselfe is as the drie and baren lande, hee promiseth to moysten him with the waters of his holy Spirite, Joel. 2.28. Iohn 7.38. acts 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

another

another [c] shall be called by the name of Jaakob: & another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lorde the King of Israel and his redeemer, the Lorde of hosts, [f] I am the first, and I am the last, and without me [is] there no God.

7 And who is like me, that shal [g] call, and shal declare it, & set [h] it in order before me, since I appointed [i] the ancient people? and what is at hande, and what things are to come? let [k] them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things shall nothing profite: and they are their owne witnesses, [n] that they see not nor know: therefore they shall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] felowship thereof, shall be confounded: for the workmen themselues are men: let them all be gathered together, and [r] stand vp, [yet] they shall feare, and be confounded together.

12 The smith [taketh] an instrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he purtreyeth it with the compasse, and maketh it after the figure of a man, [and] according to the beautie of a man that it may remaine in [t] an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, & taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth therof: for he will take therof and [u] warme himselfe: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, [and] vpon the halfe thereof he [x] eateth flesh: he rosteth the rost and is satisfied: also hee warmeth himselfe and sayth, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof he maketh a god, [euen] his idole: he boweth vnto it and worshippeth & prayeth vnto it, and sayth, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderstande: [y] for [God] hath shut their eyes that they cannot see, [and] their hearts, that they cannot vnderstand.

19 And none ‡ considereth in his heart, neither [is] there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, and shall I make the residue therof an abomination? shall I bow to the stocke of a tree?

20 Hee feedeth [z] of ashes: a seduced heart hath deceiued him, that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 [a] Remember these (O Jaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away the transgressions like a cloud, and thy sinnes as a mist: turn vnto me, for I haue redeemed thee.

23 [b] Reioice, ye heauens: for the Lord hath done it: shout, ye lower parts of the earth: brast forth into prayses, ye mountaines, O forest and euery tree therein: for the Lorde hath redeemed Jaakob & will be glorified in Israel.

24 Thus saith ỹ Lord thy redeemer and he that formed thee frō the wombe, I am the Lorde, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers and make them that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 ¶ He confirmeth the worde of his [d] seruant and performeth the counsell of his messengers, saying to Jerusalem, Thou shalt be inhabited: & to the cities of Judah, Ye shal be built vp, and I wil repaire the decayed places thereof.

27 He

e By this diuersitie of speach he meaneth one thing, that is, that the people shalbe holy & receiue the true religiō of God, as Psal.87.5.
f I am alwaies like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap.41.4. and 48.12. reuel.1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceede herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Read Chap. 43.10.
m Whatsoeuer they bestow vpō their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idols blind, must needes be witnesses of their owne blindnesse, & feeling that they are not able to help them, must cōfesse that they haue no power.
o Meaning, that whatsoeuer is made by the hande of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Cha.41.24. abominable: and Jeremie calleth them the worke of errours, Jere.10.15, Habakkuk, a lying teacher.2.18. q That is, which by any way consent either to ỹ making or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God wil take vengeance, although they excuse themselues therby among men. s He describeth the raging affection of the idolaters, which forget their own necessities to set forth their deuotiō toward their idols. t To place it in some temple. u He setteth forth the obstinacie & malice of ỹ idolaters, which though they see by dayly experience that their idols are no better then the rest of the matter wherof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.

x That is, he either maketh a table or trencher.
y The Prophet giueth here an answere to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
‡ Ebr. turneth.
z He is abused as one that would eate ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worde of the Lord toward his people shalbe so great, that the insensible creatures shall be moued therewith.
c He armeth them against the soothsayers of Babylon, which would haue borne them in hande, that they knewe by the starres that God would not deliuer them, and that Babylon should stand. d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

27 He saith to the [e] deepe, Be drie and I will drie vp thy floods.

28 He saith to [f] Cyrus, [Thou art] my shepheard: and he shal performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shalbe surely laid.

e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the sea.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundreth yere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

THus saieth the Lorde vnto [a] Cyrus his [b] anointed, whose right hande I haue holden [c] to subdue nations before him: therfore wil I weaken the loines of kings & open the doores before him, and the gates shall not be shut.

2 I will go before thee and make the [d] crooked streight: I wil breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, and the things hid in secrete places, that thou mayest [e] knowe that I am the Lorde which call thee by thy name, euen the God of Israel.

4 For Jaakob my seruants [f] sake, and Israel mine elect, I will euen call [thee] by thy name [&] name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen mee,

6 That they may knowe from the rising of the sunne and from the west, that there is none besides me. I am [h] the Lord, and there is none other.

7 I forme the [h] light and create darknes: I make peace and create euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, and let the cloudes droppe downe [i] righteousnes: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him [that] facioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that saieth to [his] father, What hast thou begotten? or to [his] mother, What hast thou brought forth?

11 Thus saith the Lord, the holie one of Israel, and his maker, Aske mee [n] of things to come concerning my sonnes, & concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen commanded all their [o] armie.

13 I haue raised [p] him vp in righteousnes, and I will direct all his wayes: he shall build my citie, and he shal let go my captiues, not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour [r] of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shall come vnto thee, and they shall bee [s] thine: they shall follow thee, [and] shal go in chaines: they shall fall downe before thee, & make supplication vnto thee, [saying,] Surely God is in thee, & there [is] none other God besides.

15 Verely thou, O God, [t] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shalbe ashamed & also confounded: they shal go to confusion together, that are the makers of images.

17 [But] Israel shall bee saued in the Lord, with an euerlasting saluation: ye shall not bee ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lorde, and there [is] none other.

19 I haue not spoken in secrete, [neither] [x] in a place of darknes in the earth: I said not in vaine vnto the seed of Jaakob, Seeke you me: I [y] the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning? [or] hath told it of old? Haue not I the Lord? and there [is] none other God beside me, a iust God, and a Sauiour: there [is] none beside me.

22 Looke vnto me, & ye shalbe saued: all

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his annointed for a time, but after another sort then he called Dauid.

c To guide him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuē thee strength, power, and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth ỹ Iewes, as if he would say though when ye looke to the heauens and earth for succour, ye see nothing nowe but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promes, which is ment by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he rebuketh their impaciencie, which in aduersitie and trouble murmure agaynst God and will not carie his pleasure: willing that man should match with his like and not contende agaynst God.

m That is, it is not perfitely made.

n In stead of murmuring, humble your selues, & aske what ye will for the consolation of my children, & you shal be sure of it, as ye are of these things which are at your cōmandement. Some reade it with an interogation, & make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, ỹ I may shewe by him the faithfulnes of my promes in deliuering my people.

q Meaning, freely & without ransome, or any grieuous condition.

r These people were tributaries to ỹ Persians, & so King Artahshahte gaue this money toward the building of the Temple, Ezra 7.21.

s Whereas tofore they were thine enemies, they shall nowe honour thee, & thou shalt rule them: which was accomplished in ỹ time of Christ.

t Hereby he exhorteth the Iewes to pacience, though their deliuerāce be deferred for a time: shewing ỹ they should not repēt their long pacience, but the wicked & idolaters shal be destroyed.

u To wit, of man, but chiefly of his Church.

x As do ỹ false gods, which giue vncertain answeres.

y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in gods sight you are vile & abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of fayth.
a That is, that the thing, which I haue promised shall be faithfully performed.
b The knowledge of God and the true worshipping shalbe through all the world, Rom.14.11. Philip.2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faythfull shall keele and confesse this. d All the contemners of God.

z all the ends of the earth shall be saued: for I am God, and there [is] none other.
23 I haue sworne by my selfe: the worde is gone out of my mouth in a righteousnes, and shall not returne, That euery b knee shall bowe vnto mee, [and] euery tongue shall sweare [by me.]
24 Surely c he shall say, In the Lord haue I righteousnes and strength: hee shall come vnto him, and all that d prouoke him, shall be ashamed.
25 The whole seede of Israel shalbe iustified, and glorie in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Jewes to the consideration of his workes.

a These were the chiefe idols of Babylon.
b Because they were of golde and siluer, the Medes & Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burthen.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betwene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut.32.11.
f Seeing I haue begotten you, I wil nourish & preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, shuld be tempted to thinke that their god was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation is but to proue them vile, Bar.6.25. h Become wise, meaning that all idolaters are without wit, or sense, like mad men.

BEl is bowed downe: a Nebo is fallen: their idoles were vpon the b beastes, and vpon the cattell: they which did beare you, [were] laden with a wearie burthen.
2 c They are bowed downe, [and] fallen together: for they could not rid them of the burden, and their d soule is gone into captiuitie.
3 Heare ye me, O house of Iaakob, & all that remaine of the house of Israel, which are e borne of me [from] f the Wombe, and brought vp of me [from] the birth.
4 Therefore vnto olde age, I the same, euen I will beare [you] vntill the hoare heares: I haue made [you:] I will also beare [you,] & I will cary [you] f and I will deliuer [you.]
5 ¶ To whom will ye make me like, or make me equal, or g compare me, that I should be like him?
6 They draw golde out of the bagge and weigh siluer in the balance, [&] hire a goldsmith to make a god of it, [and] they bow downe, and worship it.
7 They beare it vpon the shoulders: they carie him and set him in his place: so doeth he stand, [and] cannot remoue frō his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.
8 Remember this, & be ashamed: bring it againe h to mind, O ye transgressers.
9 Remēber the former things of old: for I am God, and there [is] none other God, and there [is] nothing like me,
10 Which declare the last thing from the beginning: & from of old, the things that were not done, saying, My counsell shall stande, and I will do whatsoeuer I will.
11 I call a i birde from the East, [and] the man of my k counsell from farre: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.
12 Heare mee, ye stubburne hearted, that are farre from l iustice.
13 I bring m neere my iustice: it shall not bee farre off, and my saluation shall not tarie: for I will giue saluation in Zion, [and] my glorie vnto Israel.

i That is, Cyrus, which shall come, as swift as a bird and fight against Babylon.
k Him by whō I haue appointed to execute ỹ, which I haue determined.
l Which by your incredulitie would let the performāce of my promes.
m He sheweth that mans incredulitie can not abolish the promes of god, Rom.3.3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

COme downe and sitte in the dust: O a virgine, daughter Babel, sitte on the grounde: there is no b throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.
2 Take the mill stones, and c grinde meale: loose thy lockes: d make bare the feete: vncouer the legge, [and] passe through the floods.
3 Thy filthinesse shall be discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete [thee as] a e man.
4 f Our redeemer, the Lord of hosts [is] his Name, the holy one of Israel.
5 g Sit still, and get thee into darknes, O daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.
6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hande: thou didst shew them no h mercie, but thou diddest lay thy verie heauie yoke vpon the ancient.
7 And thou saydest, I shalbe a ladie for euer, so that thou diddest not set thy mind to these things, neither didst thou remember the latter ende thereof.
8 Therefore now heare, thou that art giuen to pleasures, & dwellest careles, She sayth in her heart, I am and none els: I shall not sit [as] a widow, neither shal know the losse of children.
9 But these two things shal come to thee suddenly on one day, the losse of children & widowhood: they shal come vpō thee in their i perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.
10 For thou hast trusted in thy wickednes:

a Which hast liued in welth, and wantonnesse, and hast not yet beene ouercome by any enemie.
b Thy gouernment shall be taken frō thee.
c Thou shalt be brought to most vile seruitude: for to turne the mille was the office of slaues.
d The things wherein she setteth her greatest pride shall be made vile, euen from the head to the foote.
e I wil vse no humanitie nor pitie towarde thee.
f The Israelites shall confesse, that the Lord doth this for his churches sake.
g For verie shame, and hide thy selfe.
h They abused Gods iudgements thinking that he punished the Israelites, because he would vtterly cast thē off, & therefore in stead of pitying their miserie, thou didst increase it.
i So that thy punishment shalbe so great, as is possible to be imagined.

nes: thou hast said, None seeth me. Thy [k] wisedome & thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therfore shal euil come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fal vpon thee, which thou shalt not bee able to put away: destruction shal come vpon thee suddainly, or thou beware.

12 Stand nowe among thine inchanters, and in the multitude of thy soothsayers (with whom thou hast [l] wearied thy selfe from thy youth) if so bee thou maist haue profite, [or] if so be thou maist haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, and prognosticatours stand vp, & saue thee from these things, that shal come vpon thee.

14 Behold, they shalbe as stubble: the fire shal burne them: they shal not deliuer their owne liues from the power of the flame: there [shal bee] no coles [m] to warme at, [nor] light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, [euen] thy marchants from thy youth: euery one shal wander to his owne [n] quarter: none shal saue thee.

k Thou didst thinke that thine owne wisedome and policie would haue saued thee.

l He deriueth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely in God.

m They shall vtterly perish and no part of them remaine.

n They shall flee euery one to that place, which hee thought by his speculations to be most sure: but that shall deceiue them.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lorde alone will be worshipped. 20 Of their deliuerance out of Babylon.

Heare yee this, O house of Iaakob, which are [a] called by the name of Israel, and are come out of [b] the waters of Iudah: which sweare by the Name of the Lorde, and make mention of the God of Israel, [but] not in trueth, nor in righteousnes.

2 For they are called of the holy citie, and stay themselues [c] vpon the God of Israel, whose Name [is] the Lorde of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed [d] them: I did them suddenly, and they came to passe.

4 Because I knew, that [e] thou art obstinate, and thy necke [is] an yron sinew, and thy brow brasse,

5 Therfore I haue declared it to thee of old: before it came to passe, I shewed [f] it thee, least thou shouldest say, Mine idole hath done them, and my carued image, and my molten image haue commanded them.

6 Thou hast heard, beholde all this, & will not ye [g] declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, & not of old, and euen before this thou heardest them not, least thou shouldst say, Beholde, I [h] knew them.

8 Yet thou heardest them not, neither didst know them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the [i] wombe.

9 For my Names sake wil I deferre my wrath, & for my praise wil I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, but [l] not as siluer: I haue [m] chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake wil I do it: for howe should [my Name] [n] be polluted? [o] surely I wil not giue my glorie vnto another.

12 Heare me, O Iaakob and Israel, my called, [p] I am, I am the first, and I am the last.

13 Surely mine hand hath laid [q] the foundation of the earth, and my right hande hath spanned the heauens: when I call them, [q] they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued [r] him: he wil do his wil in Babel, and his arme [shalbe] against the Chaldeans.

15 I, [euen] I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the [s] beginning: from the time that the thing was, I was there, and now the Lorde God and his Spirit hath [t] sent me.

17 Thus saith the Lorde thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee [u] to profit, and leade thee by the way, that thou shouldest go.

18 Oh that thou haddest hearkened to my commandements! then had thy prosperitie bene as the flood, & thy righteousnes as the waues of the sea.

19 Thy seed also had bene as the sand, and the fruit of thy bodie like the grauel thereof: his [x] name should not haue bene cut off nor destroyed before me.

20 [y] Go

a He detecteth their hypocrisie, which vanted themselues to be Israelites and were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shewe, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer hee had promised.

e I haue done for thee more then I promised, that thy stubburnes and impudencie might haue bene ouercome.

f How thou shouldest be deliuered out of Babylon.

g Will ye not acknowledge this my benefit & declare it vnto others?

h Shewing þ mans arrogancie is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisdome.

i Frō the time þ I brought thee out of Egypt: for þ deliuerance was as the birth of the Church.

k As it was my free mercy þ I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weaknes & infirmitie: for in siluer there is some purenes, but in vs there is nothing, but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene rūsumed.

n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory shuld be diminished, as Deu. 32.27.

o Read Chap. 42.8.

p Read Chap. 41.4.

q To obey me, and to doe whatsoeuer I cōmand them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall do thee good.

x That is, the prosperous estate of Israel

20 y Go ye out of Babel: flee ye from the Chaldeans, with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: he led them through the wildernes: he caused the waters to flowe out of the rocke for them: for hee claue the rocke, and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy, that shall come of their deliuerance.
z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh that the wicked hypocrites should not abuse Gods promes, in whom was neither fayth nor repentance, as Chap.57.21.

CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, & will deliuer them from the tyrannie of their enemies.

a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe: for they were all made in him, and in him should be performed.
b This is ment of the time that Christ should be manifested to the worlde, as Psal.2.7.
c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is ment of Christ, and may also be applied to the ministers of his worde.
e By Israel is ment Christ, and all the bodie of the faithfull, as the members and their head.
f Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.
g Though the Iewes refuse my doctrine, yet God will approue my ministerie.
h To declare my Gospel to the Gentiles, Chap.42.6. acts 13.47. Luke 2.32.
i Meaning, the Iewes whom tyrants kept in bondage.
k The benefite of their deliuerance shalbe so great, that great and small shall acknowledge it, and reuerence God for it.

HEare ye me, O yles, & hearken, yee people from farre. The Lorde hath called a me from b the Wombe, & made mention of my name from my mothers bellie.

2 And he hath made my mouth like a sharpe c sword: vnder the shadow of his hand hath he d hid mee, and made me a chosen shaft [and] hid me in his quiuer,

3 And sayde vnto me, Thou art my seruant, e Israel, for I will bee glorious in thee.

4 And I sayde, I haue f laboured in vaine: I haue spent my strēgth in vaine and for nothing: but my iudgement [is] with y Lord, & my worke with my God.

5 And now saith the Lord, that formed mee from the Wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, g yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue h thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, [and] his holy one, to him that is despised in soule, to a nation that is abhorred, to a i seruant of rulers, Kings shall see, and k arise, & princes shall worship, because of the Lorde, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, l In an acceptable time haue I heard thee, & in a day of saluation haue I helped thee: and I will preserue thee, & will giue m thee for a couenant of y people, that thou maiest raise vp the n earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the o prisoners, Go forth: and to them that are in darkenesse, Shewe your selues: they shall feede in the wayes, and their p pastures shalbe in all y toppes of y hilles.

10 They shal not be hungrie, neither shall they bee thirstie, neither shall the heate smite them, nor the sunne: for hee that hath compassion q on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I wil make al my mountains, as a way, and my paths shalbe exalted.

12 Beholde, these shall come from farre: and lo, these from the North and from the West, and these from the lande of r Sinim.

13 Reioyce, O s heauens: & be ioyfull, O earth: braste forth into praise, O mountains: for God hath cōforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lorde hath t forsaken mee, and my Lorde hath forgotten me.

15 Can a woman forget her childe, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpō the palme of [mine] u hands: thy x walles [are] euer in my sight.

17 Thy builders make y haste: thy destroyers & they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about & beholde: all these gather themselues together [&] come to thee: as I liue, saith the Lord, thou shalt surely z put them al vpon thee as a garmēt, and gird thy self with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroied, shal surely be nowe narowe for them that shall dwell in it, and they that did deuoure thee, shalbe farre away.

20 The childrē of thy barrennes shal say againe in thine eares, The place is strait for mee: giue place to mee that I may dwell.

21 Then shalt thou say in thine heart, who hath begotten mee these, seeing I am baren and desolate, a captiue and a

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2.Cor.6.2.
m Meaning, Christ alone.
n Signifying, y before Christ renue the earth by his worde, there is nothing, but confusion and disorder.
o To thē that are in the prison of sinne, & death.
p Being in Christes protection, they shall be safe against all dangers, and free from the feare of the enemies.
q Meaning, y there should be nothing in their way from Babylon, y should hinder or hurt them: but this is accōplished spiritually.
r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the worlde.
s Reade Chap. 44.23.
t He obiecteth what the faithfull might say in their long affliction, & answereth thereunto to cōfort them, with a most proper similitude, & full of consolation.
u Because I would not forget thee.
x Meaning, the good order of policie and discipline.
y I haue a cōtinuall care to builde thee vp againe, and to destroy thine enemies.
z He sheweth what are the ornaments of y Church: to haue many children which are assembled by y word of God & gouerned by his Spirite.

wanderer to & fro: and who hath nourished them: behold, I was left alone: whence are these?

22 Thus saith the Lorde God, Beholde, I will lift vp mine hande to the [a] Gentiles and set vp my standart to the people, and they shal bring thy sonnes in [their] armes: and thy daughters shalbe caried vpon [their] shoulders.

23 And Kings [b] shall be thy nourcing fathers, and Queenes shalbe thy nources: they shal worship thee with [their] faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shal not be ashamed that waite for me.

24 Shall the pray be [d] taken from the mightie? or the iust captiuitie deliuered?

25 But this saith the Lorde, [e] Euen the captiuitie of the mighty shalbe taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shal be dronken with their owne blood, as with sweete wine: and all flesh shall knowe that I the Lorde am thy sauiour and thy redeemer, the mightie one of Jaakob.

a He sheweth, that Christ wil not onely gather this great nomber of the Jewes, but also of ỹ Gentiles.
b Meaning, that kings shal be conuerted to the Gospel, and bestowe their power, and authoritie for the preseruation of the Church.
c Being ioyned with the Church, they shall humble themselues to Christ their heade, and giue him al honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Judg. 7, 22. 2. Chro. 20. 22. Chap. 19, 2.

CHAP. L.

1 The Jewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea. 2, 2.
b Which should declare that I haue cut her off: meaning, that they could shewe none.
c Signifying that he solde them not for any det or pouertie, but that they solde themselues to sins to buy their owne lusts, and pleasures.
d He came by his Prophets and ministers, but they would not beleeue their doctrine and conuert. e Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red Sea, & killed the fish in the riuers, and also afterward in Jorden? f As I did in Egypt in token of my displeasure, Exod. 10, 21. g The Prophet doth represent here the person & charge of them that are iustly called to the ministery of Gods word.

THus sayth the Lord, Where is that [a] bill of your mothers diuorcemẽt, [b] whom I haue cast off? or who is the creditour [c] to whom I solde you? Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hande so [e] shortened, that it cannot helpe? or haue I no power to deliuer? Beholde, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] me a tongue of the learned, that I shoulde know [to minister] a worde in time to him that is [h] wearie: he will raise me vp in the morning: in the morning hee will wake mine eare to heare, [i] as ỹ learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my back vnto the [k] smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therfore shal I not be confounded: therfore haue I set my face like a flint, & I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: Who is mine aduersarie? let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne mee? loe, they shal ware old as a garment: the mothe shall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle [m] a fyre, and are cõpassed about with sparkes: walke in the light of your fire, & in the sparkes that yee haue kindled. This shall yee haue of mine hande: ye shall lye downe in sorowe.

h To him that is oppressed by affliction and miserie.
i As they that are taught, and made meete by him.
k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that ỹ true ministers of God can looke for none other recompence of the wicked but after this sort, & also what is their comfort.
l Shewing ỹ it is a rare thig that any should obey aright Gods true ministers, though they labour to bring them frõ hell to heauen.
m You haue sought consolation by your own deuises, & haue refused ỹ light, and consolation, which God hath offered: therefore ye shal remaine in sorow, & not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Jerusalem, 22 And her deliuerance.

HEare me, ye [a] that follow after righteousnes, [&] ye that seeke the Lorde: looke vnto the [b] rocke, [whence] ye are hewen, and to ỹ hole of the pit, [whence] ye are digged.

2 Consider Abraham your father, & Sarah that bare you: for I called him alone, and blessed him, & increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert [c] like Eden, and her wildernes like the garden of the Lord: ioy & gladnes shalbe found therein: prayse, and the voyce of singing.

4 Hearken ye vnto me, my people, & giue eare vnto mee, O my people: for a [d] Lawe shall proceede from me, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteousnes is neere: my saluation

a He comforteth ỹ Church, that they should not be discouraged for their small nomber.
b That is, to Abraham, of whom ye were begotten, & to Sarah, of whõ ye were borne.
c As plentifull as Paradise, Gen. 2, 3.
d I will rule & gouerne my Church by my worde, and doctrine.
e The time, that I will accomplish my promes.

uation goeth forth, & mine [f] armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpō the earth beneath: for the [g] heauens shal vanish away like smoke, and the earth shall ware olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shalbe for euer, & my righteousnes shall not be abolished.

7 Hearken vnto me, yee that knowe righteousnes, the people in whose heart [is] my Lawe. Feare ye not the reproch of men, neither be ye afraide of their rebukes.

8 For the moth shall eat them vp like a garment, and the worme shall eate thē like wooll: but my righteousnesse shalbe for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lorde: rise vp, as [h] in the old time in the generations of the world. Art thou not ỹ same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same, which hath dried the sea, [euen] the waters of the great deepe, making ỹ depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of ỹ Lord shall [l] returne, and come with ioye vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy, and gladnesse: [and] sorowe and mourning shall flee away.

12 I, [euen] I am hee, that comfort you. who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest ỹ Lorde thy maker, that hath spread out the heauens, & laide the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is readie to destroy? where is nowe the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not die in the pit, nor that his bread should fayle.

15 And I am the Lord thy God that deuided the Sea, when his waues roared: the Lord of hosts [is] his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the shadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stande vp, O Ierusalem, which hast dronke at the hand of the Lord the [p] cup of his wrath: thou hast dronken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom she hath brought foorth: there [is] none that taketh her by the hande of all the sonnes that shee hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation & destruction, and famine, & the sworde: by whome shal I comfort thee?

20 Thy sonnes haue fainted, and lye at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, [and] rebuke of thy God.

21 Therefore heare now this, ỹ miserable and dronken, but [r] not with wine.

22 Thus saith thy Lorde God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, [euen] the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hande that spoyle thee: which haue sayd to thy soule, Bowe downe, that we may goe ouer, and thou hast layde thy bodie as the grounde, and as the streete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for hence forth there shal no [a] more come into thee ỹ vncircumcised & the vncleane.

2 Shake thy selfe from the [b] dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lorde, Ye were solde for [c] nought: therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went [d] downe aforetime into Egypt to soiourne there, and Asshur [e] oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, sayeth the Lorde: & my Name all the day continu-

[f] My power, and strength.

[g] He forewarneth them of the horrible changes and mutations of all things, and howe he will preserue his Church in the middes of all these dangers.

[h] He putteth them in remēbrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

[i] Meaning, Egypt, Psalm. 87.4.

[k] To wit, Pharaoh, Ezek. 29.3.

[l] From Babylon.

[m] He comforteth them by the short time of their banishment: for in seuentie yeeres they were restored, and the greatest empire of ỹ world destroyed.

[n] Meaning, of Isaiah, and of all true ministers, who are defended by his protection.

[o] That all things may be restored in heauen, and earth, Ephe. 1.10.

[p] Thou hast bene iustly punished and sufficiently, as Chap. 40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25.15,16.

[q] Whereof the one is outwarde, as of the things that come to the bodie: as warre and famine: and the other is inwarde, and appertaineth to the minde: that is, to be without comfort: therefore he sayeth, howe shalt thou be comforted?

[r] But with trouble and feare.

[a] No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.

[b] Put off the garments of sorowe and beauinesse, and put on the apparell of ioy and gladnesse.

[c] The Babylonians payed nothing to me for you: therefore I wil take you againe without ransome.

[d] When Iaakob went thither in time of famine.

[e] The Egyptians might pretende some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.

ally is [f] blaſphemed.

6 Therfore my people ſhal know my Name: therefore [they ſhall knowe] in that day, that I am he that doe ſpeake: beholde, it is I.

7 How we [g] beautifull vpon the mountaines are the feete of him, that declareth [and] publiſheth peace! that declareth good tidings, [and] publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen [ſhal be heard:] they ſhall lift vp their voyce, and ſhoute together: for they ſhall ſee eye to eye, when the Lord ſhall bryng againe Zion.

9 O ye deſolate places of Jeruſalem, be glad and reioyce together: for [ỹ] Lord hath comforted his people: hee hath redeemed Jeruſalem.

10 The Lorde hath made [i] bare his holy arme in the ſight of al the Gentiles, [ꝯ] all the ends of the earth ſhal ſee the ſaluation of our God.

11 [k] Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the middes of her: bee yee cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhal not go out [m] with haſte, nor depart by fleeing away: but [ỹ] Lorde will go before you, and the God of Iſrael will gather you together.

13 Behold, my [n] ſeruant ſhal proſper: he ſhall bee exalted and extolled, and bee very hie.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, [ꝯ] his forme of the ſonnes of men) ſo [p] ſhall he ſprinkle many nations: the Kinges ſhal ſhut their [q] mouthes at him: for [ỹ] which had not byn told them, ſhal they ſee, and that which they had not heard, ſhal they [r] vnderſtand.

a The Prophet ſheweth, that very fewe ſhall receiue this their preaching of Chriſt, and of their deliuerance by him, Ioh. 12,38. rom. 10,16. b Meaning, that none can beleeue, but whoſe heartes GOD toucheth with the vertue of his holie Spirite.

a [c] roote out of a drie [d] ground: he hath neither forme nor beautie: whē we ſhal ſee him, there ſhall be no forme that we ſhould deſire him.

3 He is deſpiſed and reiected of men: he is a man full of ſorowes and hath experience of [e] infirmities: we hidde as it were our faces from him: he was deſpiſed and we eſteemed him not.

4 Surely he hath borne our infirmities, and caryed [f] our ſorowes: yet we did iudge him, as [g] plagued, and ſmitten of God, and humbled.

5 But he was woūded for our tranſgreſſions, he was broken for our iniquities: the [h] chaſtiſement of our peace [was] vpon him, and with his ſtripes we are healed.

6 Al we like ſhepe haue gone aſtray: we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquitie of vs all.

7 He was oppreſſed and he was afflicted, yet did he not [k] open his mouth: he is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumme, ſo he openeth not his mouth.

8 He was taken out from [l] priſon, and from iudgement: [m] and who ſhall declare his age? for he was cut out of the land of the liuing: for the tranſgreſſion of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the riche in his death, though he had done no wickednes, neither [was] any deceit in his mouth.

10 Yet the Lorde would breake him, and make him ſubiect to infirmities: when [o] he ſhall make his ſoule an offring for ſinne, he ſhall ſee [his] ſeede [ꝯ] ſhall prolong [his] dayes, and the will of the Lorde ſhall proſper in his hand.

11 He ſhall ſee of the [p] trauaile of his ſoule, [ꝯ] ſhall be ſatisfied: by his knowledge ſhal my [q] righteous ſeruant iuſtifie many: for he ſhal beare their iniquities.

12 Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoyle with the ſtrong, becauſe he [r] hath powred out his ſoule vnto death: and he was counted with the tranſgreſſers, and he bare the ſinne [ſ] of many, and prayed for the treſpaſſers.

c The beginning of Chriſts kingdome ſhall be ſmall, and contemptible in the ſight of man, but it ſhall growe wonderfully, and floriſh before God.
d Reade Chap. 11.1.
e Which was by Gods ſingular prouidence for the comfort of ſinners, Heb. 4.15.
f That is, the puniſhment due to our ſinnes: for the which he hath both ſuffred, and made ſatisfaction, Matth. 8.17. 1. pet. 2.24.
g We iudged euill, thinking that he was puniſhed for his owne ſins, and not for ours.
h He was chaſticed for our reconciliation, 1. Cor. 15.3.
i Meaning, the puniſhmēt of our iniquitie, and not the fault it ſelfe.
k But willingly, and patiently obeyed his fathers appointment, Matth. 26.63. actes. 8.32.
l From the croſſe, [ꝯ] graue, after that he was condemned.
m Though he dyed for ſinne, yet after his reſurrection he ſhall liue for euer: and this his death is to reſtore life to his members, Rom. 6.9.
n God the Father deliuered him into the handes of the wicked, and to the powers of the worlde to doe with him what they woulde.
o Chriſt by offering vp him ſelfe ſhall giue life to his Church, and ſo cauſe them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the ſaluation of his Church.
q Chriſt ſhall iuſtifie by faith through his worde, whereas Moſes coulde not iuſtifie by the Lawe.
r Becauſe he humbled him ſelfe, therefore he ſhall be exalted to glorie, Philip. 2.7,8.
ſ That is, of all that beleeue in him.

c To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tydings of their deliuerance ſhoulde make their affliction in the meane time more eaſie: but this is chiefly ment of the ſpirituall ioy, as Nahum. 1, 15. rom. 10,15
h The Prophets which are thy watchmen, ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accompliſhed vnder Chriſt.
i As readie to ſmite his enemies and to deliuer his people.
k He warneth [ỹ] faithfull not to pollute thē ſelues with the ſuperſtitions of the Babylonians, & Chap. 48,20.2, Cor. 6,17.
l For the ti[illegible] is at hande, that the Prieſts and Leuites chiefly (and ſo by thē all the people which ſhall be as Le[illegible] in this of[illegible]e) ſhal cary home the veſſels of the temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Chriſt, by whom our ſpirituall deliuerance ſhould be wrought, whereof this was a figure.
o In the corrupt iudgement of man Chriſt in his perſon was not eſteemed.
p He ſhall ſpread his word through many nations.
q In ſigne of reuerence, and as being aſtoniſhed at his excellencie.
r By the preaching of the Goſpel.

CHAP. LIII.

1 Of Chriſt and his kingdome, whoſe worde fewe will beleeue 6 All men are ſinners. 11 Chriſt is our righteouſnes, 12 And is dead for our ſinnes.

[a] Who [b] will beleeue our report: and to whom is the [b] arme of the Lord reueiled?

2 But he ſhall grow vp before him as a braunche, and as

CHAP. LIIII.

1 Yo of the Gentiles shall beleeue the Gospell then of the Iewes. 7 God leaueth his for a time, to whome afterward he sheweth mercy.

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, and calleth her baren, because that in the captiuitie she was as a widowe without hope to haue any children.

REioyce, O baren that diddest not beare: breake foorth into ioy and reioyce, thou that didst not trauaile with child: for the b desolate hath mo children then the maried wife, saith the Lord.

b The Church in this her affliction and captiuitie shall bring foorth mo children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerãce vnder Cyrus was as her childehoode, & therefore this was accomplished, when she came to her age, which was vnder the Gospell.

2 c Enlarge the place of thy tentes, & let them spreade out ẏ curtaines of thine habitations: spare not, stretche out thy cordes, and make fast thy stakes.

c Signifying that for ẏ great nomber of children, that God should giue her, shee should seeme to lacke roume to lodge them.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproche of thy e widdowhode any more.

d The afflictions which thou sufferedst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

5 For he that f made thee, [is] thine husbande (whose Name [is] the Lorde of hostes) and thy redeemer the holy one of Israel, shalbe called the God of the whole g world.

f That did regenerate thee by his holy Spirit.

g His glorie shall shine through the whole worlde, which seemed before to be shut vp in Iudea.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, & [as] a h yong wife when thou wast refused, saith thy God.

h As a wife which wast forsaken in thy youth.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in [mine] anger, I hid my face from thee for a litle season, but with euerlasting mercy haue I had compassion on thee, saith the Lorde thy redeemer.

9 For this is vnto mee [as] the i waters of Noah: for as I haue sworne that the waters of Noah shoulde no more go ouer ẏ earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

10 For the mountaine shall remoue and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lorde, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with k the carbuncle, and lay thy foundation with saphirs,

k Hereby he declareth the excellent estate of the Church vnder Christ.

12 And I will make thy windowes of ‖ emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

‖ Or, iaspar, or pearle.

13 And al thy children [shalbe] l taught of the Lorde, and much peace shalbe to thy children.

l By the hearing of his worde and inward mouing of his spirit.

14 In m righteousnesse shalt thou be established, [and] be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

m In stabilitie and surenes, so that it shall stande for euer.

15 Beholde, [the enemie] shal gather himselfe, but without n me: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

n And therefore shall not preuayle.

o Meaning, the domesticall enemies of the Church as are the hypocrites.

16 Beholde, I haue created the p smith that bloweth the coles in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

p Signifying hereby that man can do nothing but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

17 But al the weapõs that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousnes [is] of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

a Christ by proposing his graces and giftes to his church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters.

HO, euery one that a thirsteth, come yee to the waters, and ye that haue b no siluer, come, bye and eate: come, I say, bye c wine and milke without siluer and without money.

b Signifying, that Gods benefits can not be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporal life.

2 Wherefore do ye laye out siluer [&] not for bread? d & your labour without beeing satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in e fatnes.

d He reproueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those, which are nothing profitable.

e You shalbe fed abundantly.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, [euen] the f sure mercies of Dauid.

f The same couenant, which though my mercie I ratified and confirmed to Dauid that it should be eternall, 2. Sam. 7.13. act. 13.34.

4 Beholde, I gaue g him for a witnes to the people, for a prince & a master vnto the people.

g Meaning Christ, of whome Dauid was a figure.

5 Beholde, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shal rũne vnto thee, because of the Lord thy God, & the holie one of Israel: for he hath glorified thee.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.

6 Seeke ye ye Lord while he may [i] be found: call ye vpō him while he is neere.
7 Let ye wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, & he will haue mercie vpon him: and to our God, for he is very readie to forgiue.
8 For my [l] thoughtes [are] not your thoughts, neither [are] your wayes my wayes, saith the Lord.
9 For as the heauens are hier then ye earth, so are my wayes hier then your waies, and my thoughts aboue your thoughts.
10 Surely as the raine cōmeth downe and the snow from heauen, and returneth not thither, but watereth the earth and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth,
11 So shall my [m] word be, that goeth out of my mouth: it shal not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.
12 Therefore yee shall goe out with ioye, and bee led foorth with peace: the [n] mountaines and the hilles shall breake forth before you into ioye, & all the trees of the fielde shall clappe [their] hands.
13 For thornes there shall grow firre trees: for nettles shall grow the myrrhe tree, and it shall bee to the Lorde [o] for a name, [&] for an euerlasting [p] signe that shall not be taken away.

i When he offereth himselfe by ye preaching of his worde.
k Hereby he sheweth that repentāce must be ioyned with faith, and howe we can not call vpon God aright, except ye fruites of our faith appeare.
l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.
m If these small things haue their effect, as daily experiēce sheweth, much more shall my promes which I haue made and confirmed, bring to passe ye thing which I haue spoken for your deliuerance.
n Read Chap. 44.23. and 49. 13.
o To set forth his glorie.
p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepheards that deuoure their flocke.

THus saith the Lord, [a] Keepe iudgement and do iustice: for my saluation is at hande to come, and my [b] righteousnes to be reueiled.
2 Blessed [is] the man that doth this, and the sonne of man which layeth hold on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hande from doing any euill.
3 And let not the sonne of the stranger, which [d] is ioyned to ye Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Behold, I am a drie tree.
4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, & chuse the thing that pleaseth mee, and take holde of my couenant,
5 Euē vnto them will I giue in mine [e] House and within my walles, a place & a [f] name better then of the sonnes and of the daughters: I will giue thē an euerlasting name, that shall not be put out.
6 Also the strangers that cleaue vnto the Lorde, to serue him, and to loue the Name of the Lorde, and to bee his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,
7 Them will I bring also to mine holie mountaine, and make them ioyful in mine House of prayer: their burnt [g] offrings & their sacrifices [shalbe] accepted vpon mine altar: for mine House shalbe called an House of prayer for [h] all people.
8 The Lorde God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to bee gathered to them.
9 All ye [i] beastes of the fielde, come to deuoure, [euen] all ye beasts of ye forest.
10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lie and sleepe and delite in sleeping.
11 And these greedie dogges can neuer haue ynough: and these shepheards cannot vnderstand: [for] they all looke to their owne way, euery one for his aduantage, [and] for his owne purpose.
12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morowe shalbe as this day, [&] much more abundant.

a God sheweth what he requireth of them after that he hath deliuered thē: to wit, ye workes of charitie, whereby true faith is declared.
b Which I will declare toward you and powre into your hearts by my Spirit.
c Under the Sabbath hee comprehēdeth the whole seruice of God & true religion.
d Let none thinke himselfe vnmeete to receiue the graces of ye Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shalbe called after my people and be of the same religion: yea, vnder Christ the dignitie of the faithfull shalbe greater then ye Iewes were at that time.
g Hereby he meaneth the spirituall seruice of God, to whom ye faithfull offer continuall thankesgiuing, yea thēselues and all that they haue as a liuely and acceptable sacrifice.
h Not only for the Iewes but for all others, Mat. 21.13.
i Meaning, ye enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure ye faithfull, that when this commeth, they may know it was told thē before.
k He sheweth that this affliction shall come through the fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them. l We are wel yet, and to morowe shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked Idolaters. 9 And their vaine confidence.

THe righteous perisheth, and no man cōsidereth it in heart: and mercifull men are taken away, and no man vnderstādeth that the righteous is taken away [a] from the euill [to come.]
2 [b] Peace shall come: they shall rest in their beddes, [euery one] that walketh before him.
3 But you [c] witches children, come hither, the seede of the adulterer and of the whore.
4 On whome haue ye iested? vpon

a From the plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shall be in ioye and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threateneth ye wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word and his promises: boasting openly that they were the childrē of Abraham, but because they were not faithfull and obediēt as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

Whome haue yee gaped and thrust out your tongue? are not ye rebellious children, [and] a false seede?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleyes vnder the toppes of the rockes?

6 Thy portion [is] in the smoothe stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delite in [f] these?

7 Thou hast made thy [g] bedde vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe [to another] then mee, and wentest vp, [and] didest [i] enlarge thy bedde, and make a couenant betweene thee and them, and louedst their bed in [euery] place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, & didest increase thine oyntmẽts [&] sende thy messengers farre off, & didest humble thy selfe vnto hell.

10 Thou weriedst thy selfe in thy manifolde iourneyes, [yet] saidest thou not, [l] There is no hope: thou [m] hast foũd life by thine hande, therefore thou wast not grieued.

11 And whome diddest thou reuerẽce or feare, seeing thou hast [n] lyed vnto me, and hast not remembred me, neither set thy minde thereon? is it not [because] I hold my peace, and that of long [o] time? therefore thou fearest not me.

12 I will declare thy [p] righteousnes & thy workes, & they shall not profite thee.

13 When thou cryest, let them ỹ thou hast gathered together deliuer thee: but the winde shall [q] take them all away: vanitie shall pull them away: but hee that trusteth in me, shall inherit ỹ lande, & shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus sayth he, that is hie and excellent, he that inhabiteth the eternitie, whose Name is ỹ Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contende for euer, neither will I be alwayes wroth, [s] for ỹ spirit should faile before me: and I haue made the breath.

17 For his wicked [t] couetousnes I am angry with him, and haue smitten him: I hid me and was angrie, yet hee wẽt away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will [u] heale him: I will leade him also, and restore comfort vnto him, and to those ỹ lament him.

19 I create the [x] fruite of the lippes [to be] peace: peace vnto them that are [y] farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked [are] like the raging sea, that can [z] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

them, and therefore they can neuer haue rest, reade Chap. 48, 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the Hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Crye [a] aloude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet they [b] seeke me daily, and will knowe my wayes, euen as a nation that did righteously, & had not forsaken the statutes of their God: they aske of me ỹ ordinances of iustice: they will drawe neere vnto God, [saying,]

3 [c] Wherefore haue we fasted, & thou seest it not? We haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke [d] [your] will, and require all your dettes.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as [ye do] to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull rush, and to lye downe in sackecloth and ashes? Wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this ỹ [f] fasting, that I haue chosen, to loose the bands of wickednes, to take off the heauie burdens, and to let the oppressed go free, and that ye breake euery [f] yoke?

7 Is

d Read Leuit. 18, 21. 2. King. 23, 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they founde, they made an idole of it.

f In the sacrifices which you offring before these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent harlot that careth not for ỹ sight of her husband.

h In steade of setting vp the worde of God in the open places on the posts & doores to haue it in remembrance, Deut. 6, 9. and 27, 1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatrie more and more.

k Thou didst seeke the fauour of the Assyrians by giftes and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, & more & more didst torment thy self.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.

m He derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceiued.

n Broken promes with me.

o Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes.

p That is, thy naughtines, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius, and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faultes of the people, which is ment here by couetousnes.

u Though they were obstinate, yet I did not withdrawe my mercie from them.

x That is, I frame ỹ speach and words of my messengers, which shall bring peace.

y As well to him that is in captiuitie as to him that remaineth at home.

z Their euill conscience doth euer torment

a The Lord thus speaketh to the Prophet, willing him to vse al diligence and seueritie to rebuke the hypocrites.

b They will seeme to worship me & haue outward holines.

c He setteth foorth the malice & disdaine of ỹ hypocrites which grudge against God, if their works be not accepted.

d Thus he conuinceth the hypocrites by the second table & by their duetie toward their neighbour, that they haue neither faith nor religion.

e So long as you vse contention & oppression, your fasting & prayer shall not bee heard.

f That you leaue of al your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? When thou seest the naked, that thou couer him, and hyde not thy selfe from [g] thine owne flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy [h] light breake forth as the morning, and thine health shall grow speedily: thy [i] righteousnesse shal goe before thee, [and] the glorie of the Lord shall embrace thee.

h That is, the prosperous estate, wherewith God will blesse thee.

i The testimony of thy goodnes shall appeare before God and man.

9 Then shalt thou call, and the Lord shall answere: thou shalt crie and hee shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the [k] finger, and wicked speaking:

k Whereby is ment al maner of iniurie.

10 If thou [l] powre out thy soule to [ɣ] hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darkenes, and thy darkenes [shalbe] as the noone day.

l That is, haue compassion on their miseries.

m Thine aduersitie shal be turned into prosperitie.

11 And the Lord shall guide thee continually, & satisfie thy soule in drought, and make fat thy bones: and thou shalt bee like a watred garden, and like a spring of water, whose waters fayle not.

12 And they shalbe of thee, that shall builde the olde [n] waste places: thou shalt rayse vp the foundations for many generations, and thou shalt bee called the repairer of the breach [and] the restorer of the paths to dwell in.

n Signifying, that of the Iewes should com[e] such, as should builde againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem: whose builders were the Apostles.

13 If thou [o] turne away thy foote frō the Sabbath, from doing thy will on mine holie day, and call the Sabbath a delite, to cōsecrate it, [as] glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked workes.

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, & feede thee with the heritage of Iaakob thy father: for the mouth of the Lorde hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone wil preserue his Church, though all men faile.

Nomb. 11.23. chap. 50.2.

BEhold, * the Lordes hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

Iere. 5.25.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid [his] face from you, that he will not heare.

3 For your handes are defiled with [a] blood, and your fingers with iniquitie: your lippes haue spoken lies [and] your tongue hath murmured iniquitie.

a Reade Chap. 1.15.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, and speake vayne things: they cōceiue mischief, and [c] bring forth iniquitie.

b Al mē winke at the iniuries and oppressiōs, and none go about to remedy them.

c According to their wicked deuises, they hurt their neighbours.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

d Whatsoeuer cōmeth from them is poyson and bringeth death.

e They are profitable to no purpose.

6 Their webbes shalbe no garment, neither shal they couer themselues with their labours: [for] their workes [are] workes of iniquitie, and the worke of crueltie [is] in their hands.

7 Their feete runne to euill, & they make haste to shed innocent blood: their thoughts are wicked thoughtes: desolation and destruction [is] in their paths.

8 The way of peace they know not, and there [is] none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not knowe peace.

9 Therefore is [f] iudgement farre frō vs, neither doeth [g] iustice come neere vnto vs: We waite for light, but lo, it [is] darkenes: for brightnes, [but] we walke in darkenes.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defende vs.

10 Wee grope for the wall like the [h] blinde, and wee grope as one without eyes: we stumble at the noone day as in the twilight: [we are] in solitarie places, as dead men.

h We are altogether destitute of counsell and can finde no ende of our miseries.

11 We roare all like [i] beares, & mourne like doues: wee looke for equitie, but there [is] none: for health, [but] it is farre from vs.

i We expresse our sorowes by outward signes, some more some lesse.

12 For our trespasses are manie before thee, and our [k] sinnes testifie against vs: for our trespasses [are] with vs, and we knowe our iniquities.

k This confession is general to the Church to obtaine remissiō of sinnes and the Prophets did not exempt themselues from the same.

13 In trespassing and lying against the Lord, and we haue departed away from our God, [&] haue spoken of crueltie and rebellion, cōceiuing and vttering out of the heart false [l] matters.

l To wit, against our neighbours.

14 Therefore [m] iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

m There is neither iustice nor vprightnes among men.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe [n] a pray: and when the Lord sawe it, it displeased him, ɣ there [was] no iudgemēt.

n The wicked will destroy him.

16 And whē he saw that there [was] no man, he wondred that none would offer

offer himselfe. o Therefore his arme did p saue it, and his righteousnes it selfe did sustaine it.

17 For he put on righteousnesse, as an habergeon, and an q helmet of saluation vpon his head, & he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As [to make] recompence, as to requite the furie of the aduersaries [with] a recompence to his enemies: he wil fully repay the r ylands.

19 So shal they feare the name of the Lord from the west, and his glory from the rising of the sunne: for ſ enemie shall come like a flood: [but] the Spirite of the Lord shall chase him away.

20 And the redeemer shal come vnto Zion, and vnto t them that turne from iniquitie in Jaakob, saith the Lord.

21 And I wil [make] this my couenãt with them, saith the Lord, My Spirite that is vpon thee, and my words, which I haue put in thy mouth, u shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

o Meaning, to do iustice, and to remedie the things that were so farre out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.
q Signifying, that God hath all meanes at hand to deliuer his Church and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.
ſ He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.
t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shal come to the Church in abundance. 16 They shal haue abundance, though they suffer for a time.

ARyse, [O Jerusalem:] bee bryght, for thy a light is come, and the glory of the Lorde is risen vpon thee.

2 For behold, darknes shal couer the b earth, and grosse darkenes the people: but the Lord shall arise vpon thee, & his glory shalbe seene vpon thee.

3 And the Gentiles shal walke in c thy light, and Kings at the brightnes of thy rising vp.

4 Lift vp thine eyes rounde about, and behold: al d these are gathered, [and] come to thee: thy sonnes shal come from farre, and thy daughters shall be nourished at [thy] side.

5 Then thou shalt see and shine: thine heart shalbe astonied e and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The f multitude of camels shall couer thee: and ŷ dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shewe forth the praises of the Lord.

7 All the sheepe g of Kedar shalbe gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine h altar: and I will beautifie the house of my glory.

8 Who are these i that flee like a cloud, and as the doues to their windowes?

9 Surely the yles shall waite for me, and the shippes k of Tarshish, as at the beginning, ŷ they may bring thy sonnes from farre, [and] their siluer, and their golde with them, vnto the Name of the Lorde thy God, & to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall buylde vp thy walles, and their l Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they bee shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation & the m kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The n glory of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my o feete.

14 The sonnes also of them that afflicted thee, shal come & bowe vnto thee: and all they that despised thee, shall fall p downe at the soles of thy feete: & they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated, so that no man went [by thee,] I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, & shalt sucke the q breastes of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Jaakob.

17 For brasse will I bring golde, and for yron wil I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernemẽt r peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to go downe, Chap.47.1.
b Signifying, that all men are in darknes till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Judea shoulde be as the morning starre and that the Gentiles shoulde receiue light of her.
d An infinite nomber from all countreys, as Chap.49.18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shal honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except wee offer our selues to serue his glory, and all that we haue.
g That is, the Arabians that haue great abundance of cattell.
h Because the altar was a figure of Christ Heb.13.10: he sheweth that nothing can be acceptable to him, which is not offred to him by this altar, who was both ŷ offring and the altar it selfe.
i Shewing what great nomber shall come to the Church and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friendes and setters forth of the Church.
l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authoritie here in the earth for ŷ vse of his Church: and that they which will not serue and profit ŷ same, shall be destroyed.
n There is nothing so excellent which shal not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the temple, which is but ŷ place for his feete, ŷ we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both hie & lowe shall be readie to helpe and succour thee.
r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.

in thy lande, neither desolation, nor destruction within thy borders: but thou shalt call [f] saluation, thy walles, & praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the [t] moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer go downe, neither shall thy moone bee hid: for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shalbe ended.

21 Thy people also shall be all righteous: they shal possesse [ŷ] land for euer, the [u] graffe of my planting shalbe the worke of mine hands, that I may be glorified.

22 A litle one shal become as a [x] thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 He prophesieth that Christ shalbe anoynted and sent to preach. 10 The ioy of the faithfull.

THe * Spirit of the Lord God [is] [a] vpon me, therefore hath the Lord anoynted mee: hee hath sent me to preache good tidinges vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bounde, the opening of the prison,

2 To preach the [d] acceptable yeere of the Lorde, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoynt vnto thē that mourne in Zion, [and] to giue vnto them beautie for [f] ashes, the oyle of ioy for mourning, the garment of gladnes for the spirite of heauines, [ŷ] they might be called [g] trees of righteousnes, [ŷ] planting of the Lord, that he might be glorified.

4 And they shall build the olde waste places, [and] raise vp the former desolations, & they shall repaire the cities that were desolate and waste through many [h] generations.

5 And the strangers shall [i] stand and feede your sheepe, & the sonnes of [ŷ] strāgers shalbe your plowmen and dressers of your vines.

6 But ye shall be named [k] the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eate the riches of the [l] Gentiles, and shall be exalted with their glory.

7 For your shame [you shall receiue] [m] double, and for confusion [n] they shal reioyce in [o] their portion: for in their lande they shal possesse [ŷ] [p] double: euerlasting ioy shalbe vnto them.

8 For I the Lorde loue iudgement [and] hate [q] robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And [r] their seede shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall knowe thē, that they are the seed which the Lord hath blessed.

10 [s] I will greatly reioyce in [ŷ] Lord, [and] my soule shalbe ioyful in my God: for hee hath clothed mee with the garments of saluatiō, and couered me with the robe of righteousnesse: hee hath decked me like a bridegrome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth forth her budde, and as the garden causeth to growe that which is sowen in it: so the Lorde God will cause righteousnesse to growe and prayse before all the heathen.

CHAP. LXII.

The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not [a] hold my tongue, and for Jerusalems sake I will not rest, vntill the righteousnes therof breake forth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shal see thy righteousnesse, and all kings thy glory: and thou shalt bee called by [c] a newe name, which [ŷ] mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, [e] Forsaken, neither shall it bee sayde any more to thy lande, Desolate, but [ŷ] shalt be called ‖ Hephzi-bah, & thy land ‖ Beulah: for the Lord deliteth in thee, and thy land shall haue an [f] husband.

5 For [as] a yong man marieth a virgine, [so] shall thy sonnes [g] marry thee: & [as] a bridegrome is glad of the bride, [so] shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy walles, O Jerusalem, which al the day and all the night continually shall not cease: [i] ye that are mindeful of the Lord,

[f] Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

[t] Signifying, [ŷ] all worldly meanes shall cease, and that Christ shallbe all in all, as Reuel. 21, 22, and 22, 5.

[u] The children of the Church.

[x] Meaning, [ŷ] the Church should be miraculously multiplied.

Luke 4.18.

[a] This appertaineth to all the Prophets and ministers of God, but chiefely to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

[b] To thē that are liuely touched with the feeling of their sinnes.

[c] Which are in the bondage of sinne.

[d] The time when it pleased God to shewe his good fauour to mā, which Saint Paul calleth the fulnes of time, Gal. 4.4.

[e] For when God deliuereth his church, he punisheth his enemies.

[f] Which was the signe of mourning.

[g] Trees that bring foorth good fruites, as Matth. 3.8.

[h] That is, for a long time.

[i] They shalbe ready to serue you in all your necessities.

[k] This is accomplished in the time of Christ, by whom al the faithful are made Priests and Kings, 1. Pet. 2.9. reue. 1.6. & 5.10.

[l] Reade Chap. 60.11,16.

[m] Abundant recompence, as this word is vsed, Chap. 40.2.

[n] That is, the Jewes.

[o] To wit, of [ŷ] Gentiles.

[p] Where as the Gentiles had dominion ouer the Jewes in times past, nowe they shall haue double autoritie ouer them and possesse twise so much.

[q] I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.

[r] That is, of the Church.

[s] He sheweth what shalbe the affection, when they feele this their deliuerance.

[a] The Prophet saith [ŷ] hee will neuer cease to declare vnto the people the good tidings of their deliuerance.

[b] Til they haue full deliuerāce: and this [ŷ] Prophet speaketh to incourage al other ministers to the setting forth of Gods mercies towarde his Church.

[c] Thou shalt haue a more excellent fame then thou hast had hitherto.

[d] He shall esteeme thee as deere and precious, as a King doth his crowne.

[e] Thou shalt no more be cōtemned as a woman forsaken of her husband.

‖ Or, my delite in her.

‖ Or, maried. [f] That it may be replenished with children. [g] Forasmuch as they confesse one faith and religion with thee, they are in [ŷ] same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him. [h] Prophets, pastors, and ministers. [i] He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to do the same.

keepe

keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem ỹ [k] prayse of the world.

8 The Lorde hath sworne by his right hand & by his strong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shal eate it, and prayse the Lord, and the gatherers thereof shal drinke it in ỹ courts of my Sanctuarie.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones [and] set vp a standart for the people.

11 Beholde, the Lorde hath proclaymed vnto the endes of the worlde: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages [is] with him, and [n] his worke [is] before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A [o] citie sought out [and] not forsaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towardes his Church.

WHo is this that commeth [a] frō Edom, with red garmentes from Bozrah: he is glorious in his apparell and walketh in his great strength. [b] I speake in righteousnesse, [and] am mightie to saue.

2 [c] Wherefore is thine apparel redde, and thy garmēts like him that treadeth in the wine presse?

3 I haue trodē the wine presse alone, and of all people there [was] none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will stayne all my raiment.

4 For the daye of vengeance [is] in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vpholde: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

6 Therfore I will treade downe the people in my wrath, & make thē [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord [and] the prayses of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward ỹ house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saide, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles he was [i] troubled, and ỹ Angell [k] of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them & caried them alwayes continually.

10 But they rebelled & vexed his holy spirit: therfore was he turned to be their enemie [and] he fought against them.

11 Then he [l] remembred the olde time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with ỹ [m] shepheard of his sheepe? where is he ỹ put his holy Spirit within [n] him?

12 He led [them] by the right hand of Moses with his own glorious arme, deuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lorde gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from [r] me.

16 Doubtlesse thou art our Father: though [f] Abrahā bee ignorant of vs, and Israel knowe vs not, [yet] thou, O Lorde, art our Father, [and] our redeemer: thy Name [is] for euer.

17 O Lord, why hast [t] thou made vs

k For the restauration whereof al the worlde shall praise him.
l Signifying the great nūber that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57.14.
m Yee Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. matth. 21. 5.
n He shal haue all power to bring his purpose to passe, as Chap. 40. 10.
o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

a This Prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set foorth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to them selues the chiefe religion, and hated the true worshippers. Psa. 137. 7.
b God answereth them that asked this question, Who is this? &c. and sayeth, Yee see nowe performed in deede the vengeance, which my Prophetes threatned.
c Another question, to the which the Lorde answereth.
d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerāce of his, and though men refuse to do their duetie through negligence and ingratitude, yet he himselfe wil deliuer his Church, and punish the enemies. Reade Chap. 59. 16.
f I will so astonie them, and make them so giddie, that they shall not knowe, which way to go.
g The Prophet speaketh this to moue ỹ people to remember Gods benefites in times past, that they may be cōfirmed in their troubles.
h For I dyd chuse thē to be mine, that they should be holy, & not deceiue mine expectation.
i He bare their afflictions and griefes as though they had bene his owne.
k Which was a witnes of gods presence: & this may be referred to Christ, to whom belongeth ỹ office of saluation.
l That is, ỹ people of Israel being afflicted, called to remēbrance Gods benefits which he had bestowed vpō their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that he might well gouerne ỹ people: some referre this giuing of the Spirit to the people.
o Peaceably & gently, as an horse is led to his pasture.
p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward thē.
q Thy great affection which thou baredst towards vs.
r Meaning, from ỹ whole body of the Church.
f Though Abrahā would refuse vs to be his children, yet thou wilt not refuse to be our father.
t By taking away thy holy spirit from vs, by whom we were gouerned, & so for our ingratitude didst deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgement.

to erre from thy wayes: [and] hardened our heart from thy feare: Returne for thy [u] seruantes sake, [and] for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a litle [x] while: for our aduersaries haue trodē downe thy Sanctuarie.

19 We haue byn [as they,] ouer whom thou neuer barest rule, and vpon whom thy Name was not called.

u Meaning, for the couenants sake made to Abrahā, Izhak and Iaakob his seruants.
x That is, in respect of the promes, which is perpetuall: albeit they had nowe possessed the lande of Canaan, a thousand and foure hundreth yere: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

O H, that thou wouldest [a] breake the heauens, [and] come downe, [and] that the mountaines might melt at thy presence!

2 As the melting fire burned, [as] the fire caused [b] ye waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, [and] the mountaines melted at thy presence.

4 For since the beginning of the world they haue not [c] heard nor vnderstande with the eare, neither hath the eye seene [an other] God beside thee, which doeth [so] to him that waited for him.

5 Thou didest meete him, [d] that reioyced [in thee,] & dyd iustly: they remēbred thee in thy [e] waies: behold, thou art angry, for we haue sinned: [yet] in [f] them [is] continuance, and we [g] shalbe saued.

6 But we haue al byn as an vncleane thing and all our [h] righteousnesse [is] as filthie clouts, & we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there [is] none that calleth vpon thy Name, neyther that stirreth vp himself to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But nowe, O Lorde, thou art our father: We are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angrie, O Lorde, [k] aboue measure, neither remember iniquitie for euer: loe, We beseech thee beholde, We are all thy people.

10 [l] Thine holie cities lie waste: Zion is a wildernes, [and] Jerusalē a desert.

11 The house of our Sanctuarie and of our glorie, [m] where our fathers prayesed thee, is burnt vp with fire, and al our pleasant things are wasted.

12 Wilt thou hold thy self stil [n] at these thinges, O Lorde: Wilt thou holde thy peace and afflict vs aboue measure:

a The Prophet continueth his prayer, desiring God to declare his loue towarde his Church by miracles, and mightie power as he did in Mount Sinai.
b Meaning, the raine, haile, fire, thunder, & lightnings.
c Saint Paule vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour towarde our fathers, when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pitie vpon vs.
h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we woulde excuse our selues, yet our righteousnesse and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman.
i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
k For so the flesh iudgeth when God doeth not immediatly sende succour.
l Which we dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced & worshipped thee.
n That is, at the contempt of thine owne glorie: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Jewes. 13 The ioy of the elect and the punishment of the wicked.

I haue bene sought of thē that [a] asked not: I was founde of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue [b] spred out mine handes all the day vnto a rebellious people, which walked in a way that was not good, [euen] after their owne [c] imaginations:

3 A people that prouoked me euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] brickes.

4 Which remaine among y^e [f] graues, & lodge in ye deserts, which eate [g] swines flesh, and the broth of things polluted [are] in their vessels.

5 Which say, [h] Stand apart, come not neere to mee: for I am holier then thou: these are a smoke in my wrath [and] a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I will not keepe silence, but will render it and recompence it into their bosome.

7 Your iniquities & the iniquities of your fathers [shall be] [l] together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therfore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a [m] blessing [is] in it, so will I do for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seed out of Jaakob, and out of Judah, that shall inherite my mountaine: and mine elect shall

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10, 20.
b He sheweth the cause of the reiection of the Jewes, because they would not obey him for any admonition of his prophets, by whom he called them cōtinually, and stretched out his hande to draw them.
c He sheweth that to delite in our owne fantasies is the declining from God and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning their altars, which he thus nameth by contempt.
f To consulte with spirits and to coniure deuils, which was forbidden, Deut. 18, 11.
g Which was contrary to Gods cōmandement, Leui. 11. 7. deut. 14. 8.
h He sheweth that hypocrisie is euer ioyned with pride & contempt of others.
i Their punishment shall neuer haue ende.
k So that the remembrance thereof cannot be forgotten.
l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

inherit

inherit it, & my seruãts shall dwel there.
10 And [n] Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.
11 But ye are they that haue forsaken the Lord, & forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.
12 Therefore will I [p] number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euill in my sight & did chuse that thing which I would not.
13 Therfore thus saith the Lord God, Behold, my seruants shall [r] eate, and ye shalbe hungrie: beholde, my seruants shal drinke, and ye shalbe thirsty: behold, my seruants shall reioyce, and ye shalbe ashamed.
14 Behold, my seruants shal sing for ioy of heart, and ye shall crie for sorowe of heart, and shall howle for vexation of minde.
15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lorde God shal slay you and call his seruants by [t] another name.
16 He that shal blesse in the [u] earth, shal blesse himselfe in the true God, and hee that sweareth in the earth, shal sweare by the true God: for the former [x] troubles are forgotten, and shal surely hide themselues from mine eyes.
17 For lo, I wil create [y] new heauens and a newe earth: and the former shal not be remembred nor come into minde.
18 But bee you glad & reioyce for euer in the things that I shal create: for behold, I wil create Jerusalem [as] a reioycing and her people [as] a ioy,
19 And I wil reioyce in Jerusalem, & ioy in my people, and the voice of weeping shalbe no more heard in her, nor the voyce of crying.
20 There shalbe no more there a child of yeeres, nor an olde man that hath [z] not filled his dayes: for he that shalbe an hundreth yeeres old, shal die [as] a yong mã: but the sinner being [a] an hundreth yeeres old shalbe accursed.
21 And they shall [b] build houses and inhabit them, and they shall plant vineyardes, and eate the fruite of them.
22 They shall not build, and another inhabit: they shall not plant, & another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in old age the work of their hands.
23 They shal not labour in vayne, nor bring forth in feare: for they are the seede of the blessed of the Lorde, & their buds with them.
24 Yea, before they cal, I wil answere, and whiles they speake, I will heare.
25 The [c] wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullock: and to the serpent dust [shall be] his meate. They shal no more hurt nor destroy in all mine holie Mountaine, saith the Lord.

c Read Chap. 11,6.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus saith the Lorde, * The [a] heauen [is] my throne, & the earth [is] my footestoole: where is that house that yee will builde vnto mee? and where is that place of my rest?
2 For all these thinges hath myne hande made, [b] and all these things haue bene, sayeth the Lord: and to him will I looke, euen to him, that is poore, and of [c] a contrite spirite and trembleth at my wordes.
3 He that killeth a bullocke, [is as] if he [d] slewe a man: hee that sacrificeth a sheepe, [as] if he cut off a dogges neck: he that offereth an oblation, [as] if he offered swines blood: he that remẽbreth incẽse, [as] if he blesseth an idole: yea, they haue chosen their owne wayes, and their soule deliteth in their abominations.
4 Therefore will I [e] chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.
5 Heare the worde of the Lord, al ye that tremble at his [f] word, Your brethrẽ that hated you, and cast you out for my

Act.7.48,49.

a My maiestie is so great that it filleth both heauẽ & earth, and therefore can not be included in a Tẽple like an idole: condemning hereby their vaine cõfidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple & ỹ things therein, with ỹ sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal.50. 10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerẽce & feare.
d Because the Jewes thought themselues holy by offring of their sacrifices,

n Which was a plentifull place in Judea to feede sheepe as Achor was for cattell.
o By the multitude & nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.
p Seeing you cannot nomber your gods, I will nomber you with the sworde.
q By my Prophets, whom ye wold not obey.
r By these words, Eate & drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lack these corporall things.
s Meaning, that he would call the Gentiles, who should abhorre, euen the very name of the Jewes for their infidelities sake.
t Then by the name of the Jewes.
u By blessing, & by swearing, is ment ỹ praysing of God for his benefites, & the true worshipping of him, which shal not be onely in Judea, but through all the worlde.
x I will no more suffer my Church to be desolate as in times past.
y I wil so alter & change the state of my Church, that it shall seeme to dwel in a new world.
z Meaning, in this wonderful restauration of ỹ Church, there should be no weaknes of youth, nor infirmities of age, but al should be fresh and flourishing: & this is accomplished in the heauẽly Jerusalem, when al sinnes shal cease, and the teares shalbe wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithful the blessings which are conteyned in the Lawe, and so vnder temporal things comprehendeth the spiritual promises.

and in the meane season had neither faith nor repentance, God sheweth that hee doth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expressely forbidden in the Lawe.
e I wil discouer their wickednesse & hypocrisie, wherwith they thinke to blinde mine eyes, to all the world.
f Hee incourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shalbe ashamed.

6 [g]A voyce soundeth from the citie, [euen] a voyce from the Temple, the voice of the Lorde, that recompenceth his enemies fully.

7 Before [h] she trauailed, shee brought forth: and before her paine came, shee was deliuered of a man childe.

8 Who hath heard such a thing? Who hath seene such things? shall the earth be brought forth in one [i] day? or shal a nation bee borne at once? for assoone as Zion trauailed, she brought forth her children.

9 Shall I [k] cause to trauaile, and not bring forth? shall I cause to bring forth and shall be barren, saith thy God?

10 Reioyce ye with Jerusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, al ye that mourne for her,

11 That ye may sucke [l] and be satisfied with the breasts of her consolation: that ye may milke out and bee delited with the brightnes of her glorie.

12 For thus saith the Lord, Beholde, I wil extend [m] peace ouer her like a flood & the glorie of the [n] Gentiles like a flowing streame: then shall ye sucke, ye shall be [o] borne vpon [her] sides, and be ioyfull vpon [her] knees.

13 As one whom his mother comforteth, so wil I comfort you, and ye shalbe comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your [p] bones shal florish like an herbe: and the hande of the Lorde shall bee knowen among his seruants, and [his] indignation against his enemies.

15 For beholde, the Lorde will come with fire, and his charets like a whirlewinde, that he may [q] recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sworde all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie [r] themselues, and purifie them selues in the gardens behinde one [tree] in the middes eating [s] swines flesh, and such abomination, euē the mouse, shall be consumed together, saith the Lord.

18 For I [will visite] their workes, and their imaginations: [for] it shall come that I will gather al nations, and tongues, and they shal come, and see my [t] glorie.

19 And I wil set a [u] signe among thē, and wil send those that [x] escape of them, vnto the nations of [y] Tarshish, [z] Pul, and [a] Lud, [and] to them that draw the [b] bow, to [c] Tubal and [d] Jauan, yles afarre off, that haue not heard my fame, neither haue seene my glorie, and [e] they shall declare my glorie among the Gentiles.

20 And they shal bring all your [f] brethren for an offring vnto the Lorde out of all nations, vpon [g] horses, and in charets, and in horse litters, & vpon mules, and swift beastes, to Jerusalem mine holy Mountaine, saith the Lord, as the children of Israel, offer in a cleane vessel in the house of the Lord.

21 And I will take of them for [h] Priestes, [and] for Leuites, saith the Lord.

22 For as the newe [i] heauens, and the newe earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord.

24 And they shall goe forth, and looke vpō the [k] carkases of the men that haue transgressed against me: for their [l] worme shall not die, neither shall their fire be quenched, and they shalbe an abhorring [m] vnto all flesh.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they woulde not heare the gentle voice of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrarie to all mens opinion: as when a womā is deliuered before she looke for it, and that without paine in trauaile.

i This shall passe the capacitie of man to see such a multitude that shal come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appoynted.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

m I will giue her felicitie, and prosperitie in great abundance.

n Read Chap. 60.16. o Ye shall be cherished, as her dearly beloued children. p Ye shall haue new strength and newe beautie. q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church and will do till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites.

s Wherby are ment them that did maliciously transgresse the Law, by eating beastes forbidden, euen to the mouse which nature abhorreth.

t The Gētiles shalbe partakers of ỹ glory, which before I shewed to the Jewes.

u I wil marke these that I chuse, that they perish not with the rest of the infidels: wherby he alludeth to the marking of the posts of his people, whō he preserued, Exod. 12.7.

x I will scatter the rest of the Jewes, which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, ỹ Apostles, Disciples, & others which he did first chuse of the Jewes to preach vnto the Gentiles.

f That is, the Gētiles, which by faith shalbe made the children of Abrahā as you are.

g Whereby he meaneth that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as he did Luke, Timothie and Tite first, and others after to preach his word. i Hereby hee signifieth the kingdome of Christ wherein his Church shalbe renued, and where as before there were appointed seasons to sacrifice: in this there shalbe one continuall Sabbath so that all times and seasons shall be meete. k As hee hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shal euer gnawe them and neuer suffer them to be at rest, Marke. 9.44. m This is the iust recompence for the wicked, which contemning God and his worde, shalbe by Gods iust iudgement abhorred of all his creatures.

Ieremiah.

The Argvment.

The Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent giftes of God, and most euident reuelations of prophesie, so that by the commandemēt of the Lord he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, & continued eighteene yeere vnder the sayde King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fortie yeere, besides the time that he prophecied after the captiuitie. In this booke he declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefely are to be considered three thinges. First the rebellion of the wicked, which waxe more stubburne and obstinare, when the Prophetes doe admonish them most playnely of their destruction. Next howe the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God shewe his iust iudgement against the wicked, yet will he euer shewe himselfe a preserver of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied, 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his worde without feare.

THe [a] Wordes of Ieremiah the sonne of [b] Hilkiah [one] of the Priestes that were at [c] Anathoth in the lande of Beniamin.

2 To whom the [d] Word of the Lorde came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the daies of Iehoiakim the [e] sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah, [f] sonne of Iosiah King of Iudah, [euen] vnto the caryng away of Ierusalem captiue in the fift [g] moneth.

4 Then the Worde of the Lord came vnto me, saying,

5 Before I [h] fourmed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, [and] ordeined thee to be a Prophet vnto the [i] nations.

6 Then said I, [k] Oh, Lord God, behold, I can not speake, for I am a child.

7 But the Lord said vnto me, Saye not, I am a childe: for thou shalt goe to all that I shall sende thee, & whatsoeuer I commande thee, shalt thou speake.

8 Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde.

9 Then the Lorde stretched out his hand and [l] touched my mouth, and the Lorde said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the nations & ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the worde of the Lorde came vnto me, saying, Ieremiah, what seest thou? And I saide, I see a [m] rodde of an almonde tree.

12 Then saide the Lorde vnto me, Thou hast seene aright: for I will hasten my Worde to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, what seest thou? And I saide, I see a seething [n] pot looking out of the North.

14 Then said [o] Lorde vnto me, Out of the North shall a plague be spred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, & on all the walles thereof rounde about, and in all the cities of Iudah.

16 And I will declare vnto them my

a That is, the sermons and prophesies.
b Which is thought to be he that founde the booke of the Law vnder King Iosiah, 2. King. 22.8.
c This was a citie about three miles distant from Ierusalem, & belonged to the Priestes the sonnes of Aaron, Iosh. 21. 18.
d This is spoken to confirme his vocation and office: for although as he did not presume of himselfe to preach, and prophesie, but was called thereunto by God.
e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachim [f] reigned no longer.
f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchadnezzar.
g The Scripture vseth this maner of speach to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. gal. 1.15.
h For Ieremiah did not only prophesie against [i] Iewes, but also against [i] Egyptians, Babylonians, Moabites, & other nations.
i Considering [i] great iudgemēts of God, which according to his threatnings should come vpon [i] world, he was moued [k] a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing howe harde a thing it was to enterprise such a charge, as Isa. 6.11. exodus 3.11. and 4.1.
k Which declareth, that God maketh them meete, and assureth them, whome he calleth to set foorth his glorie: giuing the al meanes necessarie for the same, Exod. 4. 12. Isa. 6.7.
l He sheweth, what is the authoritie of Gods true ministers, which by his worde haue power to beat downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue them selues to the obedience of Gods worde, 2. Cor. 10.4. heb. 4.12. and these are the keyes which Christ hath left to loose, and binde, Matth. 18.18.
m He toyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almonde tree, which first budded, [i] hastie cōming of the Babylonians against [i] Iewes.
n Signifying, that the Caldeans and Assyrians should be as a pot to seethe the Iewes, which boyled in their pleasures, and lustes.
o Syria and Assyria were Northwarde in respect of Ierusalem, which were the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the louers, which haue forsaken me for their idoles.

q Which declareth Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16.

r Signifying on p one part, that the more that Satan, & the world rage against Gods ministers, the more prelent will he be to helpe them. Iosh. 1. 5. Heb. 13. 5. & on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and doe not resist wickednesse, whatsoeuer danger depende thereon, Isa. 50. 7. Ezek. 3. 8.

p Iudgementes touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and aryse and speake vnto them all that I cõmande thee: be not afraide of their faces, lest I q destroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole lande, against the Kinges of Iudah, [and] against the princes thereof, against the Priests therof and against the people of the land.

19 For they shal fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, p the word of the Lord came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the a kindnes of thy youth [and] the loue of thy marriage, when thou wentest after me in the wildernes b in a lande that was not sowen.

3 Israel [was as] a thing c halowed vnto the Lord, [and] his first fruites: all they d that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, what iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after banitie, and are become f vaine?

6 For they sayde not, where is the Lord that brought vs vp out of the land of Egypt? that led vs through the wildernes, through a desert, & waste lande, through a drie lande, & by the shadowe of death, by a lande that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful countrey, to eate the fruite thereof, and the commodities of the same: but when ye entred, ye defiled h my land, and made mine heritage an abomination.

8 The Priests said not, where is the Lord? and they that should minister the k Lawe, knewe me not: the l pastours also offended against me, and the Prophets prophesied in m Baal, and went after [things] that did not profite.

9 Wherefore I will yet n pleade with you, saith the Lorde, and I will pleade with your chuldrens chuldren.

10 For goe ye to the yles of o Chittim, and beholde, and sende vnto p Kedar, and take diligent heed, and see whether there be such things.

11 Hath [any] nation changed their gods, which yet are no gods? but my people haue changed their q glorie, for that which doeth not profite.

12 O ye heauens, be astonied at this: be afraid and vtterly rounfounded, saith the Lord.

13 For my people haue cõmitted two euils: they haue forsaken me the fountaine of liuing waters, to digge them pittes, [euen] broken pittes, that can holde no water.

14 Is Israel a seruãt, or is he borne in the house? why [then] is he spoyled?

15 The r lyons roared vpon him [&] yelled, and they haue made his lande waste: his cities are burnt? without an inhabitant.

16 Also the children of s Noph & Tahapanes haue t broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he u ledde thee by the way?

18 And what hast thou nowe to doe in the way of x Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asshur? to drinke the water of the y Riuer?

19 Thine owne wickednesse shall z correct thee, & thy turnings backe shall reprooue thee: know therefore & behold,

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, & married thee to my selfe, Ezek. 16. 8.

b When I had deliuered thee out of Egypt.

c That is, all one to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoeuer do challenge this people, or els hyd annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to banitie, and are become blinde & insensible as the idoles, that they serue.

g Where for lacke of all things necessarie for life, ye could looke for nothing euery houre but present death.

h By your idolatrie and wicked maners, Psal. 78. 58. & 106. 38.

i They taught not the people to seeke after God.

k As the Scribes, which thoulde haue expouded the Lawe to the people.

l Speaning, the princes and ministers: signifying that al estates were corupt.

m That is, spake daine thinges, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying, that he would not as he might, streight way condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, & repent.

o Meaning, the Grecians and Italians.

p Onto Arabia

q That is, God which is their glorie, and who maketh them glorious aboue all other people: reproouing & Iewes, that they were like insensible & negligent to serue the true God, then were the idolaters to honour their banities.

r Meaning, the idoles, which were their destruction, Psal. 106. 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to them selues destruction, Jonah. 2. 8, Zach. 10. 2.

u Haue I ordered them like seruants, and not like derely beloued children? Exod. 4. 22. therefore if is their fault onely, if the enemie spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able inough to defende thee, which is to drinke of the puddels, and to leaue the fountaine, reade Isa. 31. 1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isa. 3. 9.

that

f When I deliuered thee out of Egypt, Exod.19.8. deut.5.27. iosh.24.16. ezra.10.12. nehem.8.6. ‡Ebr. feede was all true.

g Though thou vse all the purifications & ceremonies of the Law, thou shalt not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i He compareth the idolaters to these beastes, because they neuer ceasse running to and fro: for both valleyes and hilles are full of their idolatrie.

k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearyed: for as she runneth, she can take her winde at euery occasion.

l That is, what she is with loue, and therefore the hunters waite their time: for though thou canst not be turned backe now frō thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee.

that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare [is] not in thee, saith the Lord God of hoastes.

20 For of olde time I haue broken thy yoke, [and] burst thy bondes, and thou saidest, f I will no more trāsgresse, but [like] an harlot ye runnest about vpō all hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whole ‡ plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, [yet] thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? beholde thy wayes in the valley, and know, what thou hast done: [thou art like] a swift dromedarie, that runneth by his wayes:

24 [And as] a wilde i asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: Who can turne her backe? all they that seeke her, will not wearie them selues, [but] will finde her in her k moneth.

25 Keepe thou thy feete from l barenesse, and thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them will I followe.

26 As the m theefe is ashamed, when he is founde, so is the house of Israel ashamed, they, their Kings, their princes and their Priestes, and their Prophets,

27 Saying to a tree, Thou art my n father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will saye, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according o to the nōber of thy cities, are thy gods, O Iudah.

29 Wherefore will p ye pleade with me? ye al haue rebelled against me, saith the Lorde.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the worde of the Lord: haue I bene [as] a ſ wilderneſſe vnto Israel? or a lande of darkeneſſe? wherefore saith my people [then,] We are lordes, t We will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without nomber.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore will I teach [thee,] that thy wayes [are] wickednesse.

34 Also in thy x wings is founde the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these [places.]

35 Yet thou sayest, Because I am guiltelesse, surely his wrath shall turne from me: beholde, I will enter with thee into iudgement, because thou sayst, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, y as thou art confounded of Asshur.

37 For thou shalt go forth frō thence, & thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper therein.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitutiō of his Church. 20 He reproueth Iudah & Israel, comparing them to a woman disobedient to her husband.

[illegible] They say, If a man put away his wife, and she goe from him, and become another mans, shall he returne again vnto her? shall not this land a be polluted? but thou hast played the harlot with manie b louers: yet c turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played d harlot: thou hast sit [waiting] for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the lande with thy whoredomes, & with thy malice.

3 Therefore the showres haue bene restrained, and the f latter raine came not, and thou haddest a g whores forehead: thou wouldest not be ashamed.

m Hereby he warneth them that they should not go into strange countreis to seeke helpe: for they should but spend their labour, and hurt them selues, which is here meant by the bare foot and thirst. Ia.57.10.

n As a thiefe will not acknowledge his fault, til he be taken with the deede, and readie to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters shuld haue God of this honour: & whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blocks & stones could haue holpen thee, because they were many in nomber and present in euery place: but now let vs see whether either the multitude or their presence can deliuer thee from my plague, Chap.11.13.

q As though I did you iniurie in punishing you, seeing that your faultes are so euident.

r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Iosiah, &c.

s Thou I not giuen them abundance of all things?

t But will trust in our owne power and policie.

u With strangers.

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sundrie sortes.

z In signe of lamentation, as 2.Sam. 13.19.

a According as it is written, Deu.24.4.

b If he take such one to wife againe.

c That is, with idoles, and with them, whome thou shalt put thy confidence in.

d And I will not call thee off, but receiue thee, according to my mercie.

e Which dwelleth in tents, & waiteth for them that passe by to spoyle them.

f As God threatned by his Lawe, Deuteronom.28.24.

g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which though they be neuer so manifestly conuicted, will not giue ouer,

4 Diddest thou not still crie [h] vnto me, Thou art my father, [and] the guide of my youth?

5 Will he keepe [his anger] for euer? will he reserue it to the ende? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, hast thou seene what this rebell [i] Israel hath done? [for] she hath gone vp vpon euery high mountaine, & vnder euery greene tree, and there played the harlot.

7 And I saide, When she had done al this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah sawe.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast [k] her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the [l] lightnesse of her whoredome she hath euen defiled the lande: for she hath committed fornication with stones and stockes.

10 Neuertheles for al this, her rebellious sister Iudah hath not returned vnto me with [m] her whole heart, but feinedly, saith the Lord.

11 And the Lorde said vnto me, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and crie these words toward the North and say, Thou disobedient Israel, returne, saith the Lord, [and] I will not let my wrath fall vpon you: for I am merciful, saith the Lorde, and I will not alway keepe [mine anger.]

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast [o] scattered thy wayes to the strange [gods] vnder euery greene tree, but ye woulde not obey my voyce, saith the Lorde.

14 O ye disobedient children, turne againe, saith the Lorde, for I am your Lord, and I will take you one of a citie, and two of a tribe and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplyed in the lande, in those dayes, saith the Lorde, they shall say no more, The [p] Arke of the couenant of the Lord: for it shall come no more to minde, neyther shall they remember it, neither shal they visite it, for [q] shall be no more done.

17 At that time they shall call Ierusalem, [r] The throne of the Lord, & all the nations shall be gathered vnto it, [euen] to the Name of the Lord in Ierusalē: and thence forth they shall followe no more [s] hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the [t] North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, Howbe did I take thee for children & giue thee a pleasant lande, [euen] the glorious heritage of the armies of the heathen, and sayde, Thou shalt call me, [saying,] My father, and shalt not turne from me:

20 But [as] a woman rebelleth against her [u] husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 [x] A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue perverted their way, [and] forgotten the Lorde their God.

22 Ye disobedient children, returne [and] I will heale your rebellions. Behold, we come vnto thee, for thou art the Lord our God.

23 Truely [the hope] of the hilles [is] but vaine, [nor] the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, & our shame couereth vs: [z] for we haue sinned against the Lorde our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied, for the malice of their hearts. 19 The Prophet lamenteth it.

IF Israel, if thou returne, [a] returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt [b] sweare, The Lord liueth in trueth, in iudgement, and in

h He sheweth that the wicked in their miseries will crie vnto God and vse outwarde prayer as the godly do, but because they turne not from their euill, they are not heard, Isa. 58.3,4.

i Meaning, the ten tribes.

k And gaue her vnto the handes of the Assyrians.

l The Ebrew worde may eyther signifie lightnesse and wantonnes, or naysel & huste.

m Iudah sayned for a time that she did returne, as vnder Iosiah, and other good Kings, but she was neuer truely touched, or wholy reformed, as appeared when occasion was offred by any wicked prince.

n Israel hath not declared her selfe so wicked, as Iudah, which yet hath had more admonitions and examples to call her to repentance.

o Where as the Israelites were now kept in captiuitie by the Assyrians, to whome he promiseth mercie, if they will repent.

p There was no way, which thou diddest not haste to seeke after the idols, and to trae a pilgrimage.

q This is to be vnderstande of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shal cease.

r Meaning the Church, where the Lorde will be present to the worldes ende, Apoc. 28.20.

s Where they are now in captiuitie.

t The Ebrew word signifieth a friende or companion, and there may be taken for an husband, as it is vsed also, Hose. 3.1.

u Signifying, that God vseth they had forsaken, woulde lying their enemies vpon them, who shoulde leade them captiue and make them to crie and lamente.

x This is spoken in the person of Israel to the shame of Iudah, who stayed so long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them & theirs.

z They confesse not them selues, or say that they woulde folowe their fathers, but condemne their wicked doings & desire forgiuenes of the same, as Exra. 9.7. Psal. 106.6. Isa. 64.6.

a That is, wholy and without hypocrisie, Ioel. 2. 12. not dissembling to turne and serue God as they doe which serue him by halues as Hose. 7.16.

b Thou shalt detest the name of Idoles, Psal. 16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glorie, and profite others: and here, by sweating he meaneth the true religion of God.

righteous-

c He willeth them to plucke vp the impietie and wicked affection and worthily respectes out of their heart, that the true seede of Gods worde may be sowen therein, Hose.10.12. and this is the true circumcision of the heart, Deut. 10,16.rom. 2,29.col.2.11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent, and turne to the Lorde.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue him selfe, but it shalbe to late, 2.King. 25.4.

f Meaning, Nebuchadnezzar King of Babylon, 2. King. 24.1.

g That is, the false Prophets which still prophesied peace and securitie.

h By the false Prophetes, which promised peace and tranquillitie: and thus thou hast punished their rebellious stubbernes by causing the to hearken vnto lyes which would not beleue thy truth. 1.King. 22.23. 2.Thess. 2. 11.

i The North wind whereby he meaneth Nebuchadnezzar.

k But to carie away both come & chaffe.

l Meaning, that Nebuchadnezzar.

righteousnesse, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp c your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, & burne, that none can quench it, because of the wickednesse of your inuentions.

5 d Declare in Iudah, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs go into strong cities.

6 Set vp the standart in Zion: e prepare to flee, [and] stay not: for I will bring a plague from the North, and a great destruction.

7 The f lyon is come vp from his denne, and the destroyer of the Gentiles is departed, [and] gone forth of his place to lay thy lande waste, [&] thy cities shal be destroyed without an inhabitant.

8 Wherefore girde you with sackecloth: lament, and howle, for the fierce wrath of the Lorde is not turned backe from vs.

9 And in that day, saith the Lorde, the heart of the King shall perish, and the heart of the princes, and the Priests shall be astonished, and the g Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast h deceiued this people & Ierusalem, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shall it be saide to this people and to Ierusalem, A drie i winde in the hie places of the wildernes [cometh] toward þ daughter of my people, [but] neither k to fanne, nor to cleanse.

12 A mightie winde shall come vnto me from those [places, and] now will I also giue sentence vpon them.

13 Beholde, he shall come vp as the l cloudes, and his charets [shall be] as a tempest: his horses are lighter the eagles. m Woe vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: howe long shall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, [and] publish in Ierusalem, Beholde, the skoutes come from a farre countrey, & crye out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the p fielde, because it hath prouoked me to wrath, saith the Lorde.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall perce vnto thine heart.

19 My bely, q my bely, I am pained, euen at the very heart: mine heart is troubled within me: I can not be still: for my soule hath heard the sound of the trumpet, [and] the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my r tents destroyed, [and] my curteines in a moment.

21 How long shall I see the standart, [and] heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: s they are wise to do euill, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and t voyde: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitefull place was a wildernesse, & all the cities thereof were broken downe at the presence of the Lorde, & by his fierce wrath.

27 For thus hath the Lorde sayde. The whole lande shall be desolate: yet will I u not make a full ende.

28 Therfore shal the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bowe men: they shall go into thickets, and clime vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.

30 And whē thou shalt be destroyed, what

o Which was in the midway betweene Dan and Ierusalem.

p Which kepe the fruites so straitly, that nothing can come in nor out: so shoulde the Babylonians compasse Iudah.

q Be sheweth that the true ministers are liuely touched with the calamities of the Church, so þ all the parts of their bodie feele the griefe of their heart, albeit with zeale to Gods glorie they pronounce his iudgements against the people.

r Meaning the cities, which were as easily cast downe as a tent.

s Their wisedome and policie tende to their owne destruction, and pulleth them from God.

t By these maner of speaches he sheweth the horrible destruction that shoulde come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tydings, seeing that the insensible creatures are mooued therewith, as if the order of nature shoulde be changed, Isa.13.10. and 24.23. ezek.32.7. ioel.2.31. and 3.15.

u But for his mercies sake he will reserue him selfe a residue to be his Church, and to praise him in earth, Isa 2.9.

c thoulde come as suddenly as a cloude that is caryed wt the winde.

m This is spoken in the person of all the people who in their affliction shoulde crie thus.

n Which was a citie in þ vtmost boyder of Israel Northward toward Babylon.

What wilt thou do? Though thou x clo-
thest thy selfe with scarlet, though thou
decketst thee with ornaments of golde,
though thou paintest thy face with co-
lours, yet shalt thou trimme thy selfe in
daine: [for] thy louers will abhorre thee
[and] seeke thy life.

31 For I haue heard a noyse as of a
Woman trauailing, or as one labouring
of her first childe, [euen] the voyce of the
daughter Zion that sigheth & stretcheth
out her handes: y Woe is me now: for my
soule fainteth because of the murtherers.

CHAP. V.

1 In Iudah no righteous man founde, neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

RUme to & fro by the streetes
of Ierusalem, and beholde
now, and know, and inquire
in the open places thereof, if
ye can finde a man, [or] if there be any
that executeth iudgement, and seeketh
a the trueth, and I will spare it.

2 For though they say, The b Lorde
liueth, yet do they sweare falsely.

3 O Lorde, are not thine eyes vpon
the c trueth? thou hast d striken them,
but they haue not sorowed: thou hast
consumed them, [but] they haue refused
to receiue correction: they haue made
their faces harder then a stone, [and]
haue refused to returne.

4 Therefore I said, Surely they are
poore, they are foolish, for they knowe
not the way of the Lorde, [nor] the iudge-
ment of their God.

5 I will get me vnto the e great men,
and will speake vnto them: for they haue
knowen the way of the Lord, [and] the
iudgement of their God: but these haue
altogether broken the yoke, [and] burst
the bonds.

6 Wherefore f a lyon out of the forest
shall slay them, and a Wolfe of the wil-
dernesse shall destroy them: a leoparde
shall watch ouer their cities: euery one
that goeth out thence, shall be torne in
pieces, because their trespasses are ma-
ny, [and] their rebellions are increased.

7 How should I spare thee for this?
thy children haue forsaken me, & sworne
by them that are no gods: though I fed
them to the full, yet they committed a-
dulterie, and assembled themselues by
companies in the harlots houses.

8 They rose vp in the morning [like]
fed horses: [for] euery man neyed after
his neighbours wife.

9 Shall I not visite for these things,
saith the Lorde? Shall not my soule be
auenged on such a nation as this?

10 h Clime vp vpon their walles, and
destroy them, but make not a full ende:
take away their battelments, for they are
not the Lordes.

11 For the house of Israel, and the
house of Iudah haue grieuously trec-
passed against me, saith the Lorde.

12 They haue i denyed the Lorde,
and saide, It is not he, neither shall the
plague come vpon vs, neither shall we
see sworde nor famine.

13 And the Prophets shall be [as]
k winde, and the worde is l not in them:
thus shall it come vnto them.

14 Wherefore thus saith the Lorde
God of hostes, Because ye speake such
words, behold, I will put my words in-
to m thy mouth, like a fire, and this peo-
ple shall be [as] wood, and it shall de-
youre them.

15 Lo, I will bring a nation vpon you
° from farre, O house of Israel, sayeth
the Lorde, which is a mightie nation,
and an ancient nation, a nation whose
language thou knowest not, neither vn-
derstandest what they say.

16 Whose quiuer is as an open sepul-
chre: they are all very strong.

17 And they shall eate thine harueſt
and thy bread: they shall deuoure thy
sonnes and thy daughters: they shall
eate vp thy sheepe & thy bullockes: they
shall eate thy vines & thy figtrees: they
shall destroy with the sworde thy fenced
cities, wherein thou diddest trust.

18 Neuertheless at those dayes,
sayeth the Lorde, I will not make a full
ende of q you.

19 And when *ye shall say, Where-
fore doeth the Lord our God doe these
things vnto vs? then shalt r thou an-
swere them, Like as ye haue forsaken
me and serued strange gods in your
lande, so shall ye serue strangers in a
land that is not yours.

20 Declare this in the house of Iaa-
kob, and publish it in Iudah, saying,

21 Heare now this, O foolish people,
and ‡ without vnderstanding, which
haue *eyes & see not, which haue eares
and heare not.

22 Feare ye not me, saith the Lorde?
or will ye not be afraide at my presence,
which haue placed the sande for the
*boundes of the sea by the perpetuall
decree that it can not passe it, & though
the waues thereof rage, yet can they not
preuaile,

x Neither thy ceremonies nor rich giftes shall deliuer thee.

y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22.4. chap. 9.1.

a That is, the citie.

b Though they pretende religion and holines, yet all is but hypocrisie, for vnder this kinde of sweareing is conteined the true religion.

c Doest not thou loue vprightnesse and faithfull dealing?

d Thou hast oft times punished them, but all is in vaine, Isai. 9.13.

e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.

f Meaning, Nebuchadnezzar and his armie.

g He sheweth that to sweare by any thing then by God, is to forsake him.

Ezek. 22.27.

h De commandeth the Babylonians and enemies to destroy them.

i Reade Chap. 4.27.

k Because they gaue no credite to the wordes of his Prophets, as Isa. 28.15.

l Their words shalbe of none effect, but vaine.

m They are not sent of the Lorde, and therefore that which they threaten to vs, shall come vpon them.

n Meaning, Ieremiah.

o To wit, the Babylonians and Caldeans.

p Who shall kil many with their arrowes.

q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27. Chap. 16.10.

r Meaning, the Prophet Ieremiah.

‡ Ebr. without heart. Isa. 6.9. mat. 13.14. actes 28.27. rom. 11.8.

Iob. 26.10.

prevaile, though they roare, [yet] can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs nowe feare the Lorde our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harueſt.

25 [Yet] your [i] iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen rithe.

28 They are waxen fat and [shining: they doe ouerpasse the deeds of the wicked: *] they execute no iudgement, no not the iudgement of the fatherles: yet they [e] prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lorde? or shall not my soule be auenged on such a nation as this?

30 An horrible [f] filthie thing is committed in the land.

31 The [u] Prophets prophesie lies, and the Priestes [receiue [giftes]] in their hands, and my people delite therein. What will ye then doe in the end thereof?

i If there be any stay, that we receiue not gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1,2.

Isa.1.23, Zech. 7.9.

e They feele not the plague of God for it.

u Meaning, that there coulde be nothing but disorder, where the ministers were wicked persons and corrupt, [Or, beare rule.

CHAP. VI.

1 The comming of the Assyrians and Caldeans. 16 He exhorteth the Jewes to repentance.

a He speaketh to them chiefly because they shoulde take heede by the example of their brethen, the other halfe of their tribe, which were nowe caried away prisoners.

b Which was a citie in Iudah fiue miles from Bethlehem, 2. Chro. 11.6.

c Read Nehe. 3.14.

d I haue intreated her gently and giuen her abundance of all things.

e She shalbe destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time failerh them before they haue brought their enterprises to passe.

THe children of [a] Beniamin, prepare to flee out of [b] mids of Jerusalem and blowe the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The pastors [e] with their flockes shall come vnto her: they shall pitch [their] tents round about by her, [and] euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp towarde the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For thus hath the Lorde of hostes sayde, Hewe downe wood, and cast a mount against Jerusalem: this citie must be visited: all oppression is in the middes of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: crueltie and spoyle is continually heard in her before mee [with] sorowe and strokes.

8 Be thou instructed, O [h] Jerusalem, least my soule depart from thee, least I make thee desolate [as] a land that none inhabiteth.

9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare? behold, their eares [are] [k] vncircumcised, and they can not hearken: behold, the worde of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lorde: I am wearie with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assemblie of the yong men: for the husband shall euen be taken with the wife, [and] the aged with him that is full of dayes.

12 And their houses [with] their lands, and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the [o] slaine: when I shall visit them, they shall be cast downe, saith the Lord.

16 Thus saith the Lorde, Stand in the wayes and beholde, and aske for the [p] olde way, which is the good way and

g He sheweth the cause why it should be destroyed, and howe it commeth of themselues.

h He warneth them to amend by his corrections, & to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.

k They delite to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lorde had giuen him his worde, to be as a flee of his indignatio to burne the wicked, Chap. 5.14. so he knoweth it nowe when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre. ‡ Ebr. the that fall.

o Wherein ‡ Patriarkes and Prophets walked, directed by the worde of God: signifying that there is no true way, but that which God prescribeth.

heare me, neither when I called, would ye answere)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast s you out of my sight, as I haue cast out all your brethren, euē the whole seede of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp crye or prayer for them neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Judah and in the streetes of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knede the dough to make cakes to i the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lorde, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lorde God, Beholde, mine anger & my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus saith the Lorde of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings & sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels [and] the stubbernesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt vnto this day, I haue euen sent vnto you all my seruants the Prophets, l rising vp early euery day, and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke, [&] did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they n will not heare thee: thou shalt also crie vnto them, but they will not answere thee.

28 But thou shalt say vnto them This is a nation that heareth not the voyce of the Lorde their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o heare, O Jerusalem, and cast it away, and take vp a complaint on the hie places: for the Lorde hath reiected and forsaken the generation of his p wrath.

30 For the children of Judah haue done euill in my sight, saith the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lorde, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but ſ valley of slaughter: for they shall burie in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 *Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate. Ezek.26.13.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendement. 10 He reprehendeth the lying doctrine and the courtousines of the Prophets and Priests.

AT that time, saith the Lord, they shal bring out the bones of the kings of Judah, and the bones of their princes, and the bones of the Priestes and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their t graues.

2 And they shall spread them before the sunne & the moone, and all the hoste of heauen, whome they haue loued, and whome they haue serued, and whome they haue followed, and whome they haue

f He sheweth what is ſ only remedie to redresse our faultes: to suffer God to leade vs into ſ way, & to obey his calling, Jla.66.4.

g I will send you into captiuitie as I haue done Ephraim, ſis, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and wil not vse the meanes that he vseth to call them to repentance, Chap. 11.14. & 14.11

i That is, they sacrifice to the sunne, moone & starres, which they called the Queene of heauen, Chap.44. 17.2, kin.23.5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word, as seales and confirmations of remission of sinnes in Christ: for without the worde they were vaine and vnprofitable.

l Which was about foureteene hundreth yeeres.

m Reade verl. 13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lorde will vse the meanes of his seruants to make the wicked more faultie & to powre his.

o In signe of mourning, as Job.1.20. mich.1.16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2.king. 23.10.

r But commaned the contrarie, as Leuit.18.21. & 20.3. deut.18. 10.

s The enemie for grieuines of game shall spoile your graues and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

haue sought, and whom they haue wor-
shipped: they shall not be gathered nor
be buried, [but] shall be as doung vpon
the earth.

3 And death shall be desired [b] rather
then life of all the residue that remai-
neth of this wicked famille, which re-
maine in all the places where I haue
scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also,
Thus saith the Lorde, Shall they [c] fall
and not arise? shall he turne away and
not turne againe?

5 Wherefore is this people of Ierusa-
lem turned backe by a perpetuall rebe-
lion? they haue themselues to deceite,
[and] would not returne.

6 I hearkened and heard, [but] none
spake aright: no man repented him of
his wickednes, saying, What haue I
done? euery [d] one turned to their race, as
the horse rusheth into the battell.

7 Euen the storke in the aire knowe-
eth her appointed times, and the turtle
and the crane and the swallowe obserue
the time of their comming, but my peo-
ple knoweth not the [e] iudgement of the
Lorde.

8 Howe doe ye say, We are wise, and
the Law [f] of the Lord [is] with vs? Lo,
certainely in vaine made he it, the pen of
the scribes is in vaine.

9 The [g] wise men are ashamed: they
are afraid and taken. Lo, they haue reie-
cted the worde of the Lorde, and what
wisedome is in them?

10 Therefore will I giue their wiues
vnto others, [and] their fieldes to them
that shall possesse them: * for euery one
from the least euen vnto the greatest is
giuen to couetousnesse, [and] from the
Prophet euen vnto the Priest, euery one
dealeth falsely.

11 For they haue healed the hurt of
the daughter of my people with [h] sweete
wordes, saying, Peace, peace, when
there is no peace.

12 Were they ashamed when they
had committed abomination? nay, they
were not ashamed, neither could they
haue any shame: therefore shall they
fall among the slaine: when I shall vi-
site them, they shall be cast downe, saith
the Lord.

13 I will surely consume them, saith
the Lord: there shalbe no grapes on the
vine, nor figs on the figtree, and the leafe
shall fade, and the things that I haue
giuen them, shall depart from them.

14 Why doe we stay? [i] assemble your
selues, and let vs enter into the strong
cities, & let vs be quiet there: for the Lord
our God hath put vs to silence and giuen
vs water with [k] gall to drinke, because
we haue sinned against the Lord.

15 * We looked for peace, but no good
came, and for a time of health, and be-
holde troubles.

16 The neying of his horses was
heard from [l] Dan, the whole land trem-
bled at the noise of [m] neying of his strong
[horses:] for they are come, and haue de-
uoured the land with all that is in it, the
citie, and thole that dwell therein.

17 For behold, I will [n] send serpents,
[and] cockatrises among you, which will
not be charmed, and they shal sting you,
saith the Lord.

18 I would haue [o] comforted my selfe
against sorowe, [but] mine heart is hea-
uie in me.

19 Beholde, the voyce of the crie of the
daughter of my people [for feare of
them] of a farre countrey, Is not the
Lord in Zion? is not her King in her?
why [p] haue they prouoked me to anger
with their grauen images, and with the
vanities of a strange [god?]

20 The [q] harueit is past, the sommer
is ended and we are not holpen.

21 I am [r] sore vexed for the hurt of
the daughter of my people: I am hea-
uie, [and] astonishment hath taken me.

22 Is there no balme at Gilead? is
there no Physition there? why then is
not the health of the daughter of my
people recouered?

a Because of the afflictions that they shall feele through Gods iudgements.

b Is there no hope, that they will returne?

c They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

d He accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons, to discerne the colde and heate, as Iere. 8.7.

e The Lawe doeth not profite you, neither needeth it to haue bene written vnto you ought that you haue learned by it.

f They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods worde. Isa. 56.11. chap. 5.31. & 6.13.

g Read Chap. 6.14.

h Speaketh in the person of the people, who when the enemie commeth, wil run about to hide themselues, and acknowledge that it is Gods hand.

i That is, hath brought vs into extreme afflictions, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap. 9.15. and 23.15. Chap. 14.19. l Reade Chap. 4.15.

m God threatneth to sende the Babylonians among them, who shall vtterly destroy them in such sorte as by no meanes they shall escape.

n Read Chap. 4.19.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succor in vaine.

q The Prophet speaketh thus.

r Seeming, that no mans helpe or meanes coulde saue them: for in Gilead was precious balme, Chap. 46.11. or els deriding the vaine confidence of the people who looked for helpe at their Priestes, who should haue bene the Physitions of their soules, and dwelt at Gilead, Hose. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people.
24 In the knowledge of God ought we only to reioyce.
26 The vncircumcision of the heart.

OH, that mine head were [full] of [a] water and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of [b] daughter of my people.

2 Oh, that I had in the wildernesse a [b] cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all [c] adulterers and an assemblie of rebels.

3 And they bend their tongues [like]

a The Prophet theweth the great compassion that he had toward the people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them.

special note to discerne the true pastours from the hirelings, Reade Chap. 4.19.

b He sheweth that this were more quietnes and greater safetie for him, to dwell among the wilde beasts then among this wicked people, sane that God hath inioyned him this charge.

c Vtterly turned from God.

their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any brother: for euery brother will vse deceite, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the trueth: [for] they [f] haue taught their tongues to speake lies, & take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: [g] because of [their] deceite they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I will [h] melt them, and trie them: for what should I [els] do for the daughter of my people?

8 Their tongue * [is] as an arrowe shot out, [and] speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visite them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voyce of [k] flocke: both the foule of the aire, and the beast are fled away [and] gone.

11 And I will make Ierusalem an heape, [and] a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is [l] wise, to vnderstand this? and to whom [m] mouth of the Lord hath spoken, euen he shal declare it. why doth the land perish, [and] is burnt vp like a wildernes, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voyce, neither walked thereafter.

14 But haue walked after the stubbernes of their owne heart, & after Baalims, which [n] their fathers taught them,

15 Therefore thus saith the Lord of hostes, [o] God of Israel, Beholde, I will feede this people with wormewood, and giue them waters of gall [p] to drinke:

16 I will scatter them also among the heathen, whome neither they nor their fathers haue knowen, and I will sende a sworde after them, till I haue consumed them.

17 Thus saith the Lorde of hostes, Take heede, and call for [q] the mourning women, that they may come, and send for [r] skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, [and] vtterly confounded, for we haue forsaken the lande, and our dwellings [s] haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regarde the wordes of his mouth, and [t] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [u] windowes, [and] is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the fielde, and as the handfull after the mower, and none shall gather [them.]

23 Thus saith the Lord, Let not the [x] wise man glorie in his wisdome, nor the strong man glorie in his strength, neither the riche man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which [y] shew mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lord, that I will visite all them, which are [z] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwel in the wildernes: for all [these] nations [are] vncircumcised, and all the house of Israel [are] vncircumcised in the heart.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weakenes of idoles, and of the power of God. 21 Their pastours are became bruite beastes.

HEare ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and

d To belie, and slander their neighbours.

e Meaning, that all were corrupt and none couldbe finde an honest man.

f They haue so practised deceite that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction. Psal.28.3. and 120.4.

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense, and vnderstanding, and that God hath taken his Spirit from them.

l He meweth that the children can not excuse themselues by their fathers: for both father, and childe if they be wicked, shall perish.

m Reade Chap.8.14.

n Seeing you cannot lament your owne sinnes, call for those fooleish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were worie of vs, because of our iniquities. Leuit.18.28. and 20,22.

p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, her he weth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs. 1.Cor.1.31. 2.Cor.10.17.

s These three points are necessarie to knowe aright his mercie,

be not afraide for the [a] signes of heauen, though the heathen be afraide of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And [another] decketh it [c] with siluer, and with golde: they fasten it with nailes, and hammers, that it fall not.

5 The [idoles] stand vp as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they can not do euill, neither can they do good.

6 There is none like vnto thee, O Lorde: [d] thou art great, and thy name [is] great in power.

7 Who would not feare thee, O king of nations? for to thee apperteineth [the dominion:] for among all the wise men of the Gentiles, & in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: [for] the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde [f] from Uphaz, [for] the worke of the workman, & the hands of the founder: the bleue silke, and the purple [is] their clothing: all these things are made by cunning men.

10 But [g] Lord [is] the God of trueth: he is the liuing God, and an euerlasting king: at his anger [h] earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [i] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 Hee hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 He giueth by [his] voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a [k] beast by [his owne] knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanitie, [and] the worke of errours: in the time of their visitation they shall perish.

16 The [l] portion of Iaakob [is] not like them: for he is [m] maker of all things, and Israel [is] the rod of his inheritance: the Lord of hostes [is] his Name.

17 ℭ [n] Gather by thy wares out of the lande, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it [so.]

19 Woe is me for my destruction, [and] my grieuous plague: but I thought, Yet it is my sorow, and I will beare it.

20 [o] My tabernacle is destroyed, and all my coardes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For [p] Pastors [q] are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: & all the [flockes] of their pastures are scattered.

22 Behold, the noyse of the bruit is come, and a great commotion out of the [r] North countrey to make the cities of Iudah desolate, [and] a den of dragons.

23 O Lord, I know, that [s] the way of man is not in himselfe, neither [is it] in man to walke and to direct his steppes.

24 O Lorde, correct mee, but with [t] iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out [u] thy wrath vpon the heathen, that know thee not, and vpon the families that call not on thy Name: for they haue eaten by Iaakob and deuoured him and consumed him, and haue made his habitation desolate.

a God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres, and planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, and therefore there can be no certaine iudgement of them of, Deut. 18.9.

b Meaning, not only in the obseruation of the starres, but their Lawes and ceremonies whereby they confirme their idolatrie, which is forbidden, Deut. 12.30.

c The Prophets vse thus plainly and simply to set forth the vile absurdite of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44.12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought only to be feared: and therein he sheweth them not onely the cuill that they ought to eschue, but the good, which they ought to follow, Reuel. 15.4.

e Because the people thought that to haue images was a meane to serue God and to lying them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verf. 15. and Habac. 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the Lay people.

f Whereas they found the best gold: shewing, that they thought nothing to deare for their idoles: some reade Ophir, as 1. King. 9.28.

g This declareth, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, and how to answere them to their shame which should exhort them to idolatrie, and therefore hee writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrewe.

h The more that man thinketh to do any thing well by his owne wisdome, and not as God instructeth him, the more doeth he prooue himselfe to be a vile beast.

i By these words, portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie cōsisted in him alone, & therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut. 32.9. plal. 16.5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things, whereof he had told them.

l It is my iust plague, and therefore I will take it patiently: wherby he teacheth the people how to behaue themselues towarde God.

m He sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4.15.

p He speaketh this, because of Nebuchadnez-zar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to go against Ierusalem, Ezek. 21.21. therefore the Prophet saith, that this was the Lords direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie, which Isaiah calleth, in measure, Chap. 27.8. measuring his rods by their infirmitie, 2. Cor. 10.13. for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11.

r Forasmuch as God can not onely be knowen and glorified by his mercie, that hee vseth towarde his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the worde of God: a couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Jeremiah from the Lord, saying,
2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Jerusalem,
3 And say thou vnto them, Thus saith the Lord God of Israel, [a] Cursed be the man that obeyeth not the wordes of this couenant,
4 Which I commaunded vnto your fathers, when I brought them out of the lande of Egypt, from [y] yron fornace, saying, Obey my voyce, and doe according to all these things, which I commande you: so shall ye be my people, and I will be your God,
5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and honie, as [appeareth] this day. Then answered [b] I and saide, So be it, O Lord.
6 Then the Lord said vnto me, Crie all these wordes in the cities of Iudah, and in the streetes of Jerusalem, saying, Heare ye the wordes of this couenant, and do them.
7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising earely and protesting, saying, Obey my voyce.
8 Neuertheles they would not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked [d] heart: therfore I wil bring vpon them all the [e] wordes of this couenant, which I commaunded them to doe, but they did it not.
9 And the Lord said vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Jerusalem.
10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: [thus] the house of Israel, & the house of Iudah haue broken my couenant, which I made with their fathers.
11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, [g] I will not heare them.
12 Then shal the cities of Iudah, and the inhabitants of Jerusalem go, and crie vnto the gods vnto whome they offer incense, but they shall not be able to helpe them in time of their trouble.
13 [h] For according to the nomber of thy cities were thy gods, O Iudah, and [according] to the nomber of the streetes of Jerusalem haue ye set vp altars of confusion, [euen] altars to burne incense vnto Baal.
14 Therefore thou shalt not praye [i] for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.
15 What should my [k] beloued [tarie] in mine house, seeing they haue committed abomination with many: and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.
16 The Lorde called thy name, A greene oliue tree, faire, [and] of goodly fruite: [but] with [m] noyse and great tumult he hath set fire vpon it, & the branches of it are broken.
17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for [n] wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offring incense vnto Baal.
18 And the Lord hath taught me, and I knowe it, [euen] then thou shewedst me [o] their practises.
19 But I was like a lambe, [or] a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, [saying,] Let vs [p] destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no moze in memozie.
20 But O Lorde of hostes, that iudgest righteously, and triest the reines and the heart, let me see thy [q] vengeance on them: for vnto thee haue I opened my cause.
21 The Lord therefore speaketh thus of the men of [r] Anathoth, (that seeke thy life, and say, [s] Prophesie not in the Name of the Lord, that thou die not by our handes)
22 Thus therefore saith the Lord of hostes, Behold, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,
23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, [euen] the yeere of their visitation.

a Heralleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, and howe he euer persuaded it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him and shake it on their part, and so are subiect to the curse of the Lawe, Deut. 27.26.
b Thus he speaketh in the person of the people, which agreed to the couenant.
c Read Chap. 7.13.
d According to his owne fantasie, and not as my word appointed him.
e Meaning, the menaces and curses contained in the Lawe, Leuit. 26.14. deut. 28.16.
f That is, a generall consent to rebel against me.
g Because they will not pray with true faith and repentance, but for the smart and griefe, which they feele, Prou. 1. 28.
h Read Chap. 2.28.
i Read Chap. 7.16. & 14.11.
k My people of Israel whom I haue hitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reiopced in their wickednes.
m Of the Babylonians and Caldeans.
n Ielkiah went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine. Some reade, let vs corrupt his meate with wood, meaning, poyson.
p Thus he spake, not for hatred, but being mooued with the spirit of God, he desireth the aduancement of Gods glorie and the verifying of his word, which is by the destruction of his enemies.
q To wit, both the Priests and the rest of the people: for this towne was the Priests, & they dwelt in it, read Chap. 11.1.
r Not that they could not abide to heare God named, (for herein they would shewe themselues most holy) but because they could not abide to be charged reproued, and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Prou. 21.13. not to heare vice condemned, Amos. 7.12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lorde. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

RIghteous art thou, O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of [thy] iudgements: Wherefore doth the way of the wicked b prosper: [why] are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit: thou art nere in their mouth, and farre from their c reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednes of them that dwel therein? the beastes are consumed and the birds, because they said, e He will not see our last ende.

5 If thou hast runne with the f footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou do in the swelling of Iorden?

6 For euen thy brethren, g the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpo thee: [but] beleeue them not, though they speake faire to thee.

7 I haue forsaken s mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto me, as a h lyon in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird i of diuers colours? are not k birds about her, [saying,] Come, assemble all the beastes of the field, come to eate her?

10 Many pastors haue destroyed my k vineyarde, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernes.

11 They haue laide it waste, and it, being waste, mourneth vnto me: [and] the whole land lieth waste, because no man setteth [his] minde on it.

12 The destroyers are come vpon all the high places in the wildernes: for the sworde of the Lord shall deuoure from the one ende of the lande, euen to the [other] ende of the lande: no flesh shall haue peace.

13 l They haue sowen wheate, and reaped thornes: they were n sicke, [and] had no profite: and they were ashamed of o your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill p neighbours, that touche the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lord liueth, as they taught my people to sweare by Baal) then shall they be built t in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

a The Prophet confesseth God to be iust in all his doinge, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob. 21. 7. Psal. 37. 1. and 73. 3. Habak. 1. 3.
c They professe God in mouth, but denie him in heart, which is here ment by the reines, Ier. 29. 13. matth. 15. 8.
d The Chaldey worde is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.
e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardned themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubborn rebellion against God.
f Some chinke that God reproueth Ieremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footmen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
h Euer ramping and raging against me, and my Prophetes.
i In steade of bearing my liuerie and wearing onely my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the soules of the aire, shal come about them to destroy them.
k He propheseieth of the destruction of Ierusalem by the captaines of Nebuchadnezzar, whome he calleth pastors.
l Because no man regardeth my worde, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the euilnes of the people.
o For in steade of amendment you grewe worse & worse, as Gods plagues testified.
p Meaning, the wicked enemies of his Church which blaspheme his name, & whom he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them.
r The true doctrine & maner to serue God.
s Reade Chap. 4. 2.
t They shalbe of the nomber of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lord vnto me, Go, and die thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lorde said vnto me, Arise, go toward Perath, and take the girdle from thence, which I com-

a Because this riuer Perath of Euphrates was far from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, [and] was profitable for nothing.

8 Then the Worde of the Lorde came vnto me, saying,

9 Thus saith the Lorde, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my Worde, and walke after the stubbernes of their owne heart, & walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole houle of Israel, and the whole houle of Iudah, sayth the Lorde, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

b Euery one of you shall be filled with spirituall drunkennesse, and be without all knowledge to seeke howe to helpe your selues.

12 Therefore thou shalt say vnto them this Word, Thus saith the Lord God of Israel, Euery [b] bottell shalbe filled with wine, and they shall say vnto thee, Do we not knowe that euery bottell shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests & the Prophets and all the inhabitants of Ierusalem with drunkennes.

14 And I will dash them one against another, euen the fathers and the sonnes together, sayth the Lorde: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring [d] darkenes, and or euer your feete stumble in the darke mountaines, and whiles you looke for [e] light, he turne it into the shadowe of death [and] make it as darkenes.

17 But if ye will not heare this, my soule shall [f] weepe in secrete for [your] pride, and mine eye shal weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King and to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of [h] the South shalbe shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shalbe wholy caried away captiue.

h That is, of Iudah, which lieth South-ward from Babylon.

20 Lift vp your eyes & beholde them that come from the North: Where is the [i] flocke that was giuen thee, [euen] thy beautifull flocke?

i He asketh the King, where his people is become.

21 What wilt thou say, when he shall visite thee? (for thou hast [k] taught them to be captaines [and] as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

k By seeking to strangers for helpe thou hast made thē skilfull to fight against thee.

22 And if thou say in thine hearte, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts [l] discouered [and] thy heeles made bare.

l Thy cloke of hypocrisie shall be pulled off and thy shame seene.

23 Can the blacke More change his skin? or the leopard his spottes? [then] may ye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, [and] the part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

m As thine iniquities haue bene manifest to all: so wilt thou shame, and punishment.

26 Therefore I haue also discouered thy skirts vpō thy face, [m] that thy shame may appeare.

n He compareth idolaters to horses inflamed after mares.

27 I haue seene thine adulteries, and thy [n] neyings, the filthines of thy whoredome on the hilles in the [o] fields, & thine abominations. Woo vnto thee, O Ierusalem: Wilt thou not be made cleane? when shall it once be?

o There is no place so hie nor lowe, where as the markes, and signes of thine idolatrie appeare not.

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The Worde of the Lorde that came vnto Ieremiah, concerning the [a] ‖ dearth.

a Which cōmeth for lacke of raine, as verse 4.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene [b] brought to heauines vnto the grounde, and the crie of Ierusalem goeth vp.

‖ Or, refreshment.

b The wayp signifieth to be made blacke, and so is here taken for extreme sorowe.

3 And their nobles haue sēt their inferiours to [p] water, who came to the welles: [& found no water: they returned with their vessels emptie: they were ashamed and confounded, & couered their heads.

c To wit, with ashes in token of sorowe.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, [and] couered their heads.

5 Yea.

5 Yea, the hynde also calued in the field, and forlooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like dragons: their eyes did fayle, because there was no grasse.

7 O Lorde, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe: yet thou, O Lorde, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delite in them: [but] hee will nowe remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto me, Thou shalt not pray to do this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offring, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the prophets say vnto them, Ye shall not see the sworde, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: *I haue not sent them, neither did I command them, neither spake I vnto them, [but] they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lorde, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie, shalbe cast out in the streetes of Ierusalem, because of the famine, and the sworde, and there shalbe none to burie them, [both] they, and their wiues, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, [and] with a sore grieuous plague.

18 For if I go into the fielde, beholde the slaine with the sworde: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer the prophet also and the Priest go a wandring into a land that they know not.

19 Hast thou vtterly reiected Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? we looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We acknowledge, O Lorde, our wickednes [and] the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember [and] breake not thy couenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God! therefore we will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lorde woulde heare no prayer for the Iewes, 3 But threatneth to destroy them with foure plagues.

Then said the Lorde vnto me, Though Moses and Samuel stoode before me, [yet] mine affection coulde not be toward this people: cast [them] out of my sight, and let them depart.

2 And if they say vnto thee, whither shall we depart? then tell them, Thus saith the Lord, *Such as are [appointed] to death, vnto death: and such as are for the sword, to the sworde: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, sayth the Lorde, the sworde to slay, and the dogges to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah King of Iudah, for that he did in Ierusalem.

a Speaning, that the huge beastes for hyngar were compelled to forsake their yong contrary to nature, and to goe seeke water, which they could not finde.

b Which are to hope of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refreshe them.

c He sheweth the onely way to remedie Gods plagues, which is by vnfained confession of our sins, and returning to him by repentance.

d That taketh no care for vs.

e As one that hath strength to helpe, and yet is afraide to put to his hand.

f Read Chap. 7.16. and 11. 14.

g He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the Prophets, which deceiued, and the people, which suffered themselues to be seduced, shall perish, Chap. 23.15. and 27.8,9,& 29.8. Chap. 23.21. and 27.10,15. and 29.9.

h The false Prophets promised peace, and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lamen. 1. 16. and 2.18.

i Both he, and low shall be led captiues into Babylon.

k Though the prophet knewe that God had cast off the multitude, which were hypocrites, & bastard children, yet he was assured that for his promes sake he would haue still a Church, for the which he prayeth.

l He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoyde this famine, which was the beginning of Gods plagues.

m Speaning their woles, reade Chap. 10. 15.

n Moreouer the people was punished for the Kings sinne onely, but for their owne sinnes also, because they consented to his wickednes, 2. Kin. 21. 9.

o Speaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not grant this request, so vehemently as he had determined the contrary, Ezech. 14. 14. Zach. 11. 9.

p The dogges, birdes and beastes should deuoure them that were slaine.

q The worde signifieth to run to and fro for feare and vnquietnes of conscience, as

for

for that which he did in Ieruſalem.

5 Who ſhall then haue pitie vpon thee, O Ieruſalem? or who ſhalbe ſorie for thee? or who ſhall go to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, and gone backeward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: for I [c] am wearie with repenting.

7 And I will ſcatter them with the fanne [d] in the gates of the earth: I haue walted, and deſtroyed my people, yet they woulde not returne from their wayes.

8 Their widowes [g] are increaſed by me aboue the ſande of the ſea: I haue brought vpon them, and againſt the ‖aſſemblie of the yong men a deſtroyer at noone day: I haue cauſed him to fall vpon them, and the citie ſuddenly, and ‖ſpeedily.

9 She that hath borne [h] ſeuen, hath bene made weake: her heart hath fayled: the ſunne hath fayled [i] her, whiles it was day: ſhe hath bene confounded, and aſhamed, and the reſidue of them will I deliuer vnto the ſworde before their enemies, ſaith the Lord.

10 [k] Woe is me, my mother, that thou haſt borne me, a contentious man, and a man that ſtriueth with [l] whole earth: I haue neither lent on vſury, nor men haue lent vnto me on vſurie: yet euery one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhall haue wealth: ſurely I will cauſe thine enemie to intreate thee in the time of trouble, & in the time of affliction.

12 Shall the [n] yron breake the yron, and the braſſe that commeth from the North?

13 Thy ſubſtance and thy treaſures will I giue to be ſpoyled without ‖gaine, and that for all thy ſinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a lande that thou knoweſt not: for a fire is kindled in mine anger, which ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſite me, and reuenge me of my [o] perſecuters: take me not away in the continuance of thine anger: knowe that for thy ſake I haue ſuffred rebuke.

16 Thy wordes were found [by me,] and I did [p] eate them, and thy worde was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoſtes.

17 I ſate not in the aſſemblie of the mockers, neither did I reioyce, but ſate alone [q] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heauines continuall, and my plague deſperate [and] cannot be healed: [why] art thou vnto me [r] as a lyer, [and as] waters that fayle?

19 Therefore thus ſayth the Lorde. If thou [s] returne, then will I bring thee againe, [and] thou ſhalt ſtand before me: and if thou take away [t] pretious from the vile, thou ſhalt be [u] according to my worde: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to ſaue thee & to deliuer thee, ſaith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

c That is, I will not call backe my plagues, or ſpare thee any more.
f Meaning, the cities.
g Becauſe I had ſlaine their huſbands.
‖Or, mother.
‖Or, ſeaſonably.
h Shee that had many, loſt all her children.
i Shee was deſtroyed in the middes of her proſperitie.
k Theſe are the prophets words, complaining of the obſtinacie of the people, and that he was reſerued to ſo wicked a time: wherein alſo he ſheweth what is the condition of Gods miniſters: to wit, to haue all the world againſt them, though they giue none occaſion.
l Which is an occaſion of contention and hatred.
m In this perplexitie the Lord comforted me, and ſaide that my laſt dayes ſhuld be quiet: and by the enemie he meaneth here, Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choiſe either to remaine in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which ſhould afterward knowe Ieremiahs fidelitie, & therefore fauor him.
n As for the people though they ſeemed ſtrong as yron, yet ſhoulde they not be able to reſiſt the hard yron of Babylon, but ſhould be led captiues.
o That is, ranſome.
p Hee ſpeaketh not this for deſire of reuengeance, but wiſhing that God would deliuer his Church of them whom he knewe to be hardened, and incorigible.
p I receiued them with as great ioy as he, that is aſſamished, eateth meate.
q I had nothing ado with the wicked contemners of thy worde, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger.
r And haſt not aſſiſted me according to thy promes? wherein appeareth, that in ſ ſaints of God is imperfection of faith, which through impatiencie is ofte times aſſayled, as Cha. 20. 7.
s If thou forſee theſe carnall conſiderations, & faithfully exercuse thy charge.
t That is, ſeeke to winne the good from the bad.
u To wit, as I pronounced, Chap. 1. 18, and as here followeth verſe 20.
x Conforme not thy ſelfe to their wickednes, but let them folow thy godly example.
y I will arme thee with an inuincible ſtrength & conſtancie, ſo that all the powers of the world ſhall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marrie, ſheweth him what ſhould be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe worde of the Lorde came alſo vnto me, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers, that beget them in this land,

4 They ſhall die of deaths [and] diſeaſes: they ſhall not be lamented, neither ſhall they be buried, but they ſhalbe as dongue vpon the earth, and they ſhall be conſumed by the ſworde, and by famine, & their carkeiſes ſhall be meate for the foules of the heauen, and for the beaſts of the earth.

5 For thus ſaith the Lord, [b] Enter not into the houſe of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, ſaith

a Meaning, that the affliction ſhould be ſo horrible in Ieruſalem, that wife and children ſhould but increaſe his ſorowe.

b Signifying that the affliction ſhould be ſo great, that one ſhould not haue leyſure to comforte nother.

saith the Lorde, [euen] mercie and compassion.

6 Both the great, and the small shall dye in this land: they shal not be buried, neither shall men lament for them: c nor cut themselues, nor make themselues balde for them.

7 They shall not stretch out [the hands] for them in þ mourning to comfort them for the dead, neither shall they giue them þ d cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into þ house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lorde of hostes, the God of Israel, Beholde, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome & the voyce of the bride.

10 And when thou shalt shewe this people all these wordes, and they shall say vnto thee, *wherefore hath þ Lorde pronounced al this great plague against vs: or What is e our iniquitie: and What is our sinne that we haue committed against the Lord our God:

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lord, and haue walked after other gods, and haue serued them, and worshipped them, & haue forsaken me, and haue not kept my Lawe,

12 (*And ye haue done worse then your fathers: for beholde, you walke euery one after the stubbernes of his wicked heart, and will not heare me)

13 Therefore will I drive you out of this land into a land that ye knowe not, [neither] you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.

14 *Behold therfore, sayth the Lord, the dayes come that it shall no more be sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lord liueth, that brought vp the children of Israel f from the land of the North, and from all the landes where he had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many g fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes [are] vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompence their iniquitie and their sinne double, because they haue defiled my land, [and] haue filled mine inheritance with their filthy h carions and their abominations.

19 O Lord, [thou art] my i force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the worlde, and shall say, Surely our fathers haue inherited k lies, [and] vanitie, wherein there was no profite.

20 Shall a man make gods vnto him selfe, and they are no gods?

21 Behold, therefore I will this once teache them: I will shewe them mine hand and my power, & they shall know that my Name is the Lord.

CHAP. XVII.

1 The frowardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is a written with a pen of yron, [and] with the point of a diamond, [and] grauen vpon the b table of their heart, and vpon the hornes of your c altars.

2 d They remember their altars as their children, with their groues by the greene trees vpon the hie hilles.

3 e O my mountaine in the field, I will giue thy substance, [and] al thy treasures to be spoyled, for the sinne of thy high places throughout all my borders.

4 And thou shalt rest, f and in thee [shall be a rest] from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, [which] shall burne for euer.

5 ¶ Thus sayeth the Lord, g Cursed [be] the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort is halbe in vaine.

Chap. 5. 19.

e Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.

Chap. 7. 26. Chap. 23. 7.

f Signifying the benefite of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here ioyned the spirituall deliuerance vnder Christ.

g By the fishers and hunters are ment the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offred to Molech.

i He wondreth at þ great mercie of God in this deliuerance, which shall not onely extend to the Iewes, but also þ Gentiles.

k Our fathers were most vile idolaters: therfore it cōmeth onely of Gods mercie, that he performeth his promes, & hath not vtterly cast vs off.

l They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

a The remembrance of their contempt of God cannot passe, albeit for a time hee deferre the punishment, for it shall be manifest to men and Angels.

b Instead of the Law of God, they haue written idolatrie and all abominations in their heart.

c Your sinnes appeare in all the altars that you haue erected to idoles.

d Some read, So that their children remember their altars, that is, folowe their fathers wickednesse.

e Zion that was my mountaine, shal now be left as a waste fielde.

f Because thou wouldest not giue the land rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depende on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall. Isa. 2. 22. Chap. 48. 6, 7.

h Reade Pſal. 1.3.

i Because the wicked haue euer some excuſe to defende their doings, he ſheweth that their owne lewde imaginations deceiue them, & hyng them to theſe inconueniences: but God will examine their deedes by the malice of their hearts, 1. Sam. 16.7. 1. Chron. 28.9. Pſalm. 7.10. Chap. 11.20, and 20.12. Reue. 2.23.

k As the partriche by calling gathereth others, which forſake her, when they ſee that ſhe is not their dam: ſo the couetous man is forſaken of his riches, becauſe he cõmeth by them falſly.

l Shewing þ the godly ought to glorie in nothing, but in God: who doth exalt his, & hath left a ſigne of his fauour in his Temple.

m Their names ſhall not be regiſtred in þ booke of life.

n He deſireth God to preſerue him that he fall not into tentation conſidering þ great contempte of Gods worde and the multitude that fall from God.

o The wicked ſay, that my prophecie ſhall not come to paſſe becauſe thou deferreſt the time of thy vengeance.

p I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſſe, & that I ſpeake not of any worldly affection.

q Howſoeuer þ wicked deale rigorouſly wt me, yet let me finde comfort in thee.

r Read Eſa. 11.20.

f Whereas thy doctrine may be beſt vnderſtand both of hie & low,

Wildernes, and ſhall not ſee When [any] good commeth, but ſhall inhabite the parched places in the wildernes, in a ſalt land, and not inhabited.

7 Bleſſed [be] the man, that truſteth in the Lorde, & whoſe hope the Lord is.

8 h For her ſhall be as a tree that is planted by the water, which ſpreadeth out her rootes by the ruer, and ſhall not feele When the heate commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruite.

9 i The heart is deceitfull and wicked aboue all things, who can knowe it?

10 I the Lord ſearch the heart, [and] trie the reines, euen to giue euery man accoũding to his wayes, [and] accoũding to the fruite of his workes.

11 k [As] the partriche gathereth [the yong,] which ſhee hath not brought forth: [ſo] he that getteth riches, & not by right, ſhall leaue them in the mids of his dayes, and at his end ſhalbe a foole.

12 [As] a glorious throne l eraited from the beginning, [ſo is] the place of our Sanctuarie.

13 O Lord, the hope of Iſrael, all that forſake thee, ſhall be confounded: they that depart from thee, ſhall be written m in the earth, becauſe they haue forſaken the Lorde, the fountaine of liuing waters.

14 Heale me, O Lorde, and I ſhalbe whole: n ſaue me, and I ſhall be ſaued: for thou art my prayſe.

15 Behold, o they ſay vnto me, Where is the word of the Lord: let it come now.

16 But p I haue not thruſt in my ſelfe for a paſtour after thee, neither haue I deſired the day of miſery, thou knoweſt: that which came out of my lippes, was [right] before thee.

17 Be not q terrible vnto me: thou art mine hope in the day of aduerſitie.

18 Let them be confounded, that perſecute me, but let not me be confounded: let them be afrayde, but let not me be afraid: bring vpon them the day of aduerſitie, r and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me, Go, and ſtand in the f gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the worde of the Lord, ye Kings of Iudah, and all Iudah, & all the inhabitants of Ieruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heede to your ſoules, and beare no burden in the s Sabbath day, nor bring it in by the gates of Ieruſalem.

22 Neither carie forth burdens out of your houſes in the Sabbath day: neither doe ye any worke, but ſanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiffe and would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, ſaith the Lorde, and beare no burden through the gates of the citie in þ Sabbath day, but ſanctifie the Sabbath day, ſo that ye doe no worke therein,

25 Then ſhall the Kings and the Princes enter in at the gates of this citie, and ſhall ſit *vpon the throne of Dauid, and ſhall ride vpon charets, and vpon horſes, both they and their princes, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhall remaine for euer.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and from the South, which ſhall bring burnt offrings, and ſacrifices, and meat offrings, and incenſe, [and] ſhall bring ſacrifice of prayſe into the houſe of the Lorde.

27 But if ye will not heare mee to ſanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ieruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, & it ſhall deuoure the palaces of Ieruſalem, and it ſhall not be quenched.

t By nutting the Sabbath day, he commeth the thing, his there by ſignifieth: for if they tranſgreſſed in the ceremonie, they muſt needes be culpable of the reſt, read Exo. 20.8. & by the breaking of this one commandement, he maketh them tranſgreſſours of the whole Lawe, foraſmuch as the firſt and ſecond table are conteined herein, Chap. 22.4.

CHAP. XVIII.

1 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his worde. 18 The conſpiracie of the Iewes againſt Jeremiah. 19 His prayer againſt his aduerſaries.

THe worde which came to Jeremiah from þ Lord, ſaying,

2 Ariſe, and go downe into the potters houſe, and there ſhall I cauſe thee my wordes.

3 Then I went downe to the potters houſe, and beholde, he wrought a worke on the wheeles.

4 And the veſſell that hee made of

a As the potter hath power ouer the clay to make what pot he will, so to breake them, when he hath made them: so haue I power ouer you to do with you as seemeth good to me, Isa. 45. 9. wild. 15. 7. rom. 9. 20, 21.

a clay, was broken in the hand of the potter. So he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord: beholde, as the clay [is] in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpole a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayd [c] desperately, Surely we will walke after our owne imaginations, and doe euery man [after] the stubburnes of his wicked heart.

13 Therefore thus saith the Lord, Aske nowe among the heathen, Who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the knowe of Lebanon, [which commeth] from the rocke of the fielde? [d] or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, [&] haue burnt incense to vanity, and [their Prophets] haue caused them to stumble in their wayes [from] the [e] ancient wayes, to walke in the pathes [and] way that is not troden,

16 To make their land desolate [and] a perpetuall derision, [so that] euery one that passeth thereby, shall be astonished and wagge his head.

17 I will scatter them with an East Winde before the enemie: I will shewe them the backe, and [f] not the face in the day of their destruction.

18 Then sayd they, Come, and let vs imagine some deuice against Ieremiah: for the Lawe [g] shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite him with the [h] tongue, & let vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, [and] to turne away thy wrath from them.

21 Therefore, [i] deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widdowes: and let their husbands be put to death, [and] let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lorde thou knowest all their counsaile against me [tendeth] to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale [thus] with them in the time of thine anger.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to [that] which he hath ordeined in his secret counsell: but when he threateneth, it is a calling to repentance and when he giueth man grace to repent, [& threatening (which euer conteineth a condition in it) seeketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that hadno remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man [y] hath thirst, refuseth fresh conduit waters which he hath at home, to go and seeke waters abroade to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God, which was present with them.

e That is, the way of truth, which God had taught by his Lawe, reade Chap. 6. 16.

f [I will shewe mine anger & not my fauour toward them.

g This argument [y] which they haue euer vsed against the seruants of God, The Church can not erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to dye, 1. King. 22. 24. chap. 7. 4. & 20. 2. mala. 2. 4. & thus the false Church persecuteth the true Church which standeth not in outwarde pompe, and in multitude, but is knowen by the graces of the holy ghost.

h Let vs slander him, & accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grewe daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because he knewe that it shoulde tende to Gods glorie and profite of his Church.

CHAP. XIX.

The prophesieth the destruction of Ierusalem for the contempe and despising of the worde of God.

THus saith the Lord, Go, and bye an earthen bottell of a potter, and [take] of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the ‖ East gate: and thou shalt preache there the wordes, that I shall tell thee,

‖ Or, gate of the sunne.

3 And shalt say, Heare ye the worde of the Lord, O [a] Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

a By Kings here and in other places are meant counsellers and gouernours of the people: which he calleth the Ancients, vers. 1.

4 Because they haue forsaken mee, and prophaned this place, & haue burnt incense in it vnto other gods, whome [neither] they, nor their fathers haue knowen,

b Read of this phrase, 1. Sa. 3. 11.

knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I commaunded not, nor spake it, neither came it into my minde)

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his worde.

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more be called d Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

d Read Chap. 7.31. & 2.king. 23.10. Isai. 30. 33.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sworde before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the fielde.

Chap. 18.16. and 49.13.& 50.13.

8 *And I will make this citie desolate and an hissing, [so that] euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

Deut. 28.53. Iamen. 4.10.

9 *And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and streitnes, wherewith their enemies that seeke their liues, shall holde them streit.

10 Then shalt thou breake the bottell in the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a e potters vessell, that can not be made whole againe, and they shall burie [them in] Topheth till there be no place to burie.

e This visible signe was to confirme them touching the assurance of this plague, which § Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith the Lorde, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the f houses vpon whose rookes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as we see yet among the Papists.

14 Then came Ieremiah from Topheth, where the Lorde had sent him to prophesie, and he stoode in the court of the Lords house, & said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardned their neckes, and would not heare my wordes.

g Read Deut. 22.8.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the worde of God, 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirit to preach the worde.

2 Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18.18.

‖Or, feare round about.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the ‖ stocks that were in the hie gate of Beniamin which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayd Ieremiah vnto him, The Lorde hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Beholde, I will make thee to be a terrour to thy selfe, and to all thy friends, and they shall fall by the sworde of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shal slay them with the sword.

b Which haue suffered themselues to be abused by thy false prophesies.

5 Moreouer I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things therof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

c Herein appeareth the ignorancie, which oftentimes ouercommeth the seruants of God, when they see not their labours to prosite, and also feele their owne weaknes, read Chap. 15.18.

6 And thou Pashur, & all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there thou and all thy b friends, to whom thou hast prophesied lyes.

d Thou diddest thrust me forth to this worke against my will.

7 O Lord, thou hast deceiued me, and I am c deceiued: thou art stronger then I, and hast d preuailed: I am in derision dayly: euery one mocketh me.

e He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods Spirit did force him thereunto.

8 For since I spake, I cryed out of wrong, & proclaymed e delolation: therefore the worde of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But [his worde] was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not [stay.]

10 For I had heard the railing of many, [and] feare on euery side. f Declare, [sayd they,] and We will declare it: all my familiars watched for mine halting, [saying,] It may be that he is deceiued: so We shall preuaile against him, and We shall execute our vengeance vpon him.

11 g But the Lorde is with me like a mightie gyant: therefore my persecutours shall be ouerthrowen, and shall not prevaile, [and] shall be greatly confounded: for they haue done vnwisely, [and their] euerlasting shame shall neuer be forgotten.

12 *But, O Lord of hostes, that triest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, prayse ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ h Cursed [be] the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed [be] the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the i cities, which the Lorde hath ouerturned & repented not: and let him heare the crye in the morning, and the shouting at noone tide,

17 Because hee hath not slaine mee, [euen] from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall k conception.

18 Holy is it, [that] I came forth of the wombe, to see labor and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

Hee prophesieth that Zedekiah shall be taken, and the citie burned.

THe worde which came vnto Ieremiah from the Lorde, when King Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lorde God of Israel, Beholde, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which beseige you without the walles, and I will assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lorde, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lorde, Beholde, I set before you the c way of life, and the way of d death.

9 *He that abideth in this citie, shall dye by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that beseige you, he shall liue, and his life shall be vnto him for a e pray.

10 For I haue let my face against this citie, for euill and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And [say] vnto the house of the King of Iudah, heare ye the worde of the Lord.

12 O house of Dauid, thus saith the Lord, *Execute iudgement f in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I [come] against thee, g O inhabitant of the valley, [and] rocke of the playne, saith the Lorde, which say, Who shall come downe against vs? or Who shall enter into our habitations?

14 But I will visit you according to the fruit of your workes, saith the Lord, and I will kindle a fire h in y forest thereof, and it shall deuoure round about it.

CHAP.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof. Reade Ier. 20. 10.

g Here bee thewen howe his fayth did striue against tentation and fought to the Lorde for strength. 1. Sam. 16. 7. 1. chro. 28. 9. psal. 7. 9. chap. 11. 20. & 17. 10.

h Howe the children of God are ouercome in this battel of the flesh and the spirit, & into what inconueniences they fall till God raise them by againe, reade Iob. 3. 1. and chap. 15. 10.

i Alluding to the destruction of Sodom and Gomorah, Gen. 19. 25.

k Meaning, that the fruite thereof might neuer come to ripenesse.

a Not that the king was touched w repentance of his sinnes, and so fought to God, as did Hezekiah, whē he sent to Esaiah, 2. King. 19. 1. Isa. 37. 2. but because y Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues,

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. Chap. 38. 2.

e As a thing recouered from extreme danger, Chap. 37. 2. & 39. 18. and 45. 5.

f Be diligent to doe iustice, Chap. 22. 3.

g Meaning Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest,

CHAP. XXII.

a He exhorteth the King to iudgement & righteousnes, 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

THus said ᵖ Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the worde of the Lord, O king of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, *Execute ye iudgement and [a] righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widowe: do no violence, nor shead innocent blood in this place.

4 For if ye do this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this house, *and ride vpon charets, & vpon horses, [both] he and his seruants and his people.

5 But if ye will not heare these wordes, I [b] sweare by my selfe, saith the Lord, that this house shalbe waste.

6 For thus hath the Lorde spoken vpon the kings house of Iudah, Thou art [c] Gilead vnto me, [and] the head of Lebanon, [yet] surely I will make thee a wildernes, and as [cities not inhabited].

7 And I will [d] prepare destroyers against thee, euery one with his weapons, and they shal cut downe thy chiefe [e] ceder trees, and cast them in the fire.

8 [f] And many nations shall passe by this citie, and they shall say euery man to his neighbour, wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, [but] weepe for him [g] that goeth out: for he shall returne no more, nor see his natiue countrey.

11 For thus saith the Lord, As touching [h] Shallum ᵖ sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by [i] vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages and giueth him not for his worke.

14 Hee saith, I will builde me a wide house and large chambers: so he will make himselfe large windowes, and sieling with ceder and paint them with vermillion.

15 Shalt thou reigne, because thou closest thy selfe in ceder? did not thy [k] father eate and drinke and prosper, when he executed iudgement and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: Was not this because he knewe me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shead innocent blood, and for oppression, and for destruction, [euen] to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall [l] not lament him, [saying,] Ah, my brother, or ah sister: neither shall they mourne for him, [saying,] Ah, lord, or ah, his glorie.

19 He shalbe buried as an asse [m] is buried, [euen] drawen and cast forth without the gates of Ierusalem.

20 ¶ Go vp to [n] Lebanon, and crie: shoute in [o] Bashan and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: [but] thou saydst, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, [p] and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, [and] maiest thy nest in the [q] ceders, howe beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though [r] Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into

Chap.21.12.
a This was his ordinarie maner of preaching before the kings from Iehoahaz vnto Zedekiah, which was about fourtie yeres.
Chap.17.25.
b Shewing that there is none greater then he is, Heb. 6.13, and that he will moste certenly performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beautie of Iudea to Lebanon.
d The Shewsyd signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. Chap. 6.4. and 12.5.
e Thy buildings made of Ceder trees.
f As they that wonder at a thing which they thought would neuer haue come to passe, Deut. 29.24.1. Kings. 9.8.
g Signifying that they should lose their king: for Iehoiachin went forth to meete Nebuchad-nezzar, and yeelded himselfe & was caried into Babylon, 2. King. 24.12.
h Whom some thinke to be Iehoiachin, and that Iosiah was his grandfather: but as I certeyth, this was Iehoiakim, as vers. 18.
i By bribes and extortion.
k Speaking Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie and did onely delite in setting forth Gods glorie and to do iustice to all.
l For euery one shall haue enough to lament for himselfe.
m Not honourably among his fathers, but as carions are cast in a hole because their stinke should not infect, read 2. King. 24.9. Iosephus Antiq. 10.8. writeth that ᵖ enemie fletwe him in the citie, and commanded him to be cast before the walles vnburied, looke Chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: whereby as ment that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art builte of the faire Ceder trees of Lebanon.
r Who was called Iehoiachin or Iechonah, whome he calleth here Coniah in contempt, who thought his kingdome coulde neuer depart from him, because her came of the stocke of Dauid, and therefore the abused Gods promes, and therefore was iustly depriued of the kingdome.

into another countrey, where ye were not borne, and there shall ye die.

27 But to the lande, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah [as] a despised [f] broken idole? or [as] a vessell, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the LORD.

30 Thus saith the LORD, write this man destitute of [children,] a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

f He sheweth that all posterite shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie.

c Not that he had no children (for after he begat Salathiel in the captiuitie, Math. 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

Against false Pastors. 5 A prophesie of the great Pastor Iesus Christ.

WO [bee] vnto [a] the Pastors that destroy and scatter [b] the sheepe of my pasture, saith the LORD.

2 Therefore thus saith the LORD God of Israel vnto the Pastors that [c] feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visite you for the wickednes of your workes, saith the LORD.

3 And I will gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and encrease.

4 And I will set vp shepheards ouer them, which shall feede them: and they shall dread no more nor be afraide, neither shall any of them be lacking, saith the LORD.

5 Beholde, the dayes come, saith the LORDE, that I will raise vnto Dauid a righteous [e] branche, and a King shall reigne, and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shalbe saued, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The LORD our righteousnes.

7 Therefore behold, the dayes come, saith the LORDE, that they shall no more say, The * LORD liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the LORD liueth, which brought vp and led the seed of the house of Israel out of the North countrey and from all countreys where I had scattered them, and they shall dwell in their owne land.

a Meaning the princes, gouernours and false prophets, as Ezek. 34.2.

b For which I haue especiall care and haue prepared good pastures for them.

c Whose charge is to feed the flocke, but they eate the fruit thereof, Ezek. 34.3.

d Thus the Prophets cure dle to mixe the promises with the threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispertion.

e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11.1, and 45.8, chap. 33.15, Dan. 9.24. Deut. 33.28. Chap. 33.16.

f Reade Chap. 26, 14.

9 Mine heart breaketh within mee, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath ouercome) for the presence of the LORDE and for his holy wordes.

10 For the lande is full of adulterers, [and] because of othes the land mourneth, the pleasant places of the wildernesse are dryed vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I founde in mine [i] house, saith the LORD.

12 Wherefore their way shalbe vnto them as slipperie [wayes] in the darknesse: they shalbe driuen forth and fall therein: for I will bring a plague vpon them, [euen] the yere of their visitation, saith the LORD.

13 And I haue seene foolishnesse in the Prophets of Samaria, that prophesied in Baal and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem [k] filthines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednes: they are all vnto [l] me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the LORD of hostes touching the prophets, Behold, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is ‖ wickednes gone forth into all the land.

16 Thus saith the LORDE of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teache you vanitie: they speake the vision of their owne [n] heart [and] not out of the mouth of the LORD.

17 They say still vnto them that despise me, The LORD hath said, Ye [o] shall haue peace: and they say vnto euery one that walketh after the stubbernes of his owne heart, No euil shal come vpo you.

18 For [p] who hath stand in the counsell of the LORD that he hath perceiued and heard his word? who hath marked his word and heard it?

19 Beholde, the tempest of the LORD goeth forth in [his] wrath, and a violent whirlewinde shall fall downe vpon the head of the wicked.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, read Chap. 14.13.

h Ebr. passed ouer or troubled.

i They runne headlong to wickednes, and seeke vaine helpe.

‖ Or, are hypocrites.

i By Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy sisters, yet I detest them as I did these abominable cities.

m Read Chap. 8.14.

‖ Or, hypocrisie.

n Which they haue inuented of their owne braine.

o Read Chap. 6.14. and 8. 11.

p Thus they bib deride Jeremiah as though the word of God were not reuealed vnto him: so also spake Zidkiah to Michah, 1. King. 22.24.

20 The

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughtes of his heart: in the latter dayes ye q shall vnderstand it plainely.

q Both that God hath sent me, and that my wordes shall be true. Chap.14.13, 14.and 27.15. and 29.8,9.

21 * I haue not sent these prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.

22 But if they had stand in my counsell, and had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God [at hand,] saith the Lord, and not a God [farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I [haue dreamed, I haue dreamed.

26 How long? * Do the prophets delite to prophesie lyes, euen prophesying the deceite of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him x tell a dreame, and he that hath my word, let him speake my word faithfully: y what is the chaffe to the wheate, saith the Lord?

29 Is not my worde euen like a fire, saith the Lorde? and like an hammer, that breaketh the stone?

30 Therefore beholde, I [will come] against the Prophets, saith the Lorde, that z steale my word euery one from his neighbour.

31 Beholde, I [will come] against the Prophets, saith the Lord, which haue vsed their tongues, and say, He saith.

32 Beholde, I [will come] against them that prophesie false dreames, saith the Lord, and do tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The c burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall ye say euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and What hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans d worde shall be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lorde answered thee? and What hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burde of the Lord, and I haue sent vnto you, saying, Ye shal not say, the burden of the Lord,

39 Therefore beholde, I, euen I will vtterly ‖ forget you, & I will forsake you, and the citie that I gaue you & your fathers, and cast you out of my presence,

40 And will bring * an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

b The vision of the baskets of figges 5 Signifyeth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah & the rest of the people should be caried away.

CHAP. XXIIII.

THe Lord shewed me, and beholde, two a baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

2 One basket [had] very good figges, [euen] like the figges that are first ripe: and the other basket [had] very naughtie figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto me, What seest thou, Jeremiah? And I sayde, Figges: the good figges very good, and the naughtie very naughtie, which can not be eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Judah to be good, whom I haue

r Because this worde was brought to contempte and derision, he will teach them another maner of speach, and will cause this word Burden to reale, and teach them to aske with reuerence, What saith the Lord? d The thing which they mocke and contemne, shall come vpon them.

‖ Or, take you away.

Chap.20.11.

a The good figges signified them that were gone into captiuitie, and so saued their life, as Chap.21.8. and the naughtie figges them that remained which were yet subiect to the sword, famine and pestilence.

x Let the false prophet declare that it is his owne fantasie, & not slander my word as though it were a cloke to couer his lies, y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake ‖ worde of God: but that there be fingement in alleging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek.3. 17.1.cor.2.13. and 4.2. 2.tim. 2.15.1.pet.4. 10,11.

z Which set foorth in my name that which I haue not commanded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked in deriding the worde, would aske of the Prophets, what was the burden, as though they would say, you seeke nothing els, but to lay burdens on our houlders: and thus they reiected the worde of God, as a grieuous burden.

sent out of this [b] place, into the lande of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will builde them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them [c] an heart to know me, that I am the Lord, and they shalbe my *people, and I will be their God: for they shall returne vnto mee with their whole heart.

8 *And as the naughtie figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this lande, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and [for] a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

b Whereby he approueth the perelling of Ieconiah, and his companie, because they obeyed the inuader, who enlarged them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. Chap.31.33. hebr.8.10. Chap.29.17.

d Which fled thither for succour.

CHAP. XXV.

1 He prophesieth that they shalbe in captiuitie seuentie yeeres, 12 And that after the seuentie yeres the Babylonians should be destroyed, 15 The destruction of all nations is prophesied.

THe word that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, & to all the inhabitãts of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Amon king of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants [d] Prophets, rising early and sending [them,] but ye would not heare, nor encline your eares to obey.

5 They [e] saide, Turne againe nowe euery one from his euill way, and from the wickednes of your inuentions, and ye shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lorde, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lorde of hostes, Because ye haue not heard my wordes,

9 Behold, I will sende and take [to me] all the [f] families of the North, saith the Lord, & Nebuchad-nezzar the king of Babel my [g] seruant, & will bring them against this land, and against the inhabitants thereof, and against all these nations [h] round about, & will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 *Moreouer I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noyse of the [i] millstones, and the light of the candle.

11 And this whole lande shalbe desolate, and an astonishment, [and] these nations shall serue the king of Babel seuentie yeres.

12 And when the [j] seuentie yeres are accomplished, I will visite [k] the king of Babel and that nation, saith the Lorde, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my words which I haue pronounced against it, [euen] all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, & great kings shall euen [l] serue themselues of them: thus will I recompence them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lorde God of Israel spoken vnto me, [m] Take the cup of wine of this [mine] indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mooued, and be madde, because of the sword, that I will send among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whome the Lord had sent me:

18 [Euen] Ierusalem, and the cities of

a That is, in the third yere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the thirde yere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired. Dan.1.1.

b Which was the fift yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7.13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2.King.17.23.chap.18.11, and 33.15. Ionah 3.8.

e The Caldeans, and all their power.

f So the wicked and Satan himselfe are Gods seruãts, because he maketh them to serue him by constraint, and turneth that which they do of malice, to his honour and glorie.

g As the Philistims, Ammonites, Egyptians and others, Chap.16.9.

h Or, destroy.

i Meaning, that bread and all things that should serue vnto their feasts, should be taken away.

j This reuelation was for the confirmation of his prophesie, because he told them of a time, that they should enter and remaine in captiuitie, 2.Chron. 36.21.ezra.1.1.chap.29.10. dan.9.2.

k For seeing the iudgement began at his owne house, the enemies must needes be punished most grieuously, Ezek.9.6. 1.pet.4.17.

l That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal.75.8. Isa.51.17. and this cup which the wicked drinke is more bitter then that which he giueth to his children, for he measureth the one by mercie, and the other by iustice.

of Iudah, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as [appeareth] this day:

19 Pharaoh [also,] King of Egypt, and his seruants, and his princes, and all his people:

20 And all sortes of people, and all the kings of the land [o] of Uz: and all [p] kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 [q] Edom, and Moab, [r] the Ammonites,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia, that dwell in the [t] desert,

25 And all the kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and [u] king of [u] Shechach shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spew and fall, & rise no more, because of [x] sword, which I will send among you.

28 ¶ But if they refuse to take [x] cuppe at thine hand to drinke, then tell them, Thus saith the Lord of hostes, Ye shal certainely drinke.

29 For lo, [x] I begin to plague the citie, where my Name is called vpon, and should you go free? Ye shal not go quite: for I will call for a sword vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophesie thou against them all these words, & say vnto them, *The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, [and] hee will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Beholde, a plague shall goe forth from nation to nation, and a * great whirlewinde shall be raysed vp from [y] coastes of the earth.

33 And [y] the slaine of the Lord shalbe at that day, from [one] end of the earth, euen vnto the [other] ende of the earth: they shall not be mourned, neither gathered nor buried, [but] shalbe as the dongue vpon the ground.

34 Howle, [z] ye shepherds, and crye, and wallowe your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like [a] precious vessels.

35 And the [b] flight shall fayle from the shepherds, and the escaping from the principall of the flocke.

36 A voyce of [y] crie of the shepherds, and an howling of the principall of the flocke [shalbe heard:] for the Lord hath destroyed their pasture.

37 And the [c] best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

n For now it beginneth and shall so continue till it be accomplished.
o Reade Iob 1.1.
p Which were cities of the Philistims.
q Edom is here taken for the whole country, and Uz for a part thereof.
r As Grecia, Italie, and the rest of those countries.
s These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah.
t For there were two countries so named, the one fulfilen plentifull, and the other baren, or desert.
u That is, of Babylon, as Chap. 51.41.
x That is, Ierusalem, reade verse 12.
Ioel 3.16. amos 1.2.
y They which are slaine at the Lords appointment.
z We that are chiefe rulers and gouernours.
a What is most excellent.
b It shall be helpe the wicked seeke to flie.
c Ebr. peaceable.

CHAP. XXVI.

2 Ieremiah mourneth the people to repentance. 7 He is taken of the false Prophets and Priestes and brought to iudgement. 23 Uriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of [y] reigne of Iehoiakim [y] sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lorde, Stand in the [a] court of the Lords house, & speake vnto all the cities of Iudah, which come to worship in the Lords house, all the words that I command thee to speake vnto them: keepe not [b] a word backe,

3 If so be they will hearken, & turne euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpo them, because of the wickednes of their workes.

4 And thou shalt say vnto thē, Thus saith the Lord, If ye will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending [them,] and will not obey [them,]

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.
b To the intent that they should pretend no ignorance, as Act. 20.27.
c Read Chap. 18.8.

6 Then

6 Then will I make this house like
d Read Chap. 7.12.
d Shiloh, & will make this citie c a curse
c So that whē they woulde curse any, they shall say, God do to thee as to Ierusalem.
to all the nations of the earth.

7 So the Priests, and the Prophets, and al the people heard Ieremiah speaking these wordes in the house of þ Lord.

8 Now when Ieremiah had made an end of speaking all that the Lord had commanded [him] to speake vnto al the people, then the Priestes, and the Prophets, and all the people tooke him, and said, Thou shalt dye the death.

f Because of Gods promes to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Mat. 26.61. Act. 6.13. not considering that this was ment of the Church, where God will remaine for euer.

9 Why hast thou prophesied in the Name of þ Lord, saying, This f house shalbe like Shiloh, and this citie shalbe desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the princes of Iudah heard of these things, they came vp frō the Kings house into the house of the Lord, & sate downe in the entrie of the
g newe gate of the Lords [house.]

11 Then spake the Priests, & the Prophets vnto the princes, and to al the people, saying, ‡ This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto al the princes, and to all the people, saying, The Lord hath h sent me to prophesie against this house and against this citie al the things that ye haue heard.

13 Therefore now amend your waies and your workes, and heare the voyce of the Lord your God, that the Lorde may repent him of the plague, that hee hath pronounced against you.

14 As for me, beholde, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lorde hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes & all the people vnto the Priests & to the Prophets, This man is not worthie to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

Micah. 1.1. and 3.12.

18 Michah the Morasthite *prophesied in the dayes of Hezekiah King of Iudah, and spake to all þ people of Iudah, saying, Thus saith the Lorde of hostes, Zion shalbe plowed [like] a fielde, and Ierusalem shalbe an heape, & the mountaine of the i house [shalbe] as the high places of the forest.

i That is, of the house of the Lorde: to wit, Zion, and these examples the godly alleaged to deliuer Ieremiah out of the Priests hands whose rage els woulde not haue bene satisfied, but by his death.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lorde, and prayed before the Lord, and the Lord repented him of the k plague, that he had pronounced against them? thus might we procure great euil against our soules.

k So that the citie was not destroyed, but by miracle was deliuered out of þ hands of Sancherib.

20 And there was also a man that prophesied in the Name of the Lord, [one] Uriah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to all the wordes of Ieremiah.

l Here is declared the fiure of tyrants, who cannot abide to heare Gods word: but perseuere the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much þ more.

21 Now when Iehoiakim the King with all his men of power, and all the princes heard his words, þ king sought to slay him. But when Uriah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the King l sent men into Egypt, [euen] Elnathan the sonne of Achbor, and certaine with him into Egypt.

m As in the first Hezekiahs example is to be folowed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his housholde.

23 And they fet Uriah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sworde, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n þ sonne of Shaphan was with Ieremiah that they should not giue him into the hande of the people to put him to death.

n Which declareth that nothing coulde haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lord sendeth bondes to the King of Iudah and to þ other Kings that were nere, whereby they are moulded to be subiects vnto Nebuchadnezzar. 9 He warneth the people and the Kings and rulers that they beleeue not false prophets.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoyde many doubtes, and make the reading much more easie. b By such figures the Prophets vsed sometimes to confirme their prophesies, which notwithstanding they could not doe of themselues, but in almuch as they had a reuelation for the same, Isa. 20.2. and therefore the false prophets to get more credit, did vse also such visible figues, but they had no reuelation, 1. Kings. 22.11.

IN the beginning of þ reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this worde vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee b bondes, and yokes, and put them vpon thy necke,

3 And send them to þ King of Edom, and to the King of Moab, and to the

King of the Ammonites, and to the king of Moab, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Jerusalem vnto Zedekiah the King of Judah,

4 And commande them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But nowe I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my [c] seruant, and the beastes of the field haue I also giuen him to serue him.

c Read Chap. 25.9.

7 And all nations shal serue him, and his [d] sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall [e] serue them selues of him.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, sayth the Lorde, with the sworde, and with the famine, and with the pestilence, vntill I haue wholly [giuen] them into his hands.

9 Therefore heare not your Prophets nor your southsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shal not serue the King of Babel.

10 For they prophesie a lye vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lorde, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Judah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the wordes of the Prophets, that speake vnto you, saying, Ye shall not serue the King of Babel: for they prophesie a lye vnto you.

15 For I haue not * sent them, sayeth the Lorde, yet they prophesie a lye in my Name, that I might cast you out, and that ye might perish, [both] you, and the Prophets that prophesie vnto you. Chap. 14. 14. and 23. 21. and 29. 9.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold, * the vessels of the house of the Lord shall nowe shortly be [f] brought again from Babel, for they prophesie a lie vnto you. Chap. 28. 3.

f Which were taken when Jeconiah was led captiue into Babel.

17 Heare them not, [but] serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the worde of the Lorde be with them, let them [g] intreate the Lord of hostes, that the vessels, which are left in the house of the Lorde, and in the house of the King of Judah, and at Jerusalem, goe not to Babel.

g For it was not onely the Prophets office to shewe the worde of God, but also to pray for the sinnes of the people, Gen. 20. 7. which these could not doe because they had no expresse word: for God had pronounced the contrarie. 2. King. 25. 13. 2. King. 24. 12. 15.

19 For thus sayth the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caryed [h] away captiue Jeconiah the sonne of Jehoiakim King of Judah from Jerusalem to Babel, with all the nobles of Judah and Jerusalem.

21 For thus sayth the Lord of hostes the God of Israel, concerning the vessels [i] remaine in the house of the Lord, and in the house of the King of Judah, and at Jerusalem,

h That is, for the space of seuentie yeeres, til I haue couered the Medes and Persians to ouercome the Caldeans,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visite [k] them, sayth the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 12 Jeremiah reproueth Hananiah, and prophesieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah king of Judah in the [b] fourth yeere, [and] in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of [c] Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and sayd,

a When Jeremiah began to beare these bonds and yokes.

b After that the land had rested, as Leui. 25. 2.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh. 21. 17.

2 Thus

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 ‡ Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Jeconiah the sonne of Jehoiakim King of Judah, with all them that were caried away captiue of Judah, and went into Babel, saith ꝑ Lord: for I will breake the yoke of ꝑ King of Babel.

5 Then the Prophet Jeremiah said vnto the [d] Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stoode in the house of the Lord.

6 Euen the Prophet Jeremiah sayd, So be it: the [e] Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of ꝑ Lords house, and all that is caryed captiue, from Babel, into this place.

7 But heare thou nowe this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me & before thee in time past, [f] prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 [And] ꝑ Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, [then] shall the Prophet be knowen that ꝑ Lord hath truely sent him.

10 Then Hananiah ꝑ Prophet tooke the yoke from the Prophet, Jeremiahs necke, and [g] brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Go, & tell Hananiah, saying, Thus sayth the Lorde, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a [h] yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then said the Prophet Jeremiah vnto ꝑ Prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lorde, Beholde, I will cast thee from off the earth: this yeere thou shalt dye, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] dyed the same yeere in the seuenth moneth.

‡ Ebr. two yeeres of dayes.

d He was so esteemed, though hee was a false Prophet.

e That is, I would wish the same for Gods honor, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did eyther denounce warre or peace, were tried eyther true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false Prophet speaketh, to trie the faith of his. Deut. 13.3.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any, that might discredit them, but burst forth into rages, and contrary to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may maintaine their estimatiō.

h That is, a hard, and cruell seruitude.

i Signifying, that all should be his, as Dan. 2.38.

k Seeing this thing was euident in ꝑ eyes of the people, and yet they returned not to ꝑ Lord, it is manifest, that miracles cannot moue vs, neyther the worde it selfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yeeres. 16 He prophesieth ꝑ destruction of the King & of the people that remaine in Jerusalem. 21 He threatneth the prophets ꝑ seduce ꝑ people. 25 The death of Shemaiah is prophesied.

NOw these are the wordes of the ‖ booke that Jeremiah the Prophet sent from Jerusalem vnto [a] the residue of the Elders which were caryed away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Jerusalem to Babel:

‖ Or, letter.

a For some view in the way.

2 (After that Jeconiah the King, and the [b] Queene, and the eunuches, the *princes of Judah, and of Jerusalem, and the workemen, and cunning men were departed from Jerusalem)

b Meaning, Jeconias mother. Chap. 24.1.

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Judah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

c To increase of some equall conditions.

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caryed away captiues, whom I haue [d] caused to be caried away captiues from Jerusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Builde you houses to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke ꝑ prosperitie of ꝑ citie, whither I haue caused you to be caryed away captiues, & [e] pray vnto ꝑ Lord for it: for in ꝑ peace therof shal you haue peace.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certainer for, else not only the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14.4.

8 ¶ For

8 For thus saith the Lord of hosts the God of Israel, Let not your prophets, and your soothsayers that bee among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, sayth the Lorde.

10 But thus saith the Lord, That after seuentie yeeres bee accomplished at Babel, I will visite you, and performe my good promes toward you, and cause you to returne to this place.

11 For I knowe the thoughtes, that I haue thought towardes you, sayeth the Lorde, [euen] the thoughts of peace, and not of trouble, to giue you an ende, and [your] hope.

12 Then shall you crie vnto mee, and ye shall go and pray vnto me, and I will heare you,

13 And ye shal seeke me and find [me,] because ye shall seeke me with all f your heart.

14 And I will be found of you, sayth the Lord, and I will turne awey your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 Because ye haue said, The Lord hath raised vs vp g Prophets in Babel,

16 Therefore thus saith the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 [Euē] thus saith the Lord of hosts, Behold, I will sende vpon them the h sworde, the famine, and the pestilence, & will make them like vile figges, that can not be eaten, they are so naughtie.

18 And I will persecute them with the sworde, with the famine, & with the pestilence: and I will make them a terror to all kingdomes of the earth, [and] k a curse, & astonishment and an hissing, and a reproch amōg al the nations whither I haue cast them,

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophetes, l rising vp early, and sending [them,] but ye would not heare, saith the Lord.

20 Here ye therfore the word of the Lorde all ye of the captiuitie, whome I haue sent from Jerusalem to Babel.

21 Thus saith tht Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Behold, I wil deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee shall slay them before your eyes.

22 And al they of the captiuitie of Judah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt m in the fire,

23 Because they haue committed n villanie in Israel, and haue committed adultery with their neighbours wiues, & haue spoken lying words in my Name, which I haue not cōmanded them, euē I know it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy Name vnto al the people, that are at Jerusalem, & to Zephaniah the sone of Maaseiah the priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Jehoiada the Priest, that ye should be officers in the house of the Lord, for euery man that raueth and maketh him selfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This [captiuity is lōg: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Sende to all them of the captiuitie, saying, Thus sayeth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seede: he shal not haue a man p to dwell amōg this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoke rebellion vnto against the Lord.

f When your oppression shal be great, and your afflictiōs cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2. Chro. 36. 22 Esra. 1. 1. Chap. 25. 12. Dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them, that there shal be no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1, 2.

k Read Chap. 26. 6.

l Read Chap. 7. 13. and 25. 3 and 26. 5.

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifying the word of God.

‖ Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Jehoiada to punish who so euer trespassed against the word of God, of the which he vnduly haue made Jeremiah one, calling him a rauer and a false prophet.

p He and his seede shall be destroyed, so that none of them shoulo see the benefite of thes deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe word, that came to Ieremiah frō the Lord, ſaying,
2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the wordes, that I haue ſpoken vnto thee in [a] a booke.
3 For lo, the dayes come, ſaith ỹ Lord, that I will bring againe the captiuitie of my people Iſrael and Iuda, ſayth the Lord: for I will reſtore them vnto the land, that I gaue to their fathers, and they ſhall poſſeſſe it.
4 Againe, theſe are the wordes ỹ the Lord ſpake concerning Iſrael, and concerning Iudah.
5 For thus ſayth the Lord, We haue heard a [b] terrible voyce, of feare and not of peace.
6 Demande now and behold, if man trauaile with child? wherefore do I behold euery man with his handes on his loines as a woman in trauaile, and all faces are turned into a palenes?
7 Alas, for this [c] day is great: none [hath bene] like it: it is euen the time of Iaakobs trouble, yet ſhall he be deliuered from it.
8 For in that [d] day, ſaith the Lorde of hoſts, I will breake his yoke frō of thy necke, and breake thy bonds, & ſtrangers ſhal no more ſerue themſelues [e] of him.
9 But they ſhall ſerue the Lord their God, and [g] Dauid their King, whom I will raiſe vp vnto them.
10 Therefore feare not, O my ſeruant Iaakob, ſaith ỹ Lord, neither be afraid, O Iſrael: for lo, I wil deliuer thee frō a farre [coūtrey], & thy ſeed from the land of their captiuitie, & Iaakob ſhall turne againe, and ſhalbe in reſt and proſperitie and none ſhal make him afraid.
11 For I am with thee, ſaith the Lord, to ſaue thee: though I vtterly deſtroy all the nations where I haue ſcattered thee, yet will I not vtterly deſtroy thee, but I will correct thee by iudgement, & not [f] vtterly cut thee off.
12 For thus ſaith the Lord, Thy bruiſing is incurable, [&] thy wounde is doloroꝰ.
13 There is none to iudge thy cauſe, [or to lay] a plaiſter: there are no medicines, nor helpe for thee.
14 All thy [h] louers haue forgotte thee: they ſeeke thee not: for I haue ſtriken thee with the wound of an enemie [and] with a charpe chaſtiſement for the multitude of thine iniquities, [becauſe] thy ſinnes were increaſed.
15 Why crieſt thou for thine affliction: thy ſorow is incurable, for the multitude of thine iniquities: [becauſe] thy ſinnes were increaſed, I haue done theſe things vnto thee.
16 [i] Therefore all they that deuoure thee, ſhalbe deuoured, & all thine enemies euery one ſhall go into captiuitie: & they that ſpoile thee, ſhalbe ſpoiled, & all they that rob thee, will I giue to be robbed.
17 For I wil reſtore health vnto thee, and I will heale thee of thy woundes, ſaith the Lorde, becauſe they called thee, The caſt away, [ſaying,] This is Zion, whom no man ſeeketh after.
18 Thus ſaith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compaſſion on his dwelling places: & the citie ſhall be buided vpon her owne heape, [m] & the palace ſhall remaine after the maner thereof.
19 And out of them ſhall proceede [n] thankeſgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they ſhall not be fewe: I will alſo glorifie them, and they ſhall not be diminiſhed.
20 Their children alſo ſhalbe as afore time, and their congregation ſhalbe eſtabliſhed before me: and I will viſite all that vexe them.
21 And their [o] noble [ruler] ſhall be of themſelues, & their gouernour ſhall proceede from the midſt of them, and I will cauſe him to draw neere, & approch vnto mee: for who is this that diretteth his [p] heart to come vnto me, ſaith the Lord?
22 And ye ſhall be my people, and I will be your God.
23 Behold, [q] the tempeſt of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, ſhall light vpon the head of the wicked.
24 The fierce wrath of the Lord ſhal not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the latter dayes yee ſhall vnderſtand it.

a Becauſe they ſhould be aſſured and their poſteritie confirmed in the hope of this deliuerance promiſed.

b He ſheweth ỹ before that this deliuerance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, & that they ſhould be in ſuch perplexitie and ſorowe as a woman in her trauaile, as Iſa. 13.8.

c Meaning, that the time of their captiuitie ſhould be grieuous.

d When I ſhal viſit Babylon.

e Of the king of Babylon.

f To wit, of Iaakob.

g That is, Meſſiah, which ſhould come of the ſtocke of Dauid according to the fleſh, & ſhould be the true paſtor, as Ezek. 34.23. who is ſet forth, & his kingdome that ſhould be euerlaſting, in the perſon of Dauid, Hoſ. 3.5.

h Read Chap. 10.24.

i Meaning, that no man is able to find out a meane to deliuer them, but that it muſt be the worke of God.

k The Aſſyrians & Egyptians whō thou didſt entertaine with gifts, who left thee in thine affliction.

l Herein is commended Gods great mercie toward his, who doeth not deſtroy them for their ſinnes but correct and chaſtice them, til he haue purged and pardoned them, and ſo burneth the rods by the which he did punniſh them, Iſa. 33.1.

m Meaning, that the citie & the Temple ſhould be reſtored to their former ſtate.

n He ſheweth how the people ſhal with praiſe & thankſgiuing acknowledge this benefite.

o Meaning Zerubbabel, who was the figure of Chriſt in whō this was accompliſhed.

p Signifying, that Chriſt doeth willingly ſubmit himſelf to the obedience of God his father.

q Leſt the wicked hypocrites ſhould flatter thē ſelues with theſe promiſes, the prophet ſheweth what ſhall be their portion.

r When this Meſſiah & deliuerer is ſent.

CHAP. XXXI.

1 He reherſeth Gods benefites after their returne from Babylon, 23 And the ſpirituall ioy of the faythfull in the Church.

AT the [a] ſame time, ſayth the Lord, will I be the God of all the families of Iſrael, and they ſhalbe my people.

a When this noble gouernour ſhall come: meaning Chriſt, nor onely Iudah and Iſrael, but the reſt of the worlde ſhall be called.

2 Thus saith the Lorde, The people which [b] escaped the sworde, found grace in the wildernes: [c] hee walked [before] Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of old, [say they:] [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy timbrels, and shalt go forth in the daunce of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpō the mount of Ephraim shall crie, Arise, and let vs go vp vnto [k] Zion to the Lord our God.

7 For thus saith the Lorde, Reioyce with gladnes for Iaakob, and shout for ioy among the cheefe of the [l] Gentiles: publish ye, praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I will bring them from the North countrey, [r] gather them from the coasts of the world, [with] the blind and the lame among them, [with] the womā with child, [s] her that is deliuered also: a great companie shall returne hither.

9 They shall come [m] weeping, [t] with mercie will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shal not stūble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 Heare the worde of the Lord, O ye Gentiles, [r] declare in the yles afarre of, and say, He that scattered Israel, will gather him [s] with keepe him, as a shepheard [doth] his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hande [p] of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall run to the bountifulnesse of the Lord, [euen] for the [q] wheate and for the wine, and for the oyle, and for the increase of sheepe, and bullockes: and their soule shalbe as a watered garden, and they shall haue no more sorowe.

13 Then shal the virgine reioyce in the [t] daunce, and the yong men, [r] the old men together: for I will turne their mourning vnto ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with [u] fatnes, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voice was heard on hie, a mourning [and] bitter weeping. [x] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weeping, and thine eies from teares: for thy worke shalbe rewarded, saith the Lord, [y] they shall come againe from the land of the enemie:

17 And there is hope in thine end, saith the Lord, that [thy] children shal come again to their owne borders.

18 I haue heard [w] Ephraim lamenting thus, [Thou hast] corrected mee, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon [my] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [z] my deare sonne or pleasant childe? yet since I spake vnto him, I still [b] remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp [c] signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne again to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuity, The Lord bleste thee, O habitation of iustice, [e] holy mountaine.

24 And Iudah shal dwel in it, and all

b Which were deliuered from the cruelties of Pharaoh.

c To wit, God.

d The people thus reason as though he were not to benefit them now, as he had done of olde.

e Thus the Lord ordereth that his loue is not changeable.

f Then shall haue still occasion to reioyce: which is ment by tabrets and dancing, as their custome was after notable victories, Exod. 15. 20. iudg. 5. 1. and Chap. 1. 13.

g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ which was the restauration of the true Israel.

h That is, that eate the fruite thereof, as Leu. 19. 23. deut. 20. 6.

i The ministers of the worde.

k They shall exhort all to the imbracing of the Gospel, as Isa. 2. 3.

l Be thewth what shall be the conceyue and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to imbrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap. 50. 4.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloued, as the first childe is to the father.

p That is from the Babylonians, and other enemies.

q By these temporall benefites he meaneth the spirituall graces, which are in the Church, and whereof there should bee euer plenie, Isai. 58. 11, 12.

r In the companie of the faithfull which euer prayse God for his benefites.

s Meaning, the spirit of wisedome, knowledge & zeale.

t To declare the greatnes of Gods mercie in deliuering his Iewes, he sheweth the that they were like to Beniamites, or Israelites: that is, bitterly bestroyed, and caried away, in somuch that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, the should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton and could not be subiect to the yoke.

y He sheweth how the faithfull bide to pray: that is, desire God to turne them, for as much as they cannot turne of themselues.

z In signe of repentance, and detestation of my sinne.

a As though he would say, No: for his iniquitie he did what lay in him to cast me off.

b To wit, in prouiding him for my mysnes sake.

c Marke by what way thou didst go into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whome a woman should conceyue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, here meaneth that Ierusalem which was like a baren woman in her captiuitie, should be fruitfull as ther, that is ioyned in mariage, and whom God bleseth with children.

e Meaning the Church.

e Hauing vnderstand this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, & reioyced.
f I will multiplie, and enriche them with people and cattel.
g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18.2.
h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their owne disobedience though their infidelitie, Isa. 50.1.
‖ Or, master.
k In the time of Christ my lawe shall in stead of tables of stone be written in their hearts by mine holy spirit, Heb. 8.8,10.
l Vnder the kingdome of Christ there shall be none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their sinnes, & daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54.13. but the full accomplishing hereof is referred to the kingdom of Christ, when we shall be ioyned with our head.
m If the sunne, moone, and starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it that I will leaue them my word for euer to gouerne them with.

the cities thereof together, the husbandmen & they that go forth with the flocke.
25 For I haue satiate the wearie soule, and I haue replenished euery sorowfull soule.
26 Therefore I awaked and beheld, and my sleepe [c] was sweete vnto me.
27 Behold, the dayes come, sayth the Lord, that I will sow the house of Israel, and the house of Iudah [f] with the seed of man and with the seed of beast.
28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throw down, and to destroy, & to plague [them,] so will I watch ouer them to build & to plant [them,] saith the Lord.
29 In those dayes shall they say no more, The fathers haue [g] eaten a sower grape, & y childrés teeth are set on edge.
30 But euery one shall die for his owne iniquitie: euery man that eateth y sower grape, his teeth shalbe set on edge.
31 ¶ Behold, the daies come, saith the Lord, that I will make a [h] newe couenãt with the house of Israel, and with the house of Iudah,
32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenant they [i] brake, although I was ‖ an husband vnto them, saith the Lord.
33 But this shalbe the couenant that I will make with the house of Israel, After [k] those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.
34 And they shal [l] teach no more euery man his neighbour and euery man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, & I will remember their sinnes no more.
35 Thus saith the Lord, which giueth [m] the sunne for a light to the day, [&] the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name [is] the Lord of hosts.
36 If these ordinances depart out of my sight, saieth the Lord, then shall the seede of Israel cease from being a nation before me, for euer.
37 Thus saith the Lord, If the heauens can be measured, [n] or the foundations of y earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith y Lord.
38 Behold, the dayes come, sayth the Lord, that the [o] citie shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.
39 And the line of the measure shal go forth in his presence vpon the hil Gareb, and shall compasse about to Goath.
40 And the whole valley of the dead bodies, and of the ashes, and al the fields vnto the brooke of Kidron, [and] vnto the corner of the horsegate towarde the East, [shalbe] holy vnto the Lorde, neither shall it be plucked vp nor destroyed any more for euer.

n The one and the other is impossible.
o As it was perfourmed, Nehemiah 3.1 By this description he sheweth that the citie should be as ample, & beautifull as euer it was: but he alluseth to the spirituall Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophesied that the citie should be taken of the king of Babylon. 7 He sheweth, that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Loyd.

THe worde that came vnto Ieremiah from the Lorde, in the [a] tenth yeere of Zedekiah King of Iudah, which was the eightenth yeere of Nebuchad-nezzar.
2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.
3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saieth the Lord, *Behold, I will giue this citie into the handes of the King of Babel, and he shall take it:
4 And Zedekiah the King of Iudah shall not escape out of y hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shal speake with him mouth to mouth, and his eyes shall behold his face,
5 And he shall lead Zedekiah to Babel, and there shall he be, vntill [b] I visite him, saith y Lord: though ye fight with the Caldeans, ye shal not prosper.
6 ¶ And Ieremiah said, The worde of the Lord came vnto me, saying,
7 Behold, Hanameel the sonne of Shallum thine vncle, shall come vnto thee and say, [c] Bye vnto thee my fielde, that is in Anathoth: for the ‖ title by kindred

a So that Ieremiah had now prophesied from the eighteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost foutie yeeres.
Chap. 21.10, 17. & 34.2.
b Till I take Zedekiah away by death: for he shall not die by the sworde, as Chap. 34.4.
c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions & vineyards, as verse. 15. & 44.
‖ Or, right to redeeme it.

d Because he was next of the kinred, as Ruth.4.4.

e Of the possession of the Leuites, read Leu.25.32.

f Which moseth to of our money, about ten shillings sixe pence, if this shekel were the common shekel, read Gen.23. 15, for the shekel of the Temple was of double value, and ten peeces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome, the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which conteyned the same in effect, but was not so authentical as the other, but was left open to be seene if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

[Or, hid. Exod.34.7. deut.5.9.

i Because the wicked are subiect to the curse of God, he sheweth that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.

dzed [appertaineth] vnto thee d to bye it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, e saide vnto me, Bie my field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession [is] thine, and the purchase [belongeth] vnto thee: bye it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth and weighed him the siluer, [euen] seuen f shekels, and ten [pieces] of siluer.

10 And I writ it in the booke e signed it, and tooke witnesses, e weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed g [according] to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles [sonne,] and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts, the God of Israel, Take the writings, [euen] this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessel, that they may continue a long time.

15 For the Lord of hosts, the God of Israel sayth thus, Houses and fieldes, and vineyardes shalbe possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, e there is nothing [hard] vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them: O God the great e mightie, Whose Name [is] the Lord of hosts,

19 Great in counsell, and mightie in worke, (for thine eies are open vpon all the wayes of the sonnes of men, to giue to euery one according to his waies, and according to the fruit of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, e among [all] men, e hast made thee a Name, as [appeareth] this day.

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, e with great terrour,

22 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, [euen] a lande, that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neyther walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the l mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast saide vnto mee, O Lord God, Bye vnto thee the fielde for siluer, and take witnesses: for the citie shalbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all m flesh: is there any thing too hard for mee?

28 Therefore thus saith the Lorde, Behold, I will giue this citie into the hande of the Caldeans, e into the hande of Nebuchad-nezzar, King of Babel, e he shall take it.

29 And the Caldeans shall come and fight against this citie, e set fire on this citie and burne it, with the houses, vpon whose rooues they haue offred incense vnto Baal, e powred drinke offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their n youth: for the children of Israel haue surely prouoked me to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me [as a prouocation] of mine anger, e of my wrath, from the daye, that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke

k Meaning, that his miracles in deliuering his people should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, e is also vsed for engines of warre, which were layde on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doeth he gouerne e guide them as pleaseth him, whereby he sheweth that as he is the author of this their captiuitie for their sinnes so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, e made them my people, and called them my first borne.

me to anger, [euen] they, their Kings, their princes, their priests, and their prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me the backe and not the face: though I taught them, o rising vp early, and instructing them, yet they were not obedient to receyue doctrine,

o Read 32.33. 11.7. 25.4. 35.15. 44.4. 2.Chro. 36.15.

34 But they set their abominations in the house (whereupon my name was called) to defile it,

35 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes, and their daughters to r passe through [the fire] vnto Molech, which I commaunded them not, neither came it into my mind, that they should do such abomination, to cause Iudah to sinne.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.
q Read Chap. 7.31. 2.King. 21.4,6.
r Read 2. Kin. 16.3.

36 And nowe s therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hande of the king of Babel by the sword, and by the famine, and by the pestilence,

s Read Chap. 30.16.

37 *Behold, I will gather them out of all countreys, whereem I haue scattered them in mine anger, t in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cause them to dwell safely.

Deut. 30.3.

38 And they shalbe u my people, and I will be their God.

Chap. 30.22.

39 And I will giue them x one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

t One consent and one religion, as Ezek. 11.19. & 36.27

40 And I wil make an u euerlasting couenant with them, that I will neuer turne away from them to do thē good, but I will put my feare in their hearts, that they shall not depart from me.

u Read Chap. 31.32,33.

41 Yea, I will delite in them to doe them good, & I will plant them in this lande assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought al this great plague vpon this people, so will I bring vpon them al the good that I haue promised them.

43 And the fieldes shalbe possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Men shal bye fieldes for siluer, and make writings, and seale them, and take witnesses in the land of Beniamin, and rounde about Ierusalem, and in the

x This is the declaration of that, which was spoken, verse 8.

cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his own glorie. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

MOreouer, the word of the Lord came vnto Ieremiah the seconde time (while hee was yet shut vp in the a court of the prison) saying,

a Which was in the Kings house at Ierusalem, as chap. 32.1,2.

2 Thus saith the Lorde, the maker b thereof, the Lorde that formed it, and established it, the Lord is his Name.

b To wit, of Ierusalē, who as he made it, so will he preserue it. reade Isa. 37.26.

3 Call vnto me, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus saith the Lorde God of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the c mounts, and by the sword,

c Read Chap. 32.24.

5 They come to d fight with the Caldeans, but it [is] to fill them selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my e face from this citie, because of all their wickednes.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.
e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

6 Behold, f I will giue it health & amendement: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

f In the midst of his threatnings God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah, & the captiuitie of Israel to returne, & wil builde them as at the first.

8 And I will g clense them from all their iniquitie, wherby they haue sinned against me: yea, I will pardon all their iniquities, wherby they haue sinned & gainst me, and wherby they haue rebelled against me.

g Declaring that there is no deliuerāce nor ioy, but where as we feele remission of sinnes.

9 And it shalbe to me a name, a h ioy, a praise, and an honour before al the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this [citie.]

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour and glorie, so that whosoeuer is enemy to it, laboureth to dishonour God.

10 Thus saith the Lorde, Againe there shalbe heard in this place (which ye say shalbe desolate, without mā, and without beast, [euen] in the cities of Iudah, & in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye and the voyce of gladnesse

gladnesse, the voyce of the bridegrome, & the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hosts, because the Lord is good: for his mercie [endureth] for euer, [and] of them that offer [the sacrifice] of praise in the house of the Lord. for I will cause to returne the captiuitie of the lande, as at the first, saith the Lord.

i Which was a song appointed for the Leuites to prayse God by, 1. Chro.16.8, ptal.105.1. ifa. 12.4.ptal.106. 1.& 107.1. and 118.1.& 136.1

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

k Meaning, that all ỹ countrey of Iudah shalbe inhabited againe.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the lande of Benamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder ỹ hande of him that telleth them, saith the Lord.

14 Behold, the dayes come, sayth the Lord, that I wil performe ỹ good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time, will I cause l the branch of righteousnes to growe vp vnto Dauid, and hee shall execute iudgement, and righteousnesse in the land.

l That is, I will sende the Messiah which shall come of ỹ house of Dauid, of whome this prophesie is ment, as testifie all the Iewes, ỹ that which is written, Chap.23.5

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and he that shall call m her, is the Lorde our n righteousnesse.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemptio, 1.Cor.1.30.

17 For thus sayeth the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shal the Priests & Leuites want a man before mee to offer o burnt offrings, and to offer meat offrings, and to do sacrifice continually.

o This is chiefly meant of the spirituall sacrifice of thanksgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by ỹ sacrifices of the Law,

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

p Read Chap. 31.35.

21 Then may my couenant be broken with Dauid my seruant, ỹ he should not haue a sonne to reigne vpon his throne, and with the Leuites, [and] Priests my ministers.

22 As the armie of heauen can not be nombred, neither ỹ lande of the sea measured: so will I multiplie the seede of Dauid my seruant, & the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lorde hath chosen, he hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin because he did correct them for a time for their amendment.

25 Thus saith the Lorde, If my couenant be not with day and night, [and] if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shalbe giuen into the hands of the king of Babylon. 11 He rebuketh their cruelitie toward their seruants.

THe worde which came vnto Ieremiah from the Lorde (when a Nebuchad-nezzar King of Babel, and all his hoste, & all the kingdomes of the earth, [that were] vnder ỹ power of his hand, and al people fought against Ierusalē, & against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-nezzar and of others Nebuchadnezzar.

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus sayeth the Lorde, Beholde, b I will giue this citie into the hand of the King of Babel, and he shall burne it with fire,

2.Chro.36.19 chap.29.16, 17.and 32.3.

3 And thou shalt not escape out of his hande, but shalt surely be taken, and deliuered into his hande, and thine eyes shal behold the face of the King of Babel, and he shal speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lorde, O Zedekiah, King of Iudah: thus saith the Lorde of thee, Thou shalt not die by the sworde,

5 [But] thou shalt die in c peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne [odours] for thee, and they shall lamēt thee, [saying,] Oh d lorde: for I haue pronounced the worde, saith the Lord.

b Not of any violent death.

c The Iewes shall lament for their lorde and King.

d The Iewes shall lament for their Lorde and King.

6 Then Ieremiah ỹ Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem,

7 (when the King of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, [euen] against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This [is] the word that came vnto Ieremiah from the Lord, after that the King Zedekiah made a couenant with all the people, which were at Ieruſalē,
d to proclaime libertie vnto them,
9 That euery man ſhould let his ſeruant goe free, and euery man his handmaide, which was an Ebrue or an Ebrueſſe, and that none ſhould ſerue himſelfe of thē, [to wit,] of a Iewe his brother.
10 Nowe when all the princes, and all the people which had agreed to the couenant, heard that euery one ſhoulde let his ſeruant goe free, and euery one his handmaide, and that none ſhoulde ſerue them ſelues of thē any more, they obeyed and let them goe.
11 But afterward they ‡repented and cauſed the ſeruāts and the handmaides, whome they had let goe free, to returne, and held them in ſubiection as ſeruants and handmaides.
12 Therefore the worde of the Lorde came vnto Ieremiah from the Lorde, ſaying,
13 Thus ſaith the Lord God of Iſrael, I made a couenāt with your fathers, when I brought them out of the lande of Egypt, out of the houſe of ‖ ſeruantes, ſaying,
14 *At the terme of ſeuen yeeres let yee goe, euery man his brother an Ebrue which hath bene ſolde vnto thee: and whē he hath ſerued thee ſixe yeres, thou ſhalt let him go free from thee: but your fathers obeyed mee not, neither inclined their eares.
15 And ye were now turned, and had done right in my ſight in proclaiming libertie, euery man to his neighbour, & ye had made a couenant before mee in f the houſe, whereupon my name is called.
16 But ye repented, and polluted my name: for ye haue cauſed euery man his ſeruant, and euery man his handmaide, whom ye had ſet at libertie at their pleaſure, to returne, and hold them in ſubiection to bee vnto you as ſeruantes and as handmaides.
17 Therefore thus ſaith the Lord, Ye haue not obeyed mee, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, ſaith the Lorde, to s the ſword, to the peſtilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.
18 And I will giue thoſe men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they h cut the calfe in twaine, and paſſed betweene the partes thereof:
19 The princes of Iudah, and the princes of Ieruſalem, the Eunuches, and the Prieſtes, and all the people of the lande, which paſſed betweene the partes of the calfe,
20 I will euen giue them into the hande of their enemies, and into the handes of them that ſeeke their life: and their dead bodies ſhalbe for meate vnto the foules of the heauen, and to the beaſtes of the earth.
21 And Zedekiah King of Iudah, and his princes will I giue into the hād of their enemies, and into the hande of them that ſeeke their life, and into the hande of i the King of Babels hoſte, which are gone vp from you.
22 Beholde, I will commaund, ſaith the Lorde, and cauſe them to returne to this citie, and they ſhall fight againſt it, and take it, and burne it with fire: and I will make the cities of Iudah deſolate without an inhabitant.

CHAP. XXXV.

He propoſeth the obedience of the Rechabites, and thereby confounderh the pride of the Iewes.

THe worde which came vnto Ieremiah from the Lorde, in the dayes a of Iehoiakim the ſonne of Ioſiah King of Iudah, ſaying,
2 Go vnto the houſe of the b Rechabites, & ſpeake vnto them, & bring them into the houſe of the Lorde into one of ꝑ chambers, & giue them wine to drinke.
3 Then tooke I Iaazaniah, ꝑ ſonne of Ieremiah the ſonne of Habazziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,
4 And I brought thē into the houſe of the Lorde, into the chamber of the ſonnes of Hanan, the ſonne of Igdaliah a man of God, which was by the chamber of the princes, which was aboue the chamber of Maaſeiah the ſonne of Shallum, the keeper of the ‖ treaſure.
5 And I ſet before the ſonnes of the houſe of the Rechabites, pottes full of wine, and cuppes, and c ſaide vnto them, Drinke wine.
6 But they ſaide, We will drinke no wine: for e Ionadab ꝑ ſonne of Rechab our father commanded vs, ſaying, f Ye ſhall drinke no wine, [neither] you nor

d When the enemie was at hande, and they ſaw thē ſelues in danger, they would ſeeme holy, and ſo began ſome kinde of reformatiō: but ſoone after they vttered their hypocriſie.
e According to the Law, Exo. 21,2. Deu.15. 12.
‡Ebr. returned.
‖Or, bondage.
Deu.15.1,12.
f Meaning, in the Temple, to declare that it was a moſt ſolemne and ſtreit couenant made in the Name of the Lorde.
g That is, I giue the ſword libertie to deſtroy you.
h As touching this maner of ſolemne couenant which the ancient vſed by paſſing betweene the two partes of a beaſt, to ſignifie that the tranſgreſſor of the ſame couenant ſhould be ſo deuided in pieces, reade Gen.15.10.
i To fight againſt the Egyptians, as Chap.37.11.
a For the diſpoſition and order of theſe prophecies, reade Chap. 27,1.
b They came of Iobab Moſes father in lawe, who was no Iſraelite, but after ioyned with them in the ſeruice of god.
c That is, a Prophet.
‖Or, doore.
d The Prophet ſaith not, The Lord ſaith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, ſeeing the Iewes would not obey God himſelfe.
e Whome Iehu the King of Iſrael fauoured for his zeale, 2. King. 10,15.
f Teaching them hereby to flee all occaſion of intemperancie, ambition and auarice, and that they might know that they were ſtrangers in the earth, & be readie to depart at all occaſions.

your

your sonnes for euer.

7 Neither shall yee builde house, nor sowe seede, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tentes, that ye may liue a long time in the lande where ye be strangers.

8 Thus haue wee obeyed the voyce of Jonadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, [neither] we, our wiues, our sonnes, nor our daughters.

9 Neither builde we houses for vs to dwell in, neither haue we vineyard, nor fielde, nor seede,

10 But we haue remained in tents, & haue obeied, & done according to g all that Jonadab our father commanded vs.

g Which was aboue 50 yeare from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, & let vs go to Jerusalem, from ỹ hoste of the Caldeans, and from the hoste of Aram: so we h dwel at Jerusalē.

h Which declareth that they were not so bounde to their vowe, ỹ it could not be broken for any necessitie: for where they were commanded to dwell in citis, they dwell now at Jerusalem for feare of the warres.

12 Then came the word of the Lord vnto Jeremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Judah, and the inhabitants of Jerusalem, Will i ye not receiue doctrine to obey my wordes, saith the Lord?

i Whome I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

14 The commandement of Jonadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this daye they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising early, and speaking, but ye would not obey me.

k I haue most diligently exhorted & warned you both by my self and my Prophets. Chap.18.11. and 25.5.

15 I haue sent also vnto you all my seruants the Prophets, rising vp earely, and sending [them,] saying, * Returne now euery man from his euill way, and amend your workes, and go not after other gods to serue them, & ye shall dwell in the lande which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

16 Surely the sonnes of Jonadab the sonne of Rechab, haue kept the commandement of their father, which hee gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Judah, and vpon all the inhabitants of Jerusalem, all the euill ỹ I haue pronounced against them, because I haue l spoke vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

l That is, by his Prophets and ministers: which shewed that it is as much as though he should speak to vs himselfe, whē he sendeth his ministers to speake in his Name.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Jonadab the sonne of Rechab shal m not want a man, to stand before me for euer.

m His posterite shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah writeth, the booke of the curses against Judah and Israel. 9 He is sent with the booke vnto the people and readeth it before them all. 14 Hee is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lorde.

AND in the fourth a peere of Jehoiakim the sonne of Josiah King of Judah, came this worde vnto Jeremiah from the Lord, saying,

a Read Chap. 25.1.

2 Take thee a roule [or] booke, and write therein all the words that I haue spoken to thee against Israel, & against Judah, & against all the nations, from ỹ day that I spake vnto thee, [euen] b frō the dayes of Josiah vnto this day.

b Which were twenty & three peere, as Chap. 25.3. counting from the thirteenth peere of Josiahs reigne

3 It may bee that the house of Judah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote c at the mouth of Jeremiah all ỹ words of the Lord, which hee had spoken vnto him, vpon a roule [or] booke.

c As he did indite.

5 And Jeremiah commanded Baruch, saying, I am d shut vp, [and] can not go into the house of the Lord.

d Meaning, for prison, though the malice of the Priests.

6 Therefore go thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lordes house vpon the e fasting day: also thou shalt reade them in the hearing of all Judah, that come out of their cities.

e Which was proclaimed for feare of ỹ Babylonians, as their custome was when they feared warre or any great plague of God

7 It may be that they will f pray before the Lorde, and euerie one returne from his euil way, for great is the anger and the wrath, that the Lorde hath declared against this people.

f Be hewerth that fasting without prayer and repentance auaileth nothing, but is mere hypocrisie.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes house.

9 And

g The fast was then proclaimed, and Baruch red this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, & his companions were led away captives.

9 ¶ And in the fifth yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the h newe gate of the Lordes house, in the hearing of all the people.

h Which is the East gate of ỹ Temple.

11 When Michaiah the sonne of Gemariah, ỹ sonne of Shaphan had heard out of ỹ booke all the wordes of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, & lo, all the princes sate there, [euen] Elishama the Chancellour, and Delaiah ỹ sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah ỹ sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto thē all the wordes that he had heard when Baruch read in the booke in the audiēce of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke ỹ roule in his hande, and came vnto them.

15 And they said vnto him, Sit downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

i The godly were afrayde, freing God so offended, and the wicked were astonied for ỹ horror of the punishment.

16 Now when they had heard al the wordes, they were i afraid both one and other, & said vnto Baruch, We will certifie the King of all these wordes.

17 And they examined Baruch, saying, Tell vs nowe, howe didest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these wordes vnto mee with his mouth, and I wrote [them] with ynke in the booke.

19 Then said ỹ princes vnto Baruch, Go, k hide thee, thou and Ieremiah, and let no man know where ye be.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of ỹ King and of the wicked to be such, that they could not escape with out danger of their liues.

20 ¶ And they went in to the King to the court, but they layde vp the roule in the chamber of Elishama the Chancellour & tolde the King all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the princes, which stoode beside the king.

22 Now the king sate in the Winter house, in the l ninth moneth, and there was a fire burning before him.

l Which contained part of November and part of December.

23 And whē Iehudi had read three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth vntil all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rēt m their garmēts, [neither] ỹ king, nor any of his seruants, ỹ heard all these wordes.

m Shewing, that the wicked in steade of repenting, when they heare Gods iudgements, growe into farther malice against him and his worde.

25 Neuertheles, Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne ỹ roule: but he would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, & Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord n hid them.

n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.

27 ¶ Then the worde of the Lorde came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule and write in it all the former wordes that were in ỹ first roule which Iehoiakim the king of Iudah hath burnt.

o Though the wicked thinke to haue abolished the worde of God, when they haue burnt ỹ booke therof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verl. 32.

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lorde, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall certainely come & destroy this land, and shall take thence [both] man and beast?

p These are Iehoiakims wordes.

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, Hee shall haue q none to sit vpon the throne of Dauid, and his r dead body shall be cast out in the day to the heat, and in the night to the frost.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths it was esteemed as no reigne.

r Read Chap. 22, 19.

31 And I will visite him & his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therin at the

the mouth of Jeremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah, 3 He sendeth vnto Ieremiah to pray for him, 12 Ieremiah, going into the land of Beniamin, is taken, 15 He is beaten and put in prison.

2.King.24.17. 2.chro.36.10. chap.52.1.

AND * King Zedekiah the sonne of Iosiah reigned for Coniah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel [b] made King in the land of Iudah.

a Who was called Iehoiachin, or Jeconiah.

b And called him Zedekiah where as before his name was Mattaniah, 2.King. 24.17.

2 But neither hee, nor his seruants, nor the people of the lande would obeye the wordes of the Lord, which he spake by the ‡ ministerie of the Prophet Ieremiah.

‡Ebr. hande.

3 And Zedekiah the king [c] sent Iehucall the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

c Because he was afrayde of the Caldeans that came against him.

4 (Now Ieremiah [d] went in & out among the people: for they had not put him into the prison.

d That is, was out of prison and at libertie.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that beleged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

e To helpe the Iewes.

‡Ebr. went vp.

6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall yee say to the King of Iudah, that sent you vnto mee to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their own land.

8 And the Caldeans shall come againe, and fight against this citie, and take it & burne it with fire.

‖Or, lift not vp your mindes.

9 Thus saieth the Lorde, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shal not depart.

10 For though yee had smitten the whole hoste of the Caldeans that fight against you, and there remained [but] wounded men among them, [yet] should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was brokē vp from Ierusalem, because of Pharaohs armie,

f As some thinke, to go to Anathoth his owne towne.

12 Thē Ieremiah went out of Ierusalē to go into the land of Beniamin, [f]separating himself thēce frō among the people.

13 And when he was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

g By the which men went into the countrey of Beniamin.

‡Ebr. fallest.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, & brought him to the princes.

15 Wherefore the Princes were angrie with Ieremiah, and smote him, & laide him in prison in the house of Ionathan the scribe: for they had made that the [h] prison.

h Because it was a vile and straight prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and saide, Is there any worde from the Lorde? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hande of the King of Babel.

18 Moreouer, Ieremiah saide vnto King Zedekiah, What haue I offended against thee, or against thy seruāts, or against this people, that yee haue put me in prison?

19 * Where are now your Prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

Chap.28.4.

20 Therefore heare nowe, I pray thee, O my Lord the King: let my prayer ‡ be accepted before thee, that thou cause me not to returne to the house of Ionathan the scribe, least I die there.

‡Ebr. fall.

21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, & that they should giue him daily a peece of breade [i] out of the bakers streete vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he wil cause their enemies to preserue them to that end whereunto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucall the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to enquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap.21.1.

2 Thus

2 Thus saith the Lorde, Hee that remaineth in this citie, shal die by ꝑ sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shall haue his life for a praye, and shall liue.

b Read Chap. 21.9. & 45.5.

3 Thus saith ꝑ Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therfore the princes said vnto the King, Wee beseeche you, let this man be put to death: for thus he [weaketh] the hands of the men of warre ᶜ ꝑ remayne in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

[Or, discourageth.

c Thus we see how the wicked when they can not abide to heare the truth of Gods worde, seeke to put the ministers to death as transgressours of policies,

5 Then Zedekiah the king said, Beholde, hee is in your handes, for the king can [denie] ᵈ you nothing.

d Wherein he grieuously offended in that that not onely he would not heare ꝑ truth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

6 Then tooke they Ieremiah, ⁊ cast him into the dungeon of Malchiah the sonne of Hammelech, ꝑ was in the court of the prison: and they let downe Ieremiah with coardes: and in the dungeon there was no water but myre: so Ieremiah stacke fast in the myre.

‡Ebr. Cushite, or Ethiopian.

7 Now when Ebed-melech ꝑ ‡blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dungeon (then the King sate in the ᵉ gate of Beniamin)

e To heare matters and giue sentence.

8 And Ebed-melech went out of the kings house, ⁊ spake to the king, saying,

f Hereby is declared that the Prophet found more fauour at this strangers hands, the he did by all the rest of his countrey, which was to their great condemnation.

9 My lorde the king, ᶠ these men haue done euill in all that they haue done to Ieremiah ꝑ Prophet, whom they haue cast into the dungeon, and hee dyeth for hunger in the place where he is: for there is no more bread in the citie.

‡Ebr. vnder thine hand.

10 Then the king commanded Ebed-melech the blacke More, saying, Take frō hence thirtie men ‡ with thee, ⁊ take Ieremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech tooke ꝑ men with him and went to the house of the king vnder the treasurie, and tooke there old rotten [ragges,] ⁊ olde worne [cloutes,] and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More said vnto Ieremiah, Put now these old rotten [ragges,] and worne, vnder thine arme holes, betweene the coards. And Ieremiah did so.

g Where the King had set him before to be at more liberty, as chap. 37.21.

13 So they drewe vp Ieremiah with coardes ⁊ tooke him vp out of the dungeon, and Ieremiah remained in ᵍ the court of the prison.

14 Then Zedekiah the King sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the house of the Lorde, ⁊ the King said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay me: and if I giue thee counsel, thou wilt not heare me.

16 So the King ware secretly vnto Ieremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Ieremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt go forth vnto the King of Babels ʰ princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

h And yeelde thy selfe vnto them.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this citie be giuen into the hande of the Caldeans, and they shall burne it with fire, ⁊ thou shalt not escape out of their handes.

19 And Zedekiah the King said vnto Ieremiah, I am carefull for ꝑ Iewes that are fled vnto the Caldeans, lest they deliuer me into their handes, and they ⁱ mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah said, They shall not deliuer [thee:] hearken vnto ꝑ voyce of the Lord, I beseeche thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the worde that the Lorde hath shewed me.

22 And beholde, all the women that are ᵏ left in the king of Iudahs house, shalbe brought forth to the King of Babels princes: and those [women] shal saye, thy friendes haue persuaded thee, and haue preuailed against thee: thy feete are fastened in the myre, [and] they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the Kings house were left: which shal be taken, saith the Prophet, ⁊ tel the King of Babel howe Zedekiah hath bene seduced by his familiar friendes and false prophets, which haue left him in the mire.

23 So they shall bring out all thy wiues, and thy children to the Caldeās, and thou shalt not escape out of their handes, but shalt be taken by the hande of the king of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then saide Zedekiah vnto Ieremiah, Let no mā know of these words, and thou shalt not dye.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and saye vnto thee, Declare vnto vs nowe, what thou hast sayde vnto the King, hide it not from vs, and we wil not slay thee: also what the king said vnto thee,

26 Then shalt thou say vnto them, I humbly [1] besought ꝑ king that he would not cause me to return to Jehonathans house, to dye there.

1 Herein appeareth the infirmitie of the Prophet, who had willingnesse to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Jeremiah and asked him. And he tolde them according to all these wordes that the King had commanded: so they left off speaking with him, for ꝑ matter was not perceiued.

28 So Jeremiah abode stil in ꝑ court of the prison, vntill the day that Jerusalem was taken: & he was [there,] when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

2.King.25.1. chap.52.4.

IN * ꝑ ninth yere of Zedekiah king of Judah in ꝑ tenth moneth, came Nebuchad-nezzar king of Babel and all his host against Jerusalem, and they besieged it.

2 [And] in the eleuenth yere of Zedekiah in ꝑ fourth moneth, the ninth [day] of the moneth, the citie was broken [a] by.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, & late in the middle gate, [euen] Nergal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Judah sawe them, and all the men of warre, then they fled, & went out of the citie by night, through the kings garde, [&] by the [b] gate betwene ꝑ two walles, and he went toward the wildernesse.

b Which was a posterne doore, reade 2.King.25.4.

5 But the Caldeans host pursued after the, and ouertooke Zedekiah in the desert of Jericho: & when they had take him, they brought him to Nebuchad-nezzar King of Babel vnto [c] Riblah in ꝑ land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Judah.

7 Moreouer hee put out Zedekiahs eyes, and bounde him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings house, & the houses of the people wt fire, & brake downe the walles of Jerusalē.

9 Then Nebuzar-adan the ‖ chiefe stewarde caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

[Or, captaine of the garde.

10 But Nebuzar-adan the chiefe stewarde left the [d] poore that had nothing in the lande of Judah, and gaue them vineyards and fields at the same time.

d For the rich and the mighty which put their trust in their riches and meanes were by Gods iust iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar King of Babel gaue charge concerning Jeremiah [‡] vnto Nebuzar-adan the chiefe stewarde, saying,

‡Ebr. by the hand of.

12 Take him, and [‡] looke wel to him, and do him no harme, but doe vnto him [e] euen as he shall say vnto thee.

‡Ebr. set thine eies vpō him.

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the King, and them that were his enemies.

13 So Nebuzar-adan the chiefe stewarde sent, and Nebushazban, Rab-saris, and Nergal, Sharezer, Rab-mag, and al the King of Babels princes:

14 Euen they sent, and tooke Jeremiah out of the courte of the prison, and cōmitted him vnto [f] Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home: so he dwelt among the people.

f Whome the King of Babel had nowe appointed gouernour ouer the rest of the Iewes that he left behind.

15 Nowe the word of the Lord came vnto Jeremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke More, saying, Thus saith ꝑ Lord of hostes the God of Israel, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they shall be [accomplished] in that day before thee.

17 But I will deliuer thee in that day, saith the Lorde, and thou shalt not be giuen into ꝑ hande of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fal by ꝑ sword, but thy life shalbe for a pray vnto thee, because thou shalt put thy trust in me, saith the Lord.

g Thus God recompenceth his zeale & fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Jeremiah hath licence to go whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Jeremiah from the Lord after that Nebuzar-adan ꝑ chiefe stewarde had let him goe frō Ramath, when he had taken him being bounde in chaines among all that were caried away captiue of Jerusalem and Judah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and saide vnto him, The Lorde thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, & done according as he hath saide: because ye haue [b] sinned against the Lorde, and haue not obeyed his voyce, therfore this thing is come vpon you.

4 And now behold, I loose thee this day frō the chaines which were on thine handes: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, [*] tarie still: behold, all the lande [is] || before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore [he saide,] Returne to Gedaliah the sonne of Ahikam, ꝑ sonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or go whereseouer it pleaseth thee to go. So the chiefe steward gaue him vitailes and a reward, and let him go.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, [c] to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the host, [d] which were in the fieldes, [euen] they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and that hee had committed vnto him, men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Thē they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan [*] sware vnto thē, and to their men, saying, Feare not to serue the Caldeans: dwell in the lande, and serue the King of Babel, and it shal be well with you.

10 As for me, behold, I will dwell at Mizpah to || serue the Caldeans, which will come vnto vs: but you, gather you wine, and sommer fruites, and oyle, and put them in your vessels, & dwell in your cities, that ye haue || taken.

11 Likewise when al the Iewes that were in [f] Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard ꝑ the King of Babel had left a remnant of Iudah, & that hee had set ouer thē Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuē, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreouer Iohanan the sonne of Kareah, & all the captaines of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that [g] Baalis the king of the Ammonites hath sent Ishmael ꝑ sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, & I will slay Ishmael ꝑ sonne of Nethaniah, & no man shall know it. Wherefore should he kill thee, ꝑ all ꝑ Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah ꝑ sonne of Ahikam saide vnto Iohanan the sonne of Kareah, Thou shalt [h] not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the [b] King, & ten men with him, vnto Gedaliah the sonne of Ahikā to Mizpah, and there they did eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the swoorde, and slewe him, whom the king of Babel had made gouernour ouer the lande.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, [and] the men of warre.

4 Nowe the seconde day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from

a From this second yeare, vnto Chap. 42. 7. it seemeth to be as a parenthesis, & separated matter: and there this storie beginneth againe, & this vision is declared what it was.

b God moued this infidell to speake this, to declare ꝑ great blindnes & obstinacie of the Iewes, which could not feele that which this heathen man confessed. ‡Ebr. cease.

|Or, at thy cōmandement.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of ꝑ Kings blood and after slewe him, Chap. 41. 2.

2. King. 25. 24.

|Or, to receiue them, or to intreat them for you.

|Or, chosen to dwell in.

f Which were fledde also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus ꝑ godly, which think no harme to others, are soonest deceiued, and neuer lack such as conspire their destruction.

a The citie was destroyed in the fourth moneth: and in the seuenth moneth, which contained part of September, and part of October, was the gouernor Gedaliah slaine.

b Speaning, Zeechiah.

c They did eat together as familiar friends.

from Shiloh, & from Samaria, [euen] foure score men, hauing their beardes shaue, and their clothes rent & cut, with [d] offrings and incense in their handes to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet thē, weeping as he went: & whē he met thē, he said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael ỹ sonne of Nethaniah slewe them, [and cast them] into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that sayd vnto Ishmael, Slay vs not: for wee haue treasures in the fielde, of wheat, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Now the pit wherin Ishmael had cast the dead bodies of the men (whome he had slayne because of Gedaliah) is it, which Asa the King had [f] made because of Basha king of Israel, [and] Ishmael the sonne of Nethaniah filled it with them that were slayne.

10 Then Ishmael caryed awaye captiue all the residue of the people that were in Mizpah, [euen] the Kinges daughters, and all the people that remayned in Mizpah, whom Nebuzar-adan the chiefe stewarde had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all the [g] captaines of the hoste that were with him, heard of all the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke [their] men, and went to fight with Ishmael ỹ sonne of Nethaniah, and founde him by the great waters that are in Gideon.

13 Nowe when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came again, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried awaye captiue frō Mizpah, (after that hee had slayne Gedaliah the sonne of Ahikam) [euen] the strong men of warre, and the women, and the children, and the Eunuches, whome he had brought againe from Gideon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Bethlehem, to go [and] to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slayne Gedaliah the sonne of Ahikam, whome ỹ king of Babel made gouernour in the lande.

CHAP. XLII.

1 The captaines aske counsell of Jeremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste, and Iohanan the sonne of Kareah, & Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the most came,

2 And saide vnto Jeremiah the Prophet, [*] Heare our prayer, wee beseeche thee, and pray for vs vnto the Lord thy God, euē for al this remnant (for we are left, [but] a fewe of many, as thine eyes doe beholde)

3 That the Lord thy God may shewe vs the way wherin we may walke, and the thing that we may [a] doe.

4 Then Jeremiah the Prophet said vnto them, I haue heard [you:] behold, I wil pray vnto the Lord your God according to your words, and whatsoeuer thing the Lorde shall answere you, I will declare it vnto you: I wil keepe nothing backe from you.

5 Thē they said to Jeremiah, [b] The Lorde be a witnesse of trueth, and fayth betweene vs, if wee doe not, euen according to al things for the which the Lord thy God shall sende thee to vs.

6 whether it be good or euill, We will obey ỹ voyce of the Lord God, to whom we sende thee that it may bee well with vs, when we obey the voyce of the Lord our God.

7 ℭ And so after ten dayes came the word of the Lord vnto Jeremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning therof in the way, they shewed these signes of sorowe.

e For his death was kept secret, and he lamented that he lamented for the destruction of Jerusalem and the Temple: but after slewe them whē they seemed to fauour Gedaliah.

f Asa fortified Mispah for feare of the enemy, and cast ditches & trenches, 1. King. 15.22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the King of the Ammonites was the cause of this murther.

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19.38.

* Ebr. Let our prayer fall before thee, as Chap. 36.7.

a This declareth ỹ nature of hypocrites, which would know of God what they should do, but wil not follow it, but in as much as it agreeth with the thing which they haue purposed to doe.

b There are none more readie to abuse the name of God and take it in vaine, then the hypocrites, which to couer their falsehoode vse it without all reuerence, and make it a meanes for thē to deceiue the simple and the godly.

c Here is declared the vision & the occasion therof, where of mention was made, Chap. 40.1.

people from the least to the most,

9 And saide vnto thē, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy [you,] and I will plant you, & not roote [you] out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whome ye are afraide: bee not afraide of him, saith the Lord: for I am with you, to saue you, and to deliuer you [e] from his hande,

12 And I will graunt you mercy ꝑ he may haue cōpassion vpon you, & he shall cause you to [f] dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but We will go into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare ꝑ word of the Lord, ye remnant of Iudah: thus saith the Lorde of hostes the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

16 Then the sword ꝑ ye feared, [f] shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, & there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall dye by the sworde, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith ꝑ Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitantes of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a [g] curse, and a reproche, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: knowe certainely that I haue admonished you this day.

20 Surely yee [h] dissembled in your hearts when ye sent me vnto the Lorde your God, saying, Praye for vs vnto the Lord our God and declare vnto vs euē according vnto all that ꝑ Lord our God shall say, and We will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of ꝑ Lord your God, nor any thing for the which he hath sent me vnto you.

22 Nowe therefore, know certainely that ye shall die by ꝑ sword, by ꝑ famine, and by the pestilence, [i] in the place whither ye desire to goe and dwell.

d Read Chap. 18,8.

e Because all Kings hearts & wayes are in his handes, he can turne them ꝙ dispose them, as it pleaseth him, and therefore they needed not to feare man, but onely obey God, Pro. 21,1. [Or, returne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought them selues sure in Egypt, and there Nebuchad-nezzar destroyed them and the Egyptians, Chap. 46,25.

g Read Chap. 26.6. & 44.12. shewing that this shoulde come vpon the for their infidelitie and stubbernesse.

h For you were fully minded to go into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

CHAP. XLIII.

Johanan carieth the remnant of the people into Egypt contrarie to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOwe when Ieremiah had made an ende of speaking vnto the whole people all the wordes of ꝑ Lorde their God, for the which the Lorde their God had sent him to them, [euen] all these wordes,

2 Then spake [a] Azariah the sonne of Hoshaiah, & Johanan the sonne of Kareah, and all the [b] proud men, saying vnto Ieremiah, [c] Thou speakest falsly: the Lord our God hath [d] not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah [e] prouoketh thee against vs, for to deliuer vs into the hande of the Caldeans, that they might slay vs, and carry vs away captiues into Babel.

4 So Johanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Johanā the sonne of Kareah, and all the captaines of the host tooke all the remnant of Iudah, ꝑ were returned from all [f] nations, whither they had bin driuen, to dwell in the land of Iudah:

6 [Euen] men and women, and children, and ꝑ kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah ꝑ sonne of Ahikam, the sonne of Shaphan, and Ieremiah [g] the Prophet, and Baruch the sonne of Neriah.

7 So they came into ꝑ land of Egypt: for they obeyed not ꝑ voyce of ꝑ Lorde: thus came they to [h] Tahpanhes.

8 ¶ Thē came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hande, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto thē, Thus saieth the Lord of hosts ꝑ God of Israel, Behold,

a Who was also called Jezaniah, Chap. 42.1.

b This declareth that pryde is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they hast forth into open rage: for they can abide nothing but flatteries, read Isai. 30, 10.

d He sheweth what is the nature of the hypocrites: to wit, to faine ꝑ they would obey God and imbrace his worde, if they were assured that his messengers spake the truth: though in deed they be farre from all obedience.

e Thus the wicked do not only contemne and hurt the messengers of God, but slaunder, and speake wickedly of all them that suppose to fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his building.

I Will sende and bring Nebuchad-nezzar the King of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

k Read Chap. 25.9.

11 And when hee shall come, hee shall smite the land of Egypt: such as are [appointed] for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

l Euery one shalbe slaine by that meanes that God hath appointed, chap.15.2.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them and carie them away captiues, and he shal aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

m Meaning, most easily, and suddenly shall he carie the Egyptians away.

13 He shall breake also the images of ‖Beth-shemeth, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

‖ Or, the house of the sunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie, 15 They that set light by the threatning of the Lord, are chastened, 26 The destruction of Egypt and of the Iewes therein, is prophesied.

THe word that came to Ieremiah cõcerning all [n] Iewes, which dwell in the lande of Egypt, [o] remained at Migdol and at [a] Tahpanhes, and at Noph, [p] in the countrey of Pathros, saying,

n These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no holde to strong, that can preserue them from Gods vengeance.

2 Thus saith the Lord of hostes the God of Israel, Ye haue seene all the euil that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incense, [and] to serue other gods, who they knewe not, [neither] they [nor] you nor your fathers.

4 Howbeit I sent vnto you al my seruants the Prophets [b] rising earely, and sending [them] saying, Oh doe not this abominable thing that I hate.

b Read Chap. 7.25. & 25.3. and 26.5. & 29.19. & 32.33.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

c He speaketh to the Iewes.

6 Wherefore my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, [c] wasted, as [appeareth] this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye [this] great euill against your soules, to cut off from you man and woman, childe and suckling out of Iudah, and leaue you none to remaine:

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incense vnto other gods in the land of Egypt whither ye bee gone to dwell: that yee might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering them, we might line in his feare, and knowe, if he haue not spared our fathers, yea, Kings, princes and rulers, and also whole countreis, and nations, for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

9 Haue ye forgotte the wickednes of your fathers, and the wickednes of the [d] Kings of Iudah, [e] the wickednes of their wiues, [f] your owne wickednes & [g] wickednes of your wiues, which they haue committed in the land of Iudah [f] in the streetes of Ierusalem?

‖ Or, beaten downe. Amos.9.4.

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my Law nor in my statutes, that I set before you & before your fathers.

e Which haue fully set their mindes, & are gone thither on purpose.

11 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will set my face against you * to cutt and to destroy all Iudah,

Whereby he exceedeth the innocents as Ieremiah and Baruch that were spared: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

12 And I will take the remnant of Iudah, that [h] haue set their faces to goe into the land of Egypt there to dwell, [i] they shall all be consumed [and] fall in [k] land of Egypt: they shall [euen] be consumed by the sword and by the famine: they shall die from [l] least vnto the most, by the sword, and by the famine, & they shal be a detestation and an astonishment and a [m] curse and a reproch.

f Read Chap. 26.6. & 42.18.

13 For I will visite them that dwell in the lande of Egypt, as I haue visited Ierusalem, by the sword, by [n] famine, [o] by the pestilence,

‡ Ebr. lift vp their soules.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the lande of Iudah to the which they [p] haue a desire to returne to dwell there: for none shall returne, but [q] such as shall escape.

g Meaning, but a fewe.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euer soliciteth such and doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to inflame their wickednes against God, & his Prophets.

15 Then all [r] men which knewe that their wiues had burnt incense vnto other gods, and all the women that stoode by, a great multitude, euen all [s] people that dwelt in the lande of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, wee will [t] not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, [as] to

burne incense vnto [i] the Queene of heauen, & to powre out drinke offrings vnto her, as we haue done, [both] we and our fathers, our kings and our princes in the cities of Iudah, & in the streets of Ierusalem: for [then] [j] had we [k] plentie of victuales and were wel and ‖ felt none euill.

18 But since we left of to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had ‖ scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense to the Queene of heauen & powred out drinke offerings vnto her, did wee make her cakes to ‖ make her glad, and powre out drinke offrings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, [both] you, & your fathers, your kings, and your princes, and the people of the land, and [m] hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, [&] because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse [and] without inhabitant, as [appeareth] this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therfore this plague is come vpon you, as [appeareth] this day.

24 Moreouer Ieremiah said vnto al the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your [m] hand, saying, Wee will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offrings to her: ye will performe your vowes and doe the things that yee haue vowed.

26 Therfore heare the word of [n] the Lord, all Iudah that dwel in [n] land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name [n] shall no more bee called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.

27 Beholde, I will watche ouer the for euill and not for good, and all men of Iudah that are in [n] land of Egypt, shall be consumed by the sword, and by [n] famine, vntill they be vtterly destroyed.

28 Yet a smal nomber that escape the sword, [o] shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shal know whose wordes shall stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lord, whē I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Beholde, I will [p] giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hande of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemie, who also sought his life.

[i] Read Chap. 7.18. It seemeth that the Papists gathered of this place their Salue Regina, & Regina cœli, laetare, calling the virgin Marie queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

[j] Ebr. we were saciat with bread.

[k] This is still the argument of idolaters, which esteeme religion by the belly, and in steade of acknowledging Gods workes, who sendeth both plentie and dearth, health & sickenes, they attribute it to their idoles, and so dishonor God.

[l] Or, fawe.

‖ Or, to appease her.

[m] This reacheth vs howe great danger it is for the husbands to permit their wiues any thing whereof they be not affamed by Gods word: for therby they take an occasion to iustifie their doings, & their husbands shall giue an accōpt thereof before God, read Mal. 3.25.

[n] Ebr. is it not come vp into his heart?

[o] This declareth an horrible plague toward idolaters, seeing [p] God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

[o] We see therfore, that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliuer the when he destroyeth his enemies.

[p] He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie til they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the ponger, hauing ouercome the Ammonites, went against Egypt, and slew the King, & so brought these Iewes, and other into Babylon.

[m] Thou haue committed double euill in making vnchast vowes, and in performing the same.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] words in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith the Lorde God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lord hath layed sorowe vnto my sorowe: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I [d] destroy, & that which I haue planted, will I plucke vp, euen this whole lande.

5 And seekest [e] thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, saith the Lorde: but thy life will I giue thee for [f] a pray in al places, whither thou goest.

[a] Which was Ieremiahs disciple, and wrote his prophesies vnder him.

[b] Whereof read Chap. 36, 10.

[c] Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people and the Temple, maketh this lamentation, as Psal. 6.6.

[d] Meaning, that God might destroy this people because he hath planted them.

[e] Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

[f] Read Chap. 21.9.

CHAP.

CHAP. XLVI.

1 He propheſieth the deſtruction of Egypt. 27 Deliuerance is promiſed to Iſrael.

THe woꝛds of þ Loꝛde, which came to Jeremiah the Pꝛophet againſt the a Gentiles,

2 [As] againſt Egypt, againſt the armie of b Pharaoh Necho King of Egypt, which was by þ riuer Perath in Carchemiſh, which Nebuchad-nezzar king of Babel ſmote in the fourth yere of Jehoiakim þ ſonne of Joſiah king of Judah.

3 c Make readie buckler and ſhielde, and go foꝛth to batteil.

4 Make readie the hoꝛſes, and let the hoꝛſemen get vp, & ſtand vp with [your] tallets, furbiſh the ſpeares, & put on the bꝛigandines.

5 d Wheꝛefoꝛe haue I ſeene them afraide, [and] dꝛiue backe? foꝛ their mightie men are ſmitten, and are fled away, and looke not backe: [foꝛ] feare [was] round about, ſaith the Loꝛd.

6 The ſwift ſhall not flee away, noꝛ the ſtrong man eſcape: they ſhall ſtumble, and fall towarde the e Noꝛth by the riuer Perath.

7 Who is this, that commeth vp, as f a flood, whoſe waters are moued lyke the riuers?

8 Egypt riſeth vp like the flood, and [his] waters are moued like the riuers, and he ſaith, I will go vp, [and] will couer the earth: I will deſtroy þ citie with them that dwell therein.

9 Come vp, ye hoꝛſes, & rage yee charets, and let the baliant men come foꝛth, & the blacke Moꝛes, & the Lybians that beare the ſhielde, and the Lydians that handle [and] bende the bowe.

10 Foꝛ this is þ day of the Loꝛd God of hoſtes, [and] a day of vengeance, that he may auenge him of his enemies: foꝛ the ſwoꝛd ſhall deuour, & it ſhalbe ſatiat, and made dꝛunke with their blood: foꝛ the Loꝛd God of hoſtes hath h a ſacrifice in þ Noꝛth countrey by þ riuer Perath.

11 Go vp vnto Gilead, k & take balme, O i virgine, the daughter of Egypt: in vayne ſhalt thou vſe many m medicines: foꝛ thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, & thy cry hath filled the land: foꝛ the ſtrong hath ſtũbled againſt þ ſtrong [and] they are fallen both together.

13 ¶ The woꝛd that the Loꝛde ſpake to Jeremiah the Pꝛophet, howe Nebuchad-nezzar king of Babel ſhould come and ſmite the lande of Egypt.

14 Publiſh in Egypt and declare in Migdol, and pꝛoclaime in Noph, and in Tahpanhes, [and] ſay, Stande ſtil, and pꝛepare thee: foꝛ the ſwoꝛde ſhall deuoure rounde about thee.

15 Why are thy baliant men put backe? they couldе not ſtande, becauſe the Loꝛde did dꝛiue them.

16 Hee made many to fall, and one fell vpon another: and they ſaid, Ariſe, let vs goe againe to our n owne people, and to the land of our natiuitie from the ſwoꝛde of the violent.

17 They did cꝛye there, Pharaoh King of Egypt, [and] of a great multitude o hath paſſed the time appointed.

18 As I liue, ſayth the King, whoſe Name is the Loꝛde of hoſtes, ſurely as Taboꝛ [is] in the mountaines, and as Carmel [is] in the ſea: [ſo ſhall] p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: foꝛ Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt [is like] a q faire calfe, [but] deſtruction commeth: out of the Noꝛth it commeth.

21 Alſo her hired men r [are] in the middes of her like fatte calues: they are alſo turned backe and fled away together: they couldе not ſtande, becauſe the day of their deſtruction was come vpon them, [and] the time of their viſitation.

22 The voyce thereof ſhall goe foꝛth like a s ſerpent: foꝛ they ſhal march with an armie, and come againſt t her with axes, as hewers of wood.

23 They ſhall cut doꝛowne u her foꝛeſt, ſaith the Loꝛd: foꝛ they can not be counted, becauſe they are moꝛe then the x graſſhoppers, and are innumerable.

24 The daughter of Egypt ſhall be confounded: ſhe ſhall be deliuered into the hands of the people of the Noꝛth.

25 ¶ Thus ſaith the Loꝛd of hoſtes, the God of Iſrael, Beholde, I will viſite the y common people of No, & Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that truſt in him,

26 And I will deliuer them into the handes of thoſe, that ſeeke their liues, & into the hande of Nebuchad-nezzar King of Babel, and into the handes of his ſeruants, and afteꝛwaꝛde the ſhall dwel as z in the old time, ſaith the Loꝛd.

27 ¶ But feaꝛe not thou, O my ſeruaunt Iaakob, and be not thou afrayde.

a That is, nine nations, which are rounde about the land of Egypt.
b Read, 2. Kin. 23.29. & 24.7. and 2. chro. 35. 20.
c He warneth the Egyptians to prepare theſelues to war.
d The pꝛopheꝛ had this viſion of the Egyptians which ſhoulde be put to flight by the Babylonians at Carchemiſh.
e The Babylonians ſhall diſcomfite the ar þ riuer Euphrates.
f He deſcribeth the boaſtings of the Egyptians, who thought by their riches, & power to haue ouercome all the woꝛld, alluding to þ riuer Nilus, which at certayne times ouerfloweth the countrey of Egypt.
g Foꝛ theſe nations tooke part with the Egyptians.
h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doeth pleaſe him, Iſa. 34.6.
i That is, at Carcheſemiſh.
k Foꝛ at Gilead did gꝛowe moſt ſouereigne balme foꝛ wounds.
l So called becauſe Egypt had not yet byn ouercome by the enemie.
m He ſheweth that no ſalue oꝛ medicine can preuaile where as God giueth the wounde,
n As they that ſhould repent that they helped the Egyptians.
o He deſcribeth them which ſhall impute their ouerthꝛow to lacke of counſell and policie, oꝛ to foꝛtune, and not obſeruing of time: not conſidering that it is Gods iuſt iudgement.
p To wit, that the Egyptians ſhall be deſtroyed.
q They haue abundance of all things, and therefoꝛe are diſobedient and pꝛoude.
r As verſe 9.
s They ſhalbe ſcarce able to ſpeak foꝛ feare of the Caldeans.
t Meaning, Egypt.
u That is, they ſhall flay the great and mightie men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Shewe woꝛde Amon foꝛ the Kings name of No, that is, of Alexandria.
z Meaning, that after the ſpace of foure tie yeeres Egypt ſhould be reſtoꝛed, Iſa. 19.23. ezek. 29.13.
a God comfoꝛteth all his that were in captiuitie, but ſpecially the ſmall Church of the Iewes, where of were Jeremiah and Baruch which remained among the Egyptians: foꝛ the Loꝛde neuer foꝛſaketh his, Iſa. 44.2. chap. 30.10.

O Israel: for behold, I wil deliuer thee from a farre [countrey,] and thy seede from the land of their captiuitie, & Iaakob shall returne and be in rest, and prosperitie, and none shal make him afraid.

28 Feare thou not, O Iaakob my seruant, saith the Lorde: for I am with thee, and I will vtterly destroye all the nations, whither I haue driuen thee: but I will not vtterly destroye thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

b Read Chap. 10.24.

CHAP. XLVII.

The woorde of the Lorde against the Philistims.

THe woordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote [a] Azzah.

a Which was also called Gaza a citie of the Philistims.

2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shall be as a swelling flood, & shall ouerflowe the lande, and all that is therein, and the cities with them that dwell therein: the men shal crie, and al the inhabitants of the land shall howle,

b He meaneth the armie of the Caldeans; Isa. 8.7,8.

3 At the noyse [and] stamping of the hoofes of his strong [horses,] at the noyse of his charets, and at the rumbling of his wheeles: the fathers shal not [c] looke backe to [their] children, for feeblenesse of [d] handes,

c The great feare shall take away their natural affection.

d Their heart shall so faple them.

4 Because of the daye that commeth to destroy all the Philistims, and to destroy Tyrus, & Zidon, [and] all the rest that take their part: for the Lord wil destroy the Philistims, the remnant of the yle of [e] Caphtor.

e Of the Cappadocians, which are also called Capadocians, had destroyed in old time the Philistims and dwelt in their land, euen to Gaza, Deut. 2.23.

5 [f] Baldnesse is come vpon Azzah: Ashkelon is cut vp [with] the rest of their valleys. Howe long wilt [g] thou cut thy selfe?

f They haue pulled off their heare for sorow and heauines.

g As the heathen vsed in their mourning, which the Lord forbade his people to doe, Deut. 14.1.

6 O thou sworde of the Lord, howe long wil it be or thou cease? turne againe into thy scaberd, rest and be still.

h Speaning, that it is not possible that the wicked should by any meanes escape or flye the Lord, when he will take vengeance.

7 Howe can it [h] cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appoynted it.

CHAP. XLVIII.

The woorde of the Lorde against the Moabites, 26 Because of their pride and crueltie.

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho King of Egypt.

Oncerning Moab, thus saith the Lorde of hostes, the God of Israel, Woe vnto [a] Nebo: for it is wasted: Kiriathaim is confounded [and] taken: Misgab is confounded and afraide.

2 Moab shall boast no more of Heshbon: [for] they haue deuised euil against it. [b] Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, [c] O Madmen, [and] the sworde shall pursue thee.

b Thus shall the Babylonians encourage one another.

c Reade Isa. 25.10.

3 A voyce of crying [shalbe] from Horonaim [with] desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their crie to be heard.

d Hoyonaim & Luhuth were two places whereby the Moabites should flee, Isa. 15.5.

5 For at the going vp of [d] Luhith, the mourner shall go vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.

e Hide your selues in barren places, where the enemie wil not pursue after you, Chap. 17.6.

6 Flee, and saue your liues, and be like vnto the [e] heath in the wildernesse.

7 For because thou hast trusted in thy [f] workes and in thy treasures, thou shalt also be taken, and [g] Chemosh shall goe forth into captiuitie with his Priestes and his princes together.

f That is, the idoles which are the workes of thine handes. Some reade in thy possessions, for in the worde may signifie as 1. Sam. 25.2.

g Both thy great idole and his maintainers shalbe led away captiues, so y they shall then know y it is in vaine to looke for helpe at idoles, Isa. 15.2.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, & the plaine shal be destroyed as the Lord hath spoken.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and rallely thys executing of his vengeance against his enemies, his worke: though the Caldeans fought another ende, Isa. 10.12.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [h] Cursed [be he] that doeth the worke of the Lorde ‖ negligently, and cursed [be he] that keepeth backe his sworde from blood.

‖ Or, deceitfully.

11 Moab hath bene at rest from his youth, and he hath setled on his lees, and hath not bene [i] powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him and his sent is not changed.

i Hath not bene removed as the Iewes haue, but hath liued at ease and as a wine that feredeth it selfe on his lees.

12 ¶ Therefore behold, the dayes come, saith the Lorde, that I will sende vnto him such as shall cary him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of [k] Beth-el their confidence.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemosh deliuer y Moabites.

14 Howe thinke you [thus,] we are mightie and strong men of warre?

15 Moab is destroyed, and his cities [l] burnt vp, and his chosen yong men are gone downe to slaughter, sayeth the King, whose name [is,] The Lorde of hostes.

l Ebr. gone vp, or destroyed.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, [l] Howe is the strong staffe broken,

l How are they destroyed that put their trust in their strength and riches?

[and]

[and] the beautifull rodde!

18 Thou daughter that doest inhabite Dibon, come downe from [thy] glorie, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, [and] he shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that fleeth and that escapeth, [and] say, What is done?

20 [m] Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Jahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The [n] horne of Moab is cut off, & his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified him selfe against the Lord: Moab shall ‖ wallowe in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art [p] moued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 *We haue heard the pride of Moab ([he is] exceeding proude) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I knowe his wrath, saieth the Lord, [q] but it shal not [be] so: [and his] dissimulations, [for] they doe not right.

31 [r] Therefore will I howle for Moab, and I will crye out for all Moab: [mine heart] shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jazer: thy plantes are gone ouer the sea, they are come to the sea [of] Jazer: the destroyer is fallen vpon thy sommer fruites, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull fielde and from the lande of Moab: & I haue caused wine to faile from the wine presse: none shall treade with shouting: [their] shouting [shall be] no shouting.

34 From the crie of Heshbon vnto Elaleh [and] vnto Jahaz haue they made their noise: from Zoar vnto Horonaim, the [s] heiffer of three yeere olde [shall goe lowing:] for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offered in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a [t] shaume, & mine heart shall sound like a shaume for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 *For euery head shall be ‖ balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackecloth.

38 [And] mourning shall be vpon all the house toppes of Moab and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, [saying,] How is he destroyed? howe hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus sayeth the Lord, Beholde, [x] he shall flee as an egle, and shall spread his wings ouer Moab.

41 The cities are taken & the strong holdes are wonne, & the mightie mens heartes in Moab at that day shall be as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp him selfe against the Lord.

43 [y] Feare, and pit and snare [shalbe] vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pitte, and he that getteth vp out of the pitte, shall be taken in the snare: for I will bring vpon it, [euen] vpon Moab, the yeere of their visitation, saieth the Lord.

45 They that fledde, stoode vnder the shadowe [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the toppe of the seditious children.

46 Woe [be] vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters [ledde] into captiuitie.

47 Yet

m Thus they that flee, shall answere.

n That is, his power and strength.

o He willeth the Caldeans to lay afflictions ynough vpon them, till they be like drunken men that fal downe to their shame and are derided of all.

‖ Or, shall be full or clappe his handes.

p Thou reioycest to heare of his miserie. Isa. 16.6.

q He shall not execute his malice against his neighbours.

r Reade Isa. 16.7.

s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed and the people caryed away.

t Their custome was to play on flutes or instrumẽts, beautie and graue tunes at burials and in the time of mourning, as Mat. 9.23. Isa. 15.2,3. ezek. 7.18.

‖ Or, shauen.

x That is, Nebuchadnezzar, as Chap. 49.22.

y He that escapeth one danger shalbe taken of another. Isa. 24.17.

z They fled thither thinking to haue succour of the Amonites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which banished themselues of their idole, as though he could haue defended them.

c Reade Isa. 15.5.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, ſayeth the Lorde. Thus farre of the iudgement of Moab.

c That is, they ſhalbe reſtored by the Meſſias.

CHAP. XLIX.

1 The woorde of the Lorde againſt the Ammonites, 7 Idumea, 23 Damaſcus, 28 Kedar, 34 and Elam.

a They were ſeparated from the Moabites by the riuer Arnon, and after that the ten tribes were carped away into captiuitie, they inuaded the countrey of God.

b To wit, of the Ammonites.

c Meaning, of the Iſraelites.

d Which was one of the chief cities of the Ammonites, as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.

e In thy plentifull countrey.

f Signifying, that power and riches can not preuaile when as God will execute his iudgements.

g That is, without looking backe and as euery one can ſhift away to eſcape.

h In the time of Chriſt when the Gentiles ſhalbe called.

i Which was a citie of Edom called by the name of Teman Eliphas ſonne who came of Eſau.

k The enemies that ſhall diſſemble as though they fled away, ſhall turne backe, and inuade your lande, and poſſeſſe it.

l Meaning, that God would vtterly deſtroy them, and not ſpare one, though the grape gatherers leaue ſome grapes, and theeues ſeeke but till they haue ynough, Obad. 1. 5.

VNto the children of a Ammon thus ſayeth the Lorde, Hath Iſrael no ſonnes? or hath he none heire? why [then] hath their b king poſſeſſed Gad? and his people dwelt in c his cities?

2 Therefore behold, the dayes come, ſayeth the Lorde, that I will cauſe a noyſe of warre to be heard in d Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhal be burnt with fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: cry ye daughters of Rabbah: gird you with ſackecloth: mourne and runne to and fro by the hedges: for their king ſhall go into captiuitie, [and] his Prieſts, and his princes likewiſe.

4 Wherefore glorieſt thou in the e valleyes? thy valley floweth away, O rebellious daughter: ſhe truſted in her treaſures, [ſaying,] who ſhall come vnto me?

5 Beholde, I will bring f a feare vpon thee, ſaith the Lord God of hoſtes, of all thoſe that be about thee, and ye ſhall be ſcattered euery man g right foorth, and none ſhall gather him that fleeth.

6 And h afterwarde I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus ſaith the Lorde of hoſtes, Is wiſedome no more in Teman? is counſell periſhed from [their] children? is their wiſedome vaniſhed?

8 Flee, ye inhabitãts of Dedan (k they are turned backe, and haue conſulted to dwell) for I haue brought the deſtruction of Eſau vpon him, [and] the time of his viſitation.

9 If the l grape gatherers come to thee, Woulde they not leaue [ſome] grapes? if theeues come by night, they will deſtroy til they haue ynough.

10 For I haue diſcouered Eſau: I haue vncouered his ſecrets, and he ſhall not be able to hide him ſelfe: his ſeede is waſted, and his brethren and his neighbours, and there ſhalbe none [to ſay,]

11 Leaue thy m fatherleſſe children, [and] I will preſerue them aliue, and let thy widowes truſt in me.

12 For thus ſaith the Lord, n Behold, they whoſe iudgemẽt was not to drinke of the cuppe, haue aſſuredly dronken, and art thou he that ſhall eſcape free? thou ſhalt not goe free, but thou ſhalt ſurely drinke of it.

13 For I haue ſworne by my ſelfe, ſaith the Lorde, that o Bozrah ſhall be waſte, and for a reproch, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I haue heard a rumor from the Lord, and an ambaſſadour is ſent vnto the heathen, [ſaying,] Gather you together, and come againſt p her, and riſe vp to the battell.

15 For loe, I will make thee but ſmal among the heathen, and deſpiled amõg men.

16 Thy [feare,] [and] the pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as hie as the egle, I will bring thee downe from thence, ſaith the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euery one ỹ goeth by it, ſhalbe aſtoniſhed, and ſhal hiſſe at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof neere about, ſaith the Lorde: no man ſhall dwel there, neither ſhal the ſonnes of men remaine in it.

19 Beholde, q he ſhall come vp like a lyon from the ſwelling of Jorden vnto the ſtrong dwelling place: for I will make [Iſrael] to reſt, euẽ I will make r him to halte away from her, and who is a choſen man that I may appoint againſt her? for who is like me? and who will appoint me the time? and who is the s ſhepherd that will ſtand before me?

20 Therefore heare the counſel of the Lorde that he hath deuiſed againſt Edom, and his purpole that he hath conceyued againſt the inhabitants of Teman: ſurely the leaſt t of the flocke ſhall drawe them out: ſurely u he ſhall make their habitations deſolate with them.

21 The earth is moued at the noyſe of their fall: the crye of their voyce is heard in the redde Sea.

22 Beholde, he ſhall come vp, x flye as the Egle, and ſpread his wings ouer Bozrah, x at that day ſhall the heart of the

m The deſtruction ſhall be ſo great, that there ſhall be none left to take care ouer the widowes, and fatheries.

n I haue not ſpared mine owne people, and howe ſhould I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

[Or, idole.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is ment by the ſwelling of Jorden, ſhall come againſt mount Seir and Edom.

r That is, the Iſraelites, whome the Edomites kept as priſoners, to halte away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They ſhall not be able to reſiſt his yeric captaines.

u To wit, the enemie.

x As Chap. 48. 40. was ſaide of Moab.

the

of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Unto [y] Damascus [he sayeth,] hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted [as one] on the fearfull sea that can not rest.

24 Damascus is discouraged, [and] turneth her selfe to flight, [z] feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 Howe is the glorious [a] citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fal in her streetes, and all her men of warre shall be cut off in that day, sayeth the Lorde of hostes.

27 And I will kindle a fire in [p] wall of Damascus, which shall consume the palaces of [b] Ben-hadad.

28 ¶ Unto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar, king of Babel shall smite, thus saith the Lorde, Arise, [and] goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shal they take away: yea, they shall take to them selues their [d] curtaines, [e] all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off, (c they haue consulted to dwell) O ye inhabitants of Hazor, sayeth the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 [f] Arise, [and] get you vp vnto the welthie nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, [but] dwell alone.

32 And their camels shalbe a bootie, and the multitude of their cattel a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lorde.

33 And Hazor shall be a dwelling for dragons, [and] desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lorde that came to Jeremiah the Prophet, concerning [g] Elam, in the beginning of [p] reigne of Zedekiah King of Judah, saying,

35 Thus saith [p] Lorde of hostes, Behold, I will breake the [h] bow of Elam, [euen] the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towardes all these windes, and there shal be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afrayde before their enemies, and before them that seeke their liues, and will bring vpon them a plague, [euen] the indignation of my wrath, sayeth the Lorde, and I will sende the sworde after them till I haue consumed them.

38 And I will set my [i] throne in Elã, [k] I will destroy [both] the King and the princes from thence, saith the Lord: but [k] in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

and Greeke after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe worde that the Lorde spake, concerning Babel, [&] concerning the lande of the Caldeans by the [‡] ministerie of Jeremiah the Prophet.

‡ Ebr. hande.

2 Declare among the nations, and publish it, & set vp a standart, proclaime it, and conceale it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, [and] their images are burst in peeces.

3 For out of the North there [c] commeth vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shal flee, [and] depart, both man and beast.

4 In those dayes, and at that time, sayeth the Lorde, the children of Israel shal [d] come, they, and the children of Iudah together, going, and [e] weeping shall they go, and seeke the Lorde their God.

5 They shal aske the way to Zion, [w] their faces thitherward, [saying,] Come [&] let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people haue bene [as] lost sheepe: their [f] shepheards haue caused them to goe astray, and haue turned the away to the mountaines: they haue gone from [g] mountaine to hill, [and] forgotten their resting place.

7 All that founde them, haue deuoured them, and their enemies saide, We offend not, because they haue sinned against [p] Lord, [h] the habitation of iustice, euen the Lord the hope of their fathers.

8 [i] Flee from the mids of Babel, and depart out of the land of the Caldeans, [&] be ye as [p] hee goates [k] before the flocke.

9 For

a After that God hath beside the Babylonians seruice to punish other nations, he theweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Read Chap. 31. 9.
f Their gouernours and ministers by their examples haue pyned them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among them in his Temple, & would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, most forwarde and without feare.

y Which was the chiefe citie of Syria, whereby he meaneth the whole country.

z When she heard the sudden comming of the enemie.

a He speaketh this in the person of the King and of them of the countrey, who should wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He theweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he theweth that the thing wherein they put their trust, should not profite them.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set them selues in aray against her, whereby she shall be taken: their arrowes [shall be] as of a strong man, which is expert, [for] none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, [l] shall be satisfied, sayeth the Lorde.

l Shall be made riche thereby.

11 Because ye were glad and reioyced in destroying mine heritage, [m] because ye are growen fatte, as the calues in the grasse, [n] and neyed like strong [horses,]

m For ioy of the victorie, that ye had against my people.

12 [Therefore] your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the vttermost of the nations [shall be] a desert, a drye lande, and a wildernesse.

13 Because of the wrath of the Lorde it shall not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shall be astonished, [o] and hisse at all her plagues.

n In signe of contempt, and disdaine.

14 [p]Put your selues in aray against Babel round about: all ye that bend the bow, shoot at her, spare no arrowes: for she hath [q] sinned against the Lord.

o He speaketh to the enemies the Medes and Persians,

15 Cry against her round about: she hath ‖ giuen her hand: her foundations are fallen, [and] her walles are destroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as she hath done, doe vnto her.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to pyoslite themselues, it is here called sinne.

‖ Or, yeelded or made peace.

16 Destroy the [r] sower from Babel, and him that handleth the sieth in the time of harueſt: because of the sworde of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

q Destroy her so that none be left to labour the grounde or to take the fruite thereof.

17 Israel [is like] scattered sheepe: the lyons haue dispersed them: first the King [s] of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken [t] his bones.

r Meaning, Tiglath-pelezar who caryed away the ten tribes.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will visite the King of Babel, & his land, as I haue visited the King of Asshur.

s He caryed away the rest, to wit, Iudah, & Beniamin.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, & his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lorde, the iniquitie of Israel shall be sought for, and there shall be none: and the sinnes of Iudah, and they shall not be founde: for I will be merciful vnto them, whome I reserue.

t That is, Babylon: thus the Lord rayleth by Cyrus. Ezek. 23. 23.

21 Go vp against the land of [v] rebels, [euen] against it, & against [w] the inhabitants * of ‖ Pekod: destroy & lay it waste after them, saith the Lorde, and do according to all that I haue commaunded thee.

[v] Or, of them that should be visited.

22 A crie of battel [is] in the land, and of great destruction.

23 How is the [x] hammer of the whole world destroied, & broken! how is Babel become desolate among the nations!

u Nebuchad-nezzar, who had smitten downe all the princes, and people of the worlde.

24 I haue snared thee, and thou art take, O Babel, & thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lorde.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the lande of the Caldeans.

26 Come against her [y] from the vttermost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

[y] Ebr. from the ende.

27 Destroy all her [z] bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, [and] the time of their visitation.

[z] Her princes and mightie men.

28 The voyce of them that [a] flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, [&] the vengeance of his Temple.

[a] Of the Iewes which should be deliuered by Cyrus.

29 Call vp the archers against Babel: all ye that bende the bowe, besiege it rounde about: let none thereof escape: * recompence her according to her worke, [and] according to all that she hath done, doe vnto her: for she hath bene proude against the Lorde, [euen] against the holy one of Israel.

Reuel. 18. 6.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lorde.

31 Beholde, I [come] vnto thee, O proude [man,] sayeth the Lorde God of hostes: for thy day is come, [euen] the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, [and] would not let them goe.

34 [But] their strong redeemer, whose Name [is] the Lorde of hostes, he shall maintaine

maintein their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

35 A swoꝛde [is] vpon the Caldeans, saith the Lorde, ǂ vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A swoꝛde [is] vpon the *soothsayers, and they shall dote: a swoꝛde [is] vpon her strong men, and they shall be afrayde.

37 A swoꝛde [is] vpon their hoꝛses and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a swoꝛde [is] vpon her treasures, and they shall be spoyled.

38 A a dꝛought [is] vpon her waters, and they shall be dꝛyed vp: foꝛ it is the land of graueu images, and they dote vpon their idoles.

39 Therefoꝛe the b Ziims with the Iims shall dwell there, and c the ostriches shall dwell therein: foꝛ it shall be no moꝛe inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomoꝛah with the places thereof neere about, saith the Lorde: [so] shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from d the coastes of the earth.

42 They shall holde the bowe e the buckler: they are cruell and unmercifull: their voyce shall roare like the sea, and they shall ride vpon hoꝛses, [and] be put in aray like men to the battell against thee, O daughter of Babel.

43 The King of Babel hath heard the repoꝛt of them, and his handes f waxed feeble: soꝛowe came vpon him, [euen] soꝛowe as of a woman in trauaile.

44 Beholde, he * shall come vp like a lyon from the dwelling of Joꝛden vnto the strong habitation: foꝛ I will make [Israel] to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? foꝛ who is like me, and who will appoint me the time? and who is the shepheard that will stand before me?

45 Therefoꝛe heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shall dꝛawe them out: surely hee shall make [their] habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 53 The vanitie of idolaters. 59 Jeremiah giueth his booke to Sheratah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants [that lift vp their] heart against me, a destroying a Winde,

2 And will send vnto Babel fanners that shall fanne her, and shal emptie her land: foꝛ in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his bꝛigandine, Wil I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thꝛust thꝛough in her stꝛeetes.

5 Foꝛ Israel hath bene no b widow, noꝛ Judah from his God, from the Lord of hoꝛstes, though their land was filled with sinne against the holy one of Israel.

6 ¶ c Flee out of the midst of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: foꝛ this is the time of the Lordes vengeance: he will render vnto her a recompence.

7 Babel [hath bene as] a golden cup in the d Lords hand, that made all the earth dꝛunken: the nations haue dꝛunken of her wine, therefoꝛe doe the nations e rage.

8 * Babel is suddenly fallen, and destroyed: howle foꝛ her, bꝛing balme foꝛ her soꝛe, if she may be healed.

9 We would haue cured Babel, but she could not be healed: foꝛsake her, and let f vs go euery one into his owne countrey: foꝛ her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath bꝛought foꝛth our g righteousnes: come and let vs declare in Zion the woꝛke of the Lorde our God.

11 Make bꝛight the arrowes: ‖ gather the shields: the Lord hath raised vp the spirit of the King of the Medes: foꝛ his purpose is against Babel to destroy it, because it is the h vengeance of the Lord,

z He sheweth that whē God executeth his iudgements against his enemies, that his Church shall ethen haue rest.
ǂ Ebr. lyars.
a Foꝛ Cyrus did cut the riuer Euphrates and deuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsell of two of Belthazzars captaines, who conspired against their King, because he had geloed the one of them in despite, and slaine þ some of the other.
b Reade Isa. 13.21.
‖ Ebr. sonnes of the ostriches, or, yong. Gene. 19.24. Isa. 13.19.
c Meaning that the Persians should gather their armie of many nations.
d Which is ment of Belthazzar. Dan. 5.6.
Chap. 49.19.
e Reade Chap. 49.19.
[Or, of the lion that riseth vp.
a The Medes and Persians, that shall destroy them as the wind doeth the chaffe.
b Though they were forsaken foꝛ a time, yet they were not vtterly cast off as though their husbande were dead.
c He sheweth that there remaineth nothing foꝛ them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.
d By whome the Lorde powred out his drinke of his vengeance, to whom it pleased him.
e Foꝛ þ great afflictions that they haue felt by the Babylonians, Isa. 21.9. reuel. 14.8.
f Thus þ people of God exhoꝛt one another to go to Zion & praise God.
g In approuing our cause and punishing our enemies.
[Or, fil, or, multiplie.
h Foꝛ þ wrong done to his people, and to his temple, Chap. 50.28.

[and] the vengeance of his Temple.

12 Set vp the ſtandart vpon þ walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſhouts: for the Lord hath both deuiſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many waters, abundant in treaſures, thine ende is come, [euen] the ‖ end of thy couetouſneſſe.

i For the land of Caldea was full of riuers which ran into Euphrates. ‖ Or, meaſure.

14 The Lord of hoſtes hath ſworne by †him *ſelfe, [ſaying,] Surely I will fill thee with men, as with caterpillers, and they ſhall crye and ſhoute againſt thee.

† Ebr, his ſoule. Amos.6.8.

Chap.10,12.

15 *Hee hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 He giueth by [his] voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the ends of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by [his owne] k knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood & there is no breath therein.

k Read Chap. 10.14.

18 They are vanitie, [and] the worke of errors: in the time of their l viſitation they ſhall periſh.

l When God ſhal execute his vengeance.

19 The m portion of Iaakob [is] not like them: for he is þ maker of all things, and [Iſrael is] the rodde of his inheritance: the Lord of hoſtes [is his Name.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

20 Thou art mine n hammer, [and] weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50,23.

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the mayde.

23 I will alſo breake by thee the ſheepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxē, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, [euen] in your ſight, ſaith þ Lord.

25 Beholde, I [come] vnto thee, O deſtroying o mountaine, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and roll thee downe from the p rockes, and will make thee a burnt mountaine.

o Not þ Babylon ſtoode on a mountaine, but becauſe it was ſtrong and fenced inuincible.

p From thy ſtrong holdes & fortreſſes.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroied for euer, ſaith the Lord.

27 Set vp a ſtandart in the land: blow the trumpets among the nations: prepare the nations againſt her: call by the kingdomes q of Ararat, Minni, and Aſchchenaz againſt her: appoint þ prince againſt her: cauſe horſes to come vp as the rough caterpillers.

q By theſe three nations he meaneth Armenia the hyer, and Armenia þ lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhal tremble & ſorow: for the deuiſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath fayled, [and] they were like women: they haue burnt her dwelling places, [and] her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhew the King of Babel, that his citie is taken on a r ſide thereof,

r By turning the courſe of the riuer, one ſide was made open, and the reedes that growe in the water, were deſtroyed, which Cyrus did by the counſel of Gobria & Gabatha Belſhazars rapparaines.

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith þ Lord of hoſtes the God of Iſrael, The daughter of Babel [is] like a threſhing flooze: the time of her threſhing is come: yet a litle while, and the time of her harueſt ſ ſhall come.

ſ When thee ſhalbe cut vp and threſhed.

34 Nebuchad-nezzar the king of Babel hath t deuoured me, and deſtroyed me: he hath made me an emptie veſſell: he ſwalowed me vp like a dragon, and filled his belly with my delicates, [and] hath caſt me out.

t This is ſpoken in the perſon of þ Iewes, bewailing their ſtate & the crueltie of the Babylonians.

35 The ſpoyle of me, and that which was left of me, [is brought] vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lord, Beholde, I will maintene thy u cauſe, and take vengeance for thee, and I will drye vp the ſea, and drye vp her ſpring.

u Thus the Lord eſteemeth the iniurie done to his Church as done to him ſelfe, becauſe their cauſe is his.

37 And Babel ſhall be [as] heapes, a dwelling place for dragons, an aſtoniſhment,

ment, and an hilling, without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lorde.

40 I will bring them downe like lambes to the slaughter, [and] like rams and goates.

41 Howe is [y] Shechach taken! and howe is the glorie of the whole earth taken! howe is Babel become an astonishment among the nations!

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and deliuer ye euery man his soule from the fierce wrath of the Lord.

46 Lest your heart faint, and ye feare the rumour, that shall be heard in the land: the rumour shall come [this] yeere, and after that in the [other] [b] yeere [shall come] a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the swoorde, go away, stand not still: remember the Lord afarre off, & let Jerusalem come into your minde.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lorde, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defende her strength on hie, [yet] from me shall her destroyers come, sayth the Lorde.

54 A sound of a crie [commeth] from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath layd Babel waste and destroyed from her the great voyce, and her waues shall roare like great waters, [and] a sound was made by their noyse:

56 Because the destroyer is come vpon her, [euen] vpon Babel, & her strong men are taken, their bowes are broken: for the Lorde God that recompenceth, shall surely recompence.

57 And I will [h] make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name [is] the Lord of hostes.

58 Thus saith the Lorde of hostes, The [i] thicke wall of Babel shall be broken, and her hie gates shalbe burnt with fire, and the people shall labor in vaine, and the folke in the fire, for they shall be wearie.

59 The worde which Jeremiah the Prophet commaunded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the King of Judah into Babel, in [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel: [euen] all these things, that are written against Babel.

61 And Jeremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, & shalt reade all these wordes,

62 Then shalt thou say, O Lorde, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a [l] stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill,

x When they are inflamed with surfetting and drinking, I will feast them, alluding to Belshazzars banket, Dan. 5.1.

y Meaning, Babel, as Chap. 25.26.

z The great armie of the Medes and Persians.

a That is, his gifftes and presents which he had receiued as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle shoulde be brought to nothing: for the first yere came the tydings, the next yeere the siege, and in the thirde yeere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this when they rebelled and Darius ouercame them by the policie of Zopyrus and hanged three thousand gentlemē besides the common people.

c All creatures in heauen and earth shall reioyce & praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are nowe captiues in Babylon.

f Hee sheweth howe they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote hie.

h I will so astonish them by afflictions that they shall not knowe which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar or to intreat of some matters.

l S. John in his reuelation alludeth to this place, when he saith that the Angel tooke a mille stone and cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18.21.

m They shall not be able to resist, but shall labour in vaine.

euill, that I will bring vpon her: and they shall [m] be wearie. Thus farre [are] the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and fed like a King.

2.King.24.18. 2.chro.36.11.

ZEdekiah [was] one & twentie yeere olde when he began to reigne, & he reigned eleuen yeeres in Ierusalem, and his mothers name [was] Hamutal, the daughter of Ieremiah of Libnah.

2 And hee did euill in the eyes of the Lord, according to all that Iehoiakim had done.

a So the Lord punished sinne by sinne, and gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people. 2.King.25.1. and chap.39.1.

3 [a] Doubtles because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 [*] But in the ninth yeere of his reigne, in the tenth moneth the tenth [day] of the moneth came Nebuchadnezzar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Nowe in the fourth moneth, the ninth [day] of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the Kings garden: (nowe the Caldeans [were] by the citie round about) and they went by the way of the wildernes.

b Read Chap. 39.4.

8 But the armie of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the King and caried him vp vnto the King of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

c Read 2.King. 25.6. & Chap. 39.5.

10 And the King of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the King of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Nowe in the fift moneth in [d] the tenth [day] of the moneth (which was the nineteenth yeere of the King Nebuchadnezzar King of Babel) came Nebuzaradan chiefe steward [which] [e] stoode before the King of Babel in Ierusalem,

d In the 2.Kin.25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2.King.25.8.

13 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue [certeine] of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left [certeine] of the poore of the land, to dresse the vines, & to till the land.

f Of these pillars, reade 1.King.7.15.

17 Also the [f] pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea, that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1.King.7.45.

18 The pots also and the [g] beslomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pottes, and the candlesticks, and the incense dishes, and the cups, [and all] that was of golde, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

h It was so much in quantitie.

21 And concerning the pillars, the height of one pillar [was] eighteene cubites, and a threed of twelue cubites did compasse it, and the thicknes thereof [was] foure fingers: [it was] holowe.

22 And a chapiter of brasse [was] vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates [were] like vnto these.

23 And

23 And there were ninetie and fiue pomegranates on a side: [and] all the pomegranates vpon ꝑ net worke [were] an i hundreth round about.

24 And ꝑ chiefe steward tooke Sheraiah the chiefe Priest, and Zephamah k the second Priest, and the three keepers of the doore.

25 He tooke also out of the citie an Eunuche, which had the ouerlight of the men of warre, and seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustred the people of ꝑ land, and threescore men of the people of the lande, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And ꝑ king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yere, [euen] three thousand Iewes, and three and twentie.

29 In the n eightenth yere of Nebuchad-nezzar hee caryed away captiue from Ierusalem eight hundreth thirtie and two ‡ persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe stewarde caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons [were] foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth [day] of the moneth, Euil-merodach king of Babel, in the [first] yeere of his reigne, o lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindely vnto him, and set his throne aboue the throne of the kings that were with him in Babel,

33 And changed his prison p garmẽts, and he did continually eate bread before him all the dayes of his life.

34 His portion [was] a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

i But because of the roundnes no more could be seene but ninetie and sixe.

k Which serued in the hie Priestes stead, if he had any necessarie impediment.

l In the 2. King. 25. 19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter ende of the seuenth yere of his reigne and the beginning of the eight.

n In the latter ende also of that yere, and the beginning of the nineteenth.

‡ Ebr. soules.

o That is, restored him to libertie and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse because he obeyed Ieremiah ꝑ Prophet, whereas the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, 5 And therwith that they are plagued because of their sinnes. The first and second Chapter begin euery verse accoyding to the letters of the Ebrewe Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be nowe destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreis.

c So that he taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe.

e For her cruelnesse toward the poore and oppression of seruants, Ieremiah 34. 11.

f As they vsed to come vp, with mirth and ioy, Psal. 42. 4.

HOwe doeth a the citie remayne solitarie that was full of people? she is as a widowe: she that was great among the nations, [and] b princesse among the prouinces, is made tributarie.

2 She weepeth continually in the c night, and her teares [runne downe] by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen, [and] findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man commeth f to the solemne feastes: all her gates are desolate: her Priestes sigh: her virgines are discomfited, and she is in ‡ heauines.

‡ Ebr. bitternes.

5 Her aduersaries g are the chiefe, [and] her enemies prosper: for the Lord hath afflicted her, for the multitude of her trãsgressions, [and] her children are gone into captiuitie before the enemie.

g That is, haue rule ouer her, Deut. 28. 44.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like hartes that finde no pasture, ‡ they are gone without strength before the pursuer.

h As men pined away with sorow and that haue no courage.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, [and] all her pleasant things, that she had in times past, when her people i fell into the hande of the enemie, and none did helpe her: the aduersaries sawe her, [and] did mocke at her k Sabbaths.

i In her miserie she considered the great benefites and commodities that she had lost.

k At her religion and seruing of God, which was the greatest griefe to the godly.

8 Ierusalem hath grieuously sinned therefore she is l in derision: all that honored her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backeward.

‡ Or, driuen away.

l She is not ashamed of her sinne, although it be manifest.

9 Her filthines [is] in her skirtes: she remembred not her last ende, therefore

23 And there were ninetie and fiue pomegranates on a side: [and] all the pomegranates vpon ꝑ net worke [were] an i hundreth round about.

24 And ꝑ chiefe steward tooke Sheraiah the chiefe Priest, and Zephamah k the second Priest, and the three keepers of the doore.

25 He tooke also out of the citie an Eunuche, which had the ouerlight of the men of warre, and seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustred the people of ꝑ land, and threescore men of the people of the lande, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And ꝑ king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yere, [euen] three thousand Iewes, and three and twentie.

29 In the n eightenth yere of Nebuchad-nezzar hee caryed away captiue from Ierusalem eight hundreth thirtie and two ‡ persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe stewarde caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons [were] foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth [day] of the moneth, Euil-merodach king of Babel, in the [first] yeere of his reigne, o lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindely vnto him, and set his throne aboue the throne of the kings that were with him in Babel,

33 And changed his prison p garmẽts, and he did continually eate bread before him all the dayes of his life.

34 His portion [was] a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

i But because of the roundnes no more could be seene but ninetie and sixe.

k Which serued in the hie Priestes stead, if he had any necessarie impediment.

l In the 2. King. 25. 19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter ende of the seuenth yere of his reigne and the beginning of the eight.

n In the latter ende also of that yere, and the beginning of the nineteenth.

‡ Ebr. soules.

o That is, restored him to libertie and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse because he obeyed Ieremiah ꝑ Prophet, whereas the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, 5 And therwith that they are plagued because of their sinnes. The first and second Chapter begin euery verse accoyding to the letters of the Ebrewe Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be nowe destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreis.

c So that he taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe.

e For her cruelnesse toward the poore and oppression of seruants, Ieremiah 34. 11.

f As they vsed to come vp, with mirth and ioy, Psal. 42. 4.

HOwe doeth a the citie remayne solitarie that was full of people? she is as a widowe: she that was great among the nations, [and] b princesse among the prouinces, is made tributarie.

2 She weepeth continually in the c night, and her teares [runne downe] by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen, [and] findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man commeth f to the solemne feastes: all her gates are desolate: her Priestes sigh: her virgines are discomfited, and she is in ‡ heauines.

‡ Ebr. bitternes.

5 Her aduersaries g are the chiefe, [and] her enemies prosper: for the Lord hath afflicted her, for the multitude of her trãsgressions, [and] her children are gone into captiuitie before the enemie.

g That is, haue rule ouer her, Deut. 28. 44.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like hartes that finde no pasture, ‡ they are gone without strength before the pursuer.

h As men pined away with sorow and that haue no courage.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, [and] all her pleasant things, that she had in times past, when her people i fell into the hande of the enemie, and none did helpe her: the aduersaries sawe her, [and] did mocke at her k Sabbaths.

i In her miserie she considered the great benefites and commodities that she had lost.

k At her religion and seruing of God, which was the greatest griefe to the godly.

8 Ierusalem hath grieuously sinned therefore she is l in derision: all that honored her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backeward.

‡ Or, driuen away.

l She is not ashamed of her sinne, although it be manifest.

9 Her filthines [is] in her skirtes: she remembred not her last ende, therefore

she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemie ‡ is proude.

10 The enemie hath stretched out his hande vpon all her pleasant things: for the hath seene the heathen enter into her Sanctuarie, whome m thou didst commaunde, that they should not enter into thy Church.

11 All her people sigh and seeke [their] bread: they haue giuen their pleasant things for meate to refreshe the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by [this] way: beholde, and see, if there be any n sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted [me] in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaile against them: he hath spred a net for my feete, [and] turned me backe: he hath made me desolate, [and] dayly in heauines.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into [their] handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assemblie against me to destroy my yong men: the Lord hath troden q the wine presse vpon the virgine the daughter of Iudah.

16 *For these things I weepe: mine eye, [euen] mine eye casteth out water, because the comforter that should refreshe my soule, is farre from mee: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her handes, and there [is] none to comfort her: the Lord hath appointed the enemies of Iaakob rounde about him: Ierusalem is r as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his ‡ commaundement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, [but] they deceiued me: my Priestes ‡ & mine Elders perished in the citie while they ‡ sought their meate to refresh their soules.

20 Beholde, O Lorde, how I am troubled: my bowels swell: mine heart is turned within me, for I am ful of heauines: the sworde spoyleth abroad, as death [doeth] at home.

21 They haue heard that I mourne, [but] there [is] none to comfort me: all mine enemies haue heard of my trouble, [and] are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 s Let all their wickednes come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

CHAP. II.

HOw hath the Lord a darkened the daughter of Zion in his wrath! [and] hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lorde hath destroyed all the habitations of Iaakob, and not spared: he hath throwne downe in his wrath the strong holdes of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hande from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, [and] consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the

‡ Ebr. hath magnified himselfe.

m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23.3.

n Thus Ierusalem lamenteth, moouing others to pitie her and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

p Mine heauie sinnes are continually before his eyes as he that tyeth a thing to his hand for a remembrance.

q He hath troden them vnder foote as they that treade grapes in the winepresse. Iere. 14.17. chap. 2.18.

r Which because of her pollution was separate from her husband, Leuit. 15.19. and was abhorred for the time.

‡ Ebr. mouth.

‡ That is, they died for hunger.

s Of desiring vengeance against the enemie, read Iere. 11.20. and 18.21.

‖ Or, gather them like grapes.

a That is, thought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their minds so low, but lift vp their hearts toward the heauens.

d Speaning, the glorie and strength, as 1. Sam. 2.1.

e That is, his succour which he was wont to sende vs, when our enemies oppressed vs.

f Shewing, that there is no remedie but destruction, where God is the enemie.

the walles of her palaces: they haue made a noyse in the house of the Lord, as in the day of solemnitie.

g As the people were accustomed to praise God in the solemne feastes, with a loude voyce, so now the enemies blaspheme him with shouting and crying.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawen his hand from destroying: therefore hee made the rampart h and the wall to lament: they were destroyed together.

h This is a figuratiue speach, as that was, when he said, the wayes wil lament, chap.1.4: meaning, that this losse was so great that the insensible things had their part thereof.

9 Her gates are sunke to the ground: he hath destroyed & broken her barres: her king and her princes [are] among the Gentiles: the Lawe [is] no more, neither can her Prophets ‖ receiue [any] vision from the Lord.

‖ Or, finde.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings ‖ swoone in the streetes of the citie.

‖ Or, faint.

12 They haue saide to their mothers, Where is ‡ bread and drinke? when they swooned as the wounded in the streetes of the citie, [and] when they ‡ gaue vp the ghost in their mothers bosome.

‡ Ebr. wheate and wine.

‡ Ebr. poured out the soule.

13 i What thing shall I take to witnesse for thee? what thing shall I compare to thee, O daughter Ierusalem? What shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach [is] great like the sea: Who can heale thee?

i Meaning, that her calamitie was so exident that it needs no witnesses.

14 Thy Prophets haue k looked out vaine, and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

k Because the false prophets called themselues seers, as the other were call'd, therefore he saieth that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction.

‖ Or, burdens.

15 All that passe by the way, clap their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, [saying,] Is this the citie that men call, The perfection of beautie, [and] the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found [and] seene it.

Leuit.26.15. 25.deu.15,28. 25.

17 * The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of olde time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

Iere.14.17. chap.1.16.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares run downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of thy yong children, that faint for hunger in the corners of all ℓ streetes.

20 Beholde, O Lord, and consider to whome thou hast done thus: shall the women eate their fruite, [and] children of a spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

‖ Or, brought vp in their owne handes.

21 The yong and the olde lie on the ground in the streetes: my virgines and my yong men are fallen by the sworde: thou hast slaine [them] in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

‖ Or, enemies, whome I feared.

CHAP. III.

1 I Am the man, that hath seene a affliction in the rod of his indignation.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, whom he declared the destruction of Ierusalem, as Iere.20.2.

2 He hath ledde me, and brought mee into darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand [against me] all ℓ day.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this diuersitie of words.

4 My flesh and my skinne hath he caused to ware olde, [and] he hath broken my bones.

5 He hath b builded against me, and compassed [me] with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauie.

8 Also when I crie and shoute, hee shutteth out my c prayer.

c This is a great tentation to the godly, when they see not the fruite of their prayers, and reason with themselues to thinke that they are not heard, which thing God doeth to doe, that they might pray more earnestly and the oftner.

9 Hee hath d stopped vp my wayes

d And keepeth me in holde, as a prisoner.

with hewen stone, [and] turned away my paths.

10 c He was vnto me [as] a beare lying in wait, [and as] a lyon in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made me a marke for the arrowe.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, [and] their song all the day.

15 Hee hath filled me with bitternes, [and] made me drunken with f wormewood.

16 He hath also broken my teeth with stones, [&] hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope g is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled h in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords i mercies that we are not consumed, because his compassions faile not.

23 [They are] renued k euery morning: great is thy faithfulnes.

24 The Lord [is] my l portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him, [and] to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his m youth.

28 He sitteth alone, n and keepeth silence, because he hath borne it vpon him.

29 He putteth his o mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: hee is filled full with reproches.

31 For the Lorde will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doth not p punish ‡willingly, nor afflict the children of men,

34 To stamping vnder his feete all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most high,

36 To subuerting a man in his cause: the Lord q seeth it not.

37 Who is he then that saith, and it commeth to passe, [and] the Lord r commaundeth it not?

38 Out of the mouth of the most high proceedeth not s euill and good?

39 Wherefore [then is the liuing t man sorowfull? a man [suffreth] for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our handes vnto God in the heauens.

42 We haue sinned, and haue rebelled, [therefore] thou hast not spared.

43 Thou hast couered [vs] with wrath, and persecuted vs: thou hast slaine [and] not spared.

44 Thou hast couered thy selfe with a cloude, that [our] prayer should not passe through.

45 Thou hast made vs [as] the * offscouring and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs [with] desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and beholde from heauen.

51 Mine eye x breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased me sore like a birde, without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, [then] thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voyce: stoppe not thine eare from my sigh [and] from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my z soule, [and] hast redeemed my life.

59 O Lord,

c He hath no pitie on me.

† Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sense.

g This with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the ende the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may knowe themselues and seeke his mercies.

i Considering the wickednes of man, it is maruele that any remaineth aliue: but onely that God for his owne mercies sake and for his promes will euer haue his Church to remaine though they be neuer so fewe in number, Isa. 1.9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

m He sheweth that we can neuer begin to timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient. o He humbleth himselfe as they that fall downe with their face to the ground. p So with patience waiteth for succour. p He taketh no pleasure in it, but doeth it of necessitie for our amendment, when he suffereth the wicked to oppresse the poore. ‡ Ebr. with his heart.

q He doth not belieue thereon.

r He sheweth that nothing is done without Gods prouidence.

s That is, aduersitie and prosperitie, Amos. 3.6.

t When God afflicteth him.

u That is, both hearties and hands: for els to lift vp the handes, is but hypocrisie.

1. Cor. 4.13.

x I am ouercome with sore weeping for all my people.

y Reade Ier. 37.16. howe he was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger,

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, [and] all their deuises against me.

61 Thou hast heard their reproche, O Lorde, [and] all their imaginations against me:

62 The lippes [also] of those that rose against me, & their whispering against me continually.

63 Beholde, their sitting downe and their rising vp, [how] I am their song.

Psal.28.4. 64 * Giue them a recompence, O Lorde, according to the worke of their hands.

[Or,an obstinate heart. 65 Giue them ‖ sorowe of heart, [euen] thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

a By the gold he meaneth the Princes, as by the stones he vnderstandeth the Priests. [Or,hid. [Or,stones.

HOw is the a golde become so dimme: the most fine golde is changed, [and] the stones of the Sanctuarie are scattered in the corner of euery streete.

b Which are of small estimation and haue none honour.

2 The noble ‖ men of Zion comparable to fine gold, howe are they esteemed as earthen b pitchers, [euen] the worke of the hands of the potter!

c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doeth not. d The women forsake their children, as the ostriche doth her egges, Iob 39.17.

3 Euen the dragons c draw out the breasts, and giue sucke to their yong, [but] the daughter of my people [is become] cruell like the d ostriches in the wildernes.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, [but] no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they ƿ were brought vp in skarlet, embrace the dongue.

Gen.19.25. 6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, & ‖ none pitched tentes against her.

[Or,no strength was against her. Numb.6.2. 7 Her * Nazarites were purer then the snow, [and] whiter then the milke: they were more ruddie in body, then the red precious stones: they were [like] polished saphir.

e They that were before most in Gods fauour, are now in greatest abomination vnto him. f For lacke of foode they pine away, and consume.

8 [Now] their e visage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sword are better, then they that are killed with hunger: for they fade away [as] they were striken through for the f fruites of the fielde.

10 The hands of the pitifull women haue sodden their owne children, [which] were their meate in the destruction of the daughter of my people.

11 The Lorde hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of ƿ world would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophets, [and] the iniquities of her Priestes, that haue shed the blood of the iust in the middes of g her.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

14 They haue wandred [as] blinde men h in the streetes, and they were polluted with blood, so that i they would not touche their garments.

h Some refer this to the blind men, which as they went, stumbled on the blood, wherof the citie was full. i Meaning, the heathen which came to destroy them, could not abide them. [Or,face.

15 [But] they cried vnto thē, Depart, ye polluted, depart, depart, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The ‖ anger of the Lord hath scattered them, he will no more regard thē: k they reuerenced not the face of ƿ Priests, nor had compassion of the Elders.

k That is, the enemies.

17 Whiles wee waited for our vaine helpe, our eyes failed: for in our waiting we looked for l a nation that could not saue vs.

l Ye thetwo principall causes of their destruction: their crueltie, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

18 They hunt our steppes that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.

m Our King Iosiah, in whom stood our hope of Gods fauour, and on whō depended our state and life, was slaine, whom he calleth annoinred, because he was a figure of Christ.

19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and layed waite for vs in the wildernes.

20 The m breath of our nostrels, the Anointed of ƿ Lorde was taken in their nets, of whom we sade, Vnder his shadow we shall be preserued aliue among the heathen.

n This is spoken by derision. [Or,shew thy nakednes.

21 Reioyce and be glad, n O daughter Edom, that dwellest in the lande of Vz, the cup also shall passe through vnto thee: thou shalt be dronken ‖ and vomite.

o He comforteth ƿ Church by that after seuentie yeres their sorowes shall haue an ende, whereas the wicked shoulb be tormented for euer.

22 Thy punishment is accomplished, O daughter Zion: he o will no more carie thee away into captiuitie, [but] hee will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

CHAP.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse, euen without father, [and] our mothers are as widowes.

4 We haue drunke our [b] water for money, [and] our wood is solde [vnto vs.]

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, [and] to Assyrr, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the [perill] of our liues, because of the sword [e] of the wildernes.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, [and] the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke [g] yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate [and] the yong men from their songs.

15 The ioye of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: Woo now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 [But] thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, [and] forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shalbe turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whē some of the people were caried away captiue, others, as the poorest remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bin punished for their sinnes, so wee that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernes, and would not suffer vs to go, & seeke our necessarie foode.

f That is, by the enemies hand.

g Their slaueric was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant, and mercies can neuer fayle.

l Whereby is declared, that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ier. 31. 18.

Ezekiel.

The Argvment.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had propheſied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, shoulde be brought into cruell bondage. And least the godly shoulde despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefely be perfourmed vnder Christ, of whom in this booke are many notable promises, and in whom the glorie of the Newe Temple shoulde perfectly be restored. He propheſied these things in Caldea at the same time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel propheſied and in what place. 3 His kinred. 5 The vision of the foure beastes. 26 The vision of the throne.

[a] IT came to passe in the thirtieth yeere in the fourth [moneth, and] in the fift [day] of the moneth (as I was among the captiues by the riuer Chebar) that the heauens were opened and I saw visions of God.

2 In the fift [day] of the moneth (which was the fift yere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was founde, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after sawe these visions,

b Which was a part of Euphrates, so called.

c That is, notable, and excellent visions, so that it might be knowen, it was no naturall dreame but came of God.

d That is, the Spirit of propheſie, as Chap. 3. 22. and 37. 1.

4 And

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse, euen without father, [and] our mothers are as widowes.

4 We haue drunke our [b] water for money, [and] our wood is solde [vnto vs.]

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, [and] to Assyrr, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the [perill] of our liues, because of the sword [e] of the wildernes.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, [and] the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke [g] yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate [and] the yong men from their songs.

15 The ioye of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: Woo now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 [But] thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, [and] forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shalbe turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whē some of the people were caried away captiue, others, as the poorest remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bin punished for their sinnes, so wee that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernes, and would not suffer vs to go, & seeke our necessarie foode.

f That is, by the enemies hand.

g Their slaueric was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant, and mercies can neuer fayle.

l Whereby is declared, that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ier. 31. 18.

Ezekiel.

The Argvment.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had propheſied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, shoulde be brought into cruell bondage. And least the godly shoulde despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefely be perfourmed vnder Christ, of whom in this booke are many notable promises, and in whom the glorie of the Newe Temple shoulde perfectly be restored. He propheſied these things in Caldea at the same time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel propheſied and in what place. 3 His kinred. 5 The vision of the foure beastes. 26 The vision of the throne.

[a] IT came to passe in the thirtieth yeere in the fourth [moneth, and] in the fift [day] of the moneth (as I was among the captiues by the riuer Chebar) that the heauens were opened and I saw visions of God.

2 In the fift [day] of the moneth (which was the fift yere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was founde, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after sawe these visions,

b Which was a part of Euphrates, so called.

c That is, notable, and excellent visions, so that it might be knowen, it was no naturall dreame but came of God.

d That is, the Spirit of propheſie, as Chap. 3. 22. and 37. 1.

4 And

c By this diuersitie of words he signifieth ꝑ feareful iudgements of God, & the great afflictions that should come vpon Ierusalem.

4 And I looked, and beholde, c a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes [was] about it, and in the middes thereof, to wit, in ꝑ middes of the fire [came out] as the likenes of ‖amber.

5 Also out of ꝑ middes thereof [came] the likenes of foure beasts, f & this was their forme: they had the appearance of a man.

f Which were the foure Cherubims that represented the glorie of God, as chap. 3.23.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete [were] streight feete, and the sole of their feete [was] like the sole of a calues foote, and they sparkled

‖Or, pale yelowe.

THE VISION OF EZEKIEL.

A. The whirle winde that came out of the North, or Aquilon.
B. The great cloude.
C. The fire wrapped about it.
D. The brightnes about it.
E. The likenes of amber, or the pale colour.
F. The forme of the foure beasts.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
I K L M. The facion of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. Their two wings, which couered their bodies.
P. Fire running among the beastes.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto chrystall.
T. The throne, which was set vpon the firmament.
V. Where sate like ꝑ appearance of a mã.
X. The appearance of amber aboue, and beneath the man.
Y. The fire about him.
Z. The brightnes of fire like the rainebowe.
Midi, or the South.

like the appearance of bright brasse.

8 And the hands of a man [came out] from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

g The wing of the one touched the wing of the other.

9 They were ioyned by their wings one to another, [and] when they went forth, they returned not, [but] euery one went streight forward.

10 And the similitude of their faces [was as] h the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an egle on the left side.

11 Thus were their faces: but their wings [were] spred out aboue: two [wings] of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their ‡ spirit led them, [and] they returned not when they went forth.

‡Ebr. Whither their spirit, or will was to go.

13 The similitude also of the beastes, [and] their appearance [was] like burning coles of fire, [and] like the appearance of lampes: [for the fire] ranne among the beasts, & the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ran, and i returned like vnto lightening.

i That is, whē they had executed Gods will: for afore they returned not, till God had changed the state of things.

15 ¶ Nowe as I beheld the beasts, beholde, a wheele [appeared] vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles & their worke [was] like vnto a k chrysolite: and they foure had one forme, and their facion, & their worke [was] as one wheele in [another] wheele.

k The Ebrew worde is tarshish: a meaning, that the colour was like the Cilician sea, or a precious stone so called.

17 When they went, they went vpon their foure sides, [&] they returned not when they went.

18 They had also ‖rings, & height, and were [fearefull] to behold, & their rings were ful of eyes, round about thē foure.

‖Or, the rents.

19 And when the beasts went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, [and] thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of

of the beastes [was] in the wheeles.

21 When the[y] beasts [went], they went, and when they stoode, they stoode, and when they were lifted vp from ỹ earth, ỹ wheeles were lifted vp besides them: for the spirite of the beasts [was] in the wheeles.

22 And the similitude of ỹ firmament vpon the heads of the beasts [was] wonderfull, like vnto chrystall, spred ouer their heads aboue.

23 And vnder the firmament [were] their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

l Which declares ỹ swiftnes and the fearefulnes of Gods iudgements.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, [and] as ỹ voyce of the Almightie, [euen] the voyce of speache, as the noyse of an hoste: [and] when they stood, they m let downe their wings.

m Which signified, that they had no power of themselues but only waited to execute Gods commandement.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, [and] had let downe their wings.

26 And aboue the firmament that was ouer their heads, [was] the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne [was] by appearance, as ỹ similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, [and] as the similitude of fire n round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downewarde, I sawe as a likenes of fire, and brightnes round about it.

n Whereby was signified a terrible iudgement toward the earth.

28 As the likenes of the bowe, that is in the cloud in the day of raine, so [was] the appearance of ỹ light round about.

o Considering the maiestie of God, and the weaknes of flesh.

29 This was the appearance of the similitude of the glory of the Lorde: and when I sawe it, I fel o vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

a That is, the Lorde.
b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.
c So that he could not abide Gods presence till Gods spirit vid enter into him.

AND a he said vnto me, b Sone of man, stand by vpon thy feete, and I will speake vnto thee.

2 c And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of mã, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: [for] they and their fathers haue rebelled against me, euen vnto this very day.

4 For [they are] ‡ impudent children, and stiffe hearted: I do send thee vnto them, & thou shalt say vnto them, Thus sayth the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that d there hath bene a Prophet among them.

6 And thou sonne of man, e feare them not, neither be afraid of their words, although rebels, and thornes [be] with thee, & thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: [but] surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like [this] rebellious house: open thy mouth, and f eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke [was] therein.

10 And he spread it before me, and it was written within and without, and there was written therein, g Lamentations, and mourning, and wo.

CHAP. III.

1 The Prophet being fed with the worde of God and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer hee saide vnto mee, Sonne of man, eat that thou findest: a eate this roule, and go, [and] speake vnto ỹ house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto me, Sonne of mã, cause thy belly to eat, and fill thy bowels with this roule that I giue thee. Then did I eat it, and it was in my mouth as sweete as honie.

4 And he saide vnto me, Sonne of man, go, [and] enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowne ‡ tongue, or of an hard language, [but] to the house of Israel,

6 Not to many people of an vnknowne tongue,

‡Ebr. hard of face.
d This declareth on the one part Gods great affection towarde his people, that notwithstanding their rebellion, yet he will sende his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the woyde of God shall be either to their saluation or greater condemnatiõ.
e Reade Iere. 1.17: he sheweth that for none afflictions they should cease to doe their duelies.
f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.
g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.
a Whereby is ment, that none is meete to be Gods messenger before he haue receiued the woyd of God in his heart, as Ier. 1.9. and haue a zeale thereunto, and delite thereiu, as Ier. 15.16. reuel. 10.
‡Ebr. deepe lippes.

tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, [and] harder then the flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare [them] with thine eares,

11 And go [and] enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: [but surely they will not heare, neither will they in deede cease.

12 Then the spirit tooke me vp, and I heard behinde me a noyse of a great rushing, [saying,] [d] Blessed [be] the glory of the Lord out of his place.

13 [I heard] also the noyse of [p] wings of the beastes, that touched one another, and the rattling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, [e] tooke me away and I [e] went in bitternesse, [and] indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the end of seuen dayes, the worde of the Lorde came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely dye, [e] thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnes, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall dye in his sinne, and his [l] righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon me, and he layd vnto me, Arise, [and] go into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fielde, beholde, the [n] glorie of the Lorde stoode there, as the glorie which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which [o] set me vp vpon my feete, [e] spake vnto me, and sayde to me, Come, [and] [p] shut thy selfe within thine house.

25 But thou, O sonne of man, behold, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, [r] let him leaue: for they are a rebellious house.

b God promiseth his assistance to his ministers, & that he will giue them boldnes & constancie in their vocation, Iſai. 50, 7. Iere. 1, 18. mich. 3, 8.

c He sheweth what is ment by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely, which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie shoulde not be diminished, although he departed out of his Temple: for this declared, that the citie and temple shoulde be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where ỹ Iewes were prisoners.

g Declaring hereby, that Gods ministers must with abusement, and deliberatio bitter his iudgements.

h Of this, read Chap. 33, 2.

i If the that hath bene instructed in the right waye turne backe,

k I wil giue him vp into a reprobat mind, Rom. 1, 28.

l Which seemed to haue bene done in faith, and were not.

m That is, the Spirite of prophesie.

‖ Or, valley.

n Meaning, the vision of the Cherubims & the wheeles.

o Read Chap. 2, 2.

p Signifying, that not onely he shoulde not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and ỹ all such are the rods of his vengeance that vse it. Reuel. 22, 11.

CHAP. IIII.

1 The besieging of the citie of Jerusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, [euen] Jerusalem,

2 And lay siege against it, and build a forte against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [s] yron pan, and set

r Which signified the stubburnes and hardnesse of their heart.

set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shalbe besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: [according] to the nomber of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the nomber of the dayes, [euen] three hundreth and ninetie dayes: so shalt thou beare the iniquitie of ỹ house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, [euen] a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, & thine [d] arme [shall be] vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, & millet, [f] and fitches, and put them in one vessel, and make thee bread thereof [according] to the nomber of the daies, that thou shalt sleepe vpon thy side: [euen] [g] three hundreth & ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, [shall be] by weight, [euen] [h] twentie shekels a day: [and] from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, [euen] the first part of [i] an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it [as] barley cakes, and thou shalt bake it [k] in the doung that commeth out of man, in their sight.

13 And the Lord sayde, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane fleth in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks [m] dongue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man, beholde, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, [or] take thee a barbours rasor and [a] cause it to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the [heare.]

2 Thou shalt burne with fire the third part in the mids of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the [other] third part, and smite about it with a knife, and the [last] third part thou shalt scatter in the winde, and I will drawe out a sworde after them.

3 Thou shalt also take thereof a fewe in nomber, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, [that] are round about her.

6 And she hath changed my [e] iudgements into wickednes more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements and my statutes, [and] they haue not walked in them.

7 Therefore thus saith the Lord God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according

b Hereby he representeth the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylō) and how they had remained therein three hundreth and ninetie yeres.

c Which declared Iudah, who had nowe from the time of Iosiah dyed in their sinnes fourtie yeres.

d In token of a speedie vengeance.

e The people should so streitly be besieged, that they should not be able to turne them.

f Meaning, ỹ the famine should be so great, that they should be glad to eat whatsoeuer they could get.

g Which were fourteene monethes that the citie was besieged, & this was as many dayes as Israel sinned yeeres.

h Which make a pounde.

i Reade Exod. 29.40.

k Signifying hereby ỹ great scarcitie of fuell, and matter to burne.

l Much lesse such vile corruption.

m To bee as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish, Isa. 3.1. chap. 5.17. & 14.13.

a To shaue thine head and thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchadnezzar. By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt and into other parts after the citie was taken.

c Meaning, that a very few should be left, which the Lord would preserue among al these sorowes, but not without troubles, and triall.

d Out of that fire which thou kindlest shall a fire come, which shall signifie the destruction of Israel.

e By worde and fayre intoo

idolatrie and superstitions. f Because your idoles are in greater nomber, and your superstitions moe then among the professed idolaters, reade Isa. 65.11: or he condemneth their ingratitude in respect of his benefites.

ding

ding to the iudgements of the nations, that are round about you,

8 Therefore thus saith ꝑ Lord God, Beholde, I, euen I [come] against thee, and will execute iudgement in the mids of thee, [euen] in the sight of the nations.

9 And I will doe in thee, that I neuer did [before,] neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

Leuit.26.29. deut.28.53. 2.king.6.29. lament.4.10. baruch.2.3.

11 Wherefore, as I liue, saith the Lorde God, Surely because thou hast defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare [thee,] neither will I haue any pitie.

12 The thirde part of thee shall dye with the pestilence, and with famine shall they be consumed in the middes of thee: and [another] third part shall fall by the sworde round about thee: and I will scatter the [last] third part into all windes, and I will drawe out a sworde after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be s comforted: and they shall knowe, that I the Lorde haue spoken it in my zeale, when I haue accomplished my wrath in them.

g That is, I will not be pacified, till I be reuenged. Isa.1.24.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, [and] in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger ‖ in wrath, and in sharpe rebukes: I the Lorde haue spoken it.

16 When I shall send vpon them the euill h arrowes of famine, which shalbe for [their] destruction, [and] which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

‖ Or, dangerous.

h Which were the grashoppers, mildew, and what soeuer were occasions of famine. Chap.14.13.

17 * So will I send vpon you famine, and euill beasts, ‖ they shall spoyle thee, and pestilence ‖ blood shal passe thorow thee, and I will bring the sworde vpon thee: I the Lord haue spoken it.

CHAP. VI.

The Lorde threweth that Jerusalem shall be destroyed for their idolatrie.

8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards ꝑ * mountaines of Israel, and prophecie against them, Chap.36.1.

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the a mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, [euen] I will bring a sworde vpon you, and I will destroy your hie places:

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

4 And your altars shall be desolate, and your images of the b sunne shall be broken: and I will cast downe your slaine men before your idoles.

b Read 2.kin. 23.11.

5 And I will lay the dead carkeises of the children of Israel before their c idoles, and I will scatter your bones round about your altars.

c In contempt of their power & force, which shall neither be able to deliuer you nor themselues, 2.King.23.20.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be layd waste, to that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lorde.

8 Yet will I leaue a remnant, d that you may haue [some] that shall escape the sworde among ꝑ nations, when you shalbe scattered through the countreys.

d He threweth that in all dangers God will preserue a few, which shall be as the seede of his Church and call vpon his Name.

9 And they that escape of you, shal remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils, which they haue committed in all their abominations.

e They shalbe ashamed to see that their hope in idoles was but vaine, and so shall repent.

10 And they shall knowe that I am the Lord, [and] that I haue not sayd in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

f By these signes hee would that the Prophet should signifie the great destruction to come.

12 He that is farre off, shall die of the

pestilence, and he that is neere, shall fall by the swoorde, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then [g] ye shall knowe that I am the Lord, when their slaine men shalbe among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, & vnder euery greene tree, and vnder euery thicke oke, [which is] the place where they did offer sweete sauour to all their idoles.

14 So will I [*] stretch mine hand vpon them, and make the land waste, and desolate [h] from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end [is] come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Nowe [is] the end [come] vpon thee, and I will sende my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lorde God, ‖ Behold, one euill, [euen one] euill is come.

6 An end is come, the end is come, it [b] watched for thee: beholde, it is come.

7 The [c] morning is come vnto thee, that dwellest in [d] land: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Nowe I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare [thee,] neither will I haue pitie, [but] I will lay vpon thee according to thy wayes, and thine abominations shall be in the midst of thee, and ye shall knowe that I am the Lorde that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded.

11 [g] Crueltie is risen vp into a rod of wickednesse: none of them [shall remaine,] nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the byer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [i] returne to that which is solde, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, [and] they returned not, [n] neither doeth any encourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

15 The swoorde [is] without, and the pestilence, and the famine within: he that is in the fielde, shall dye with the swoorde, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee awaye from them, shall escape, and shall be in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 [*] All hands shall be weake, and all knees shall fall away [as] water.

18 [*] They shall also gird them selues with sackecloth, and feare shall couer them, and shame [shalbe] vpon all faces, and baldnes vpon their heads.

19 They shall cast their siluer in the streetes, and their golde shall be [cast] farre off: their [*] siluer and their golde can not deliuer them in the day of the wrath of the Lorde: they shall not satisfie their soules, neither fill their bowels: for [this] ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, [and] of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the [q] strangers to be spoyled, and to the wicked of the earth to be robbed, & they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secrete place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is

g That is, all nations, when you shall see my iudgements.
Chap. 5. 14.
h Some read, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, [e] from the wildernesse, which was South vnto Diblath, which was Moabs meaning, the whole country.
a I will punish thee as thou hast deserued for thine idolatrie.
‖ Or, beholde, euill commeth after euill.
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding be delayed til there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy, and mirth.
e The scourge is in a readinesse.
f That is, the proude tyrant Nebuchadnezzar hath gathered his force and is ready.
g This cruel enemie shall be a sharpe scourge for their wickednes.
h Their owne afflictions shall be so great, that they shall haue no regarde to lament for others.
i For the present prosite.
k For he shall lose nothing.
l In [p] yeere of [p] Iubile, meaning, that none should enioy [p] priuiledge of the law, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away.
n None should returne for their Iubile.
o This Israelites made a brag, but their hearts failed them. Isai. 13. 7. Ierem. 6. 24. Esai. 15. 3. Ierem. 48. 37. Reuel. 11. 4. Zephan. 1. 18. Ecclus. 5. 8.
p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth [p] most holy place, wherinto none might enter but the hie Priest.
s Signifying, that they should be bounde and ledde away captiues.

full

full of the [r] iudgement of blood, and the citie is full of crueltie.

t That is, of ſinnes that deſerue death.

24 Wherefore I will bring the moſt wicked of the heathen, and they ſhall poſſeſſe their houſes: I will alſo make the pompe of the mightie to ceaſe, and

u Which was the Temple, that was deuided into three parces, Pſal. 68,35.

their [u] holy places ſhalbe defiled.

25 When deſtruction commeth, they ſhall ſeeke peace, and ſhall not [haue] it.

26 Calamitie ſhall come vpon calamitie, and rumour ſhall be vpon rumour: then ſhall they ſeeke a viſion of the Prophet: but the Law ſhall periſh from the Prieſt, and counſell from the Ancient.

27 The king ſhall mourne, and the prince ſhall be clothed with deſolation, and the handes of the people in the land ſhall be troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they ſhall know that I am ỹ Lord.

CHAP. VIII.

1 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Ieruſalem in the ſpirit. 6 The Lord ſheweth the Prophet the idolatries of the houſe of Iſrael.

a Of the captiuitie of Iecconiah.

b Which conteined part of Auguſt and part of September.

AND in the [a] firſt yeere, in the [b] firſt [moneth, and] in the fift [day] of ỹ moneth, as I ſate in mine houſe, and the Elders of Iudah ſate before me, the hand of the Lord God fell there vpon me.

c As Chap. 1, 27.

2 Then I beheld, and loe, [there was] a likenes, as the appearance of [c] fire, to looke to, from his loines downeward, and from his loines vpward, as the appearance of brightneſſe, and like vnto amber.

3 And he ſtretched out the likeneſſe of an hand, [ꝛ] tooke me by an hearie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought me [ǂ] by a Diuine [d] viſion to Ieruſalem, vnto ỹ entrie of the inner [e] gate that lyeth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

ǂ Ebr. in the viſions of God.

d Meaning, that he was thus caried in ſpirit, and not in body.

e Which was the porch or the court where the people aſſembled.

f So called becauſe it prouoked Gods indignation, which was the idole of Baal.

4 And beholde, the glorie of the God of Iſrael [was] there according to the viſion, that I ſaw [g] in the field.

g Read Chap. 3,22.

5 Then ſaide he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes towarde the North, and beholde, Northward, at the gate of the [h] altar, this idole of indignation [was] in the entrie.

h That is, in the court, where the people had made an altar to Baal.

6 Hee ſayde furthermore vnto mee, Sonne of man, ſeeſt thou not what they do? [euen] the great abominations that the houſe of Iſrael committeth here to cauſe [me] to depart from [i] my Sanctuarie? but yet turne thee [and] thou ſhalt ſee greater abominations.

i For God will not be where idoles are.

7 And hee cauſed me to enter at the gate of the court: and when I looked, beholde, an hole [was] in the wall.

8 Then ſaide he vnto me, Sonne of man, digge nowe in the wall. And when I had digged in the wall, behold, [there was] a doore.

9 And he ſaid vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and ſawe, and beholde, [there was] euery ſimilitude of creeping things and [k] abominable beaſts and all the idoles of the houſe of Iſrael painted vpon the wall round about.

k Which were forbidden in the lawe, Leui, 11,4.

11 And there ſtoode before them ſeuentie [l] men of the Ancients of the houſe of Iſrael, and in the middes of them ſtoode Iaazaniah, the ſonne of Shaphan, with euery man his cenſour in his hande, [ꝛ] the vapour of the incenſe went vp [like] [m] a cloude.

l Thus they that ſhoulde haue kept all the reſt in the feare, and true ſeruice of God, were the ringleaders to all abomination, and by their example pulled others from God.

m Ie was in ſuch abundãce, n For, beſides their common idolatrie, they had particular ſeruice, which they had in ſecret chambers.

12 Then ſaide he vnto me, Sonne of man, haſt thou ſeene what the Ancients of the houſe of Iſrael [n] do in the darke, euery one in the chamber of his imagerie? for they ſay, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 Againe he ſaid alſo vnto me, Turne thee againe, [and] thou ſhalt ſee greater abominations that they do.

14 And he cauſed me to enter into the entrie of the gate of the Lords houſe, which was toward the North: and beholde there ſate women mourning for [o] Tammuz.

o The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in the night.

15 Then ſaide he vnto me, Haſt thou ſeene [this,] O ſonne of man? Turne thee againe, [and] thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of ỹ Lords houſe, [ꝛ] beholde, at the doore of the Temple of the Lord, betweene the porch and the altar [were] about fiue and twentie men with their backs toward the Temple of the Lord, and their faces toward the Eaſt, [ꝛ] they worſhipped the ſunne, toward the Eaſt.

17 Then he ſaid vnto me, Haſt thou ſeene [this,] O ſonne of man? Is it a ſmall thing to the houſe of Iudah to commit theſe abominations which they do here? for they haue filled the lande with crueltie, and haue returned to prouoke mee: and loe, they haue caſt out [p] ſtinke before their noſes.

p Declaring that the cenſings and ſeruices of the idolaters, are but ſtinkyng and vilenie before God.

Prou.1.28. Isai.46.7. Ierem.11.11. mich.3.4.

18 Therefore will I also execute [my] wrath: mine eye shall not spare [them,] neither will I haue pitie, and *though they crye in mine eares with a loude voyce, [yet] will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saued, are marked. 8 A complaint of the prophet for the destruction of the people.

1 He cryed also with a loude voyce in mine eares, saying, The visitations of [a] the citie draw neere, and euery man hath a weapon in his hand to destroy it.

a The time to take vengeance. b Which were Angels in the similitude of men. c Signifying that the Babylonians should come from the North to destroy the citie and the Temple. d To marke them that should be saued. e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednesse, and worship him aright.

2 And beholde, fiue [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hande to destroy it: and one man among them was clothed with linnen, with a writers [d] ynkhorne by his side, and they went in and stoode beside the brasen altar.

3 And the glorie of the God of Israel was [e] gone vp from the Cherub, whereupon he was [and stoode] on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers ynkhorne by his side.

Or, threshold.

4 And the Lorde saide vnto him, Go through the middes of the citie, [euen] through the middes of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne, and crye for all the abominations that be done in the middes thereof.

Or, marke with Thau.

f He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glorie.

5 And to the other hee saide, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the olde, [and] the yong, and the maides, and the children, and the women, but touch no man, vpon whome [is] the [g] marke, and beginne at my Sanctuarie. Then they began at the [h] Ancient men, which were before the house.

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12.22. Reuel. 7.3, but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap.8.11.

7 And he saide vnto them, Defile the house, and fill the courts with the slaine, [then] go forth: and they went out, and slewe [them] in the citie.

8 Nowe when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lorde God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah [is] exceeding great, so that the land is full [k] of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lorde seeth [vs] not.

k That is, with all kinde of wickednes, Reade Isa.1. 15.

10 As touching me also, mine eye shall not spare [them,] neither will I haue pitie, [but] will recompence their wayes vpon their heades.

11 And beholde, the man clothed with linen which had the ynkhorne by his side, made report, and saide, [Lord,] I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beastes, and of the Cherubims.

1 And as I looked, beholde, in the *firmament that was aboue the head of the [a] Cherubims there appeared vpon them like vnto the similitude of a throne, as [it were] a saphir stone.

Chap.1.22.

a Which in the first Chap. verse 5. he calleth the foure beastes.

2 And he spake vnto the man clothed with linen, and said, Go in betweene the wheeles, [euen] vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer [b] the citie. And he went in, in my sight.

b This signified, that the citie should be burnt.

3 Nowe the Cherubims stoode vpon the right side of the house, when the man went in, and the cloude filled the inner court.

4 Then the glorie of the Lord [c] went vp from the Cherub, [and stoode] ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glorie.

c Meaning, that the glorie of God should depart from the Temple.

5 And the [d] sound of the Cherubims wings was heard into the vtter court, as the voyce of [e] Almightie God, when he speaketh.

d Read Chap. 1.24.

6 And when he had commanded the man clothed with linen, saying, Take fire from betweene the wheeles, [and] from betweene the Cherubims, then he went in and stoode beside the wheele.

7 And one Cherub stretched forth his hande from betweene the Cherubims vnto the fire, that was betweene the Cherubims, & tooke [thereof, and] put it into the handes of him that was clothed with linen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure

foure wheeles [were] beside the Cherubims, one Wheele by one Cherub, and another Wheele by another Cherub, and the appearance of the wheeles [was] as
e Read Chap. 1,16. e the colour of a chrysolite stone.

10 And their appearance ([for] they were [all] foure of one facion) was as if one Wheele had bene in [another] wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, [and] they f turned not as they went.
f Until they had executed Gods iudgements.

12 And their whole body, and their ‖rings, and their hands, & their wings, and the wheeles were full of eyes round about, [euen] in the same foure wheeles.
‖ Or, rents.

13 And [the Cherub] cryed to these wheeles in mine hearing, [saying,] O wheele.

14 And euery [beast] had foure faces: the first face [was] the face of a Cherub, and the second face [was] the face of a man, and the thirde the face of a lyon, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar. Chap.1.5.

16 And when the Cherubims went, the wheeles went by them: & when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the [Cherubims] stood, they stoode: and when they were lifted vp, they lifted themselues vp [also:] for the
g There was one consent betweene the Cherubims & the wheeles. g spirit of the beast [was] in them.

18 h Then the glorie of the Lorde departed from aboue the doore of the house, and stoode vpon the Cherubims.
h Read Chap. 9,3.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also [were] beside them: and [euery one] stood at the entrie of the gate of the Lords house at the East side, and the glorie of the God of Israel [was] vpon them on hie.

20 * This is the i beast that I saw vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims. Chap.1.15.
i That is, the whole body of the foure beastes or Cherubims.

21 Euery one had foure faces, and euerie one foure wings, and the likenesse of mans handes [was] vnder their wings.

22 And the likenesse of their faces [was] the selfe same faces, which I saw by the riuer Chebar, [and] the appearance of the [Cherubims was] the selfe same, [and] they went euery one straight forwarde.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he prophesieth, shewing them how they shalbe dispersed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lyeth Eastwarde and beholde, at the entrie of the gate [were] fiue and twentie men: among whom I sawe Iaazamiah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then saide he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 [For] they say, a It is not neere, let vs builde houses: this [citie] is the b caldron, and we be the flesh. a Thus the wicked deride the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures. b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye saide, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streets therof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, & haue layed in the middes of it, they are c the flesh, and this [citie] is the caldron, but I will bring you forth of the middes of it. c Contrarie to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lye as flesh in the caldron.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lord God.

9 And I will bring you out of the middes therof, and deliuer you into d the handes of strangers, and will execute iudgements among you. d That is, of the Caldeans.

10 Ye shall fall by the sword, [and] I will iudge you in the border of e Israel, and ye shall know that I am the Lord. e That is, in Riblah, reade 2. King. 25, 6.

11 This [citie] shall not be your caldron, neither shall ye be the flesh in the middes thereof, [but] I will iudge you in the border of Israel.

12 And ye shall knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of f Benaiah dyed: then f It seemeth that this noble man died of some terrible death, & therefore the Prophet feared some strange iudgement of God towarde the rest of the people.

1 The parable of the captiuitie. 18 An other parable whereby the distresse of hunger and thirst is signified.

THe worde of the Lorde also came vnto me, saying,
2 Sone of man, thou dwellest in the midst of a rebellious houle, which haue eyes to see, & see not: they haue eares to heare, and heare not: for they are a rebellious houle.
3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious houle.
4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.
5 Digge thou through the wall in their sight, and carie out thereby.
6 In their sight shalt thou beare it vpon [thy] shoulders, [and] cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee [as] a signe vnto the houle of Israel.
7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, [and] I bare it vpon [my] shoulder in their sight.
8 And in the morning came the worde of the Lord vnto me, saying,
9 Sonne of man, hath not the houle of Israel, the rebellious houle, said vnto thee, What doest thou?
10 [But] say thou vnto them, Thus saith the Lord God, This ‖ burden [concerneth] the chiefe in Ierusalem, and all the houle of Israel that are among them.
11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage [and] captiuitie.
12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with [his] eyes.
13 My net also will I spread vpon him, and he shalbe taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shall die there.
14 And

a That is, they receiue not the fruite of that which they see and heare.
‡ Ebr. make thee vessels to go into captiuitie.
b That as thou doest, so shall they do, and therefore in thee they shall see their owne plague and punishment.
c Do not they deride thy doings?
‖ Or, prophecie.
d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17, 20. and 32, 3.

15 Sone of man, thy e brethren, [euen] thy brethren, the men of thy kinred, and all the house of Israel, wholy [are they] vnto whome the inhabitants of Ierusalem haue saide, Depart ye farre from the Lord: [for] the lande is giuen vs in possession.
16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreis, yet will I be to them as a litle f Sanctuarie in the countreis where they shall come.
17 Therefore say, Thus saith ỹ Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.
18 And they shall come thither, and they shal take away all the idoles thereof, and all the abominations thereof from thence.
19 *And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the g stonie heart out of their bodies, and will giue them an heart of flesh,
20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.
21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heades, saith the Lord God.
22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glorie of the God of Israel [was] vpon them on hie.
23 And the glorie of the Lorde went vp from the midst of the citie, and stoode vpon the mountaine which is towarde the East side of the citie.
24 Afterwarde the Spirit tooke me vp, and brought mee in a vision by the Spirit of God into Caldea to them that were ledde away captiues: so the vision that I had seene, went vp from me.
25 Then I declared vnto them that were h led away captiues, all the things that the Lord had shewed me.

e They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.
f They shalbe yet a litle Church, shewing that the Lord will euer haue some to call vpon his name, whome he wil preserue and restore, though they be for a time afflicted.
Iere. 32. 39. chap. 36. 26.
g Meaning, the heart whereunto nothing can enter, and regenerate them anewe, so that their heart may be soft, and readie to receiue my graces.
h When Iechonias was led away captiue.

14 And I will ſcatter toward euery
winde all that are about him to helpe
him, and all his garilons, and I will
drawe out the ſword after them.

15 And they ſhall knowe that I am
the Lord, when I ſhall ſcatter them a-
mong the nations, and diſperſe them in
the countreis.

c Which ſhould heare his name, and ſhould be his Church, reade Chap. 11. 16.

16 But I will leaue a c litle nomber of
them from the ſword, from the famine,
and from the peſtilence, that they may
declare all theſe abominations among
the heathen, where they come, and they
ſhall know, that I am the Lord.

17 ¶ Moreouer, the word of the Lord
came vnto me, ſaying,

18 Sonne of man, eate thy bread with
trembling, and drinke thy water with
trouble, and with carefulnes,

19 And ſay vnto the people of the land,
Thus ſayth the Lord God of the inha-
bitants of Jeruſalem, [and] of the land
of Iſrael, They ſhall eate their bread
with carefulnes, and drinke their water
with deſolation: for the land ſhalbe de-
ſolate from her abundance becauſe of
the crueltie of them that dwell therein.

20 And the cities that are inhabited,
ſhall be left voyde, and the land ſhall be
deſolate, and ye ſhall knowe that I am
the Lord.

21 ¶ And the word of the Lord came
vnto me, ſaying,

22 Sonne of man, what is that pro-
uerbe that you haue in the land of Iſra-
el, ſaying, The daies d are prolonged and
all viſions ‖ faile?

d Becauſe they did not immediatly ſee the prophecies accompliſhed, they contemned them as though they ſhould neuer be fulfilled. ‖ Or, take none effect.

23 Tell them therefore, Thus ſayth
the Lorde God, I will make this pro-
uerbe to ceaſe, and they ſhall no more
vſe it as a prouerbe in Iſrael: but ſay
vnto them, The dayes are at hand and
the effect of euery viſion.

24 For no viſion ſhalbe any more in
vaine, neither [ſhall there be] any flat-
tering diuination within the houſe of
Iſrael.

25 For I am the Lord: I will ſpeake,
[and] that thing that I ſhall ſpeake, ſhal
come to paſſe: it ſhall be no more prolon-
ged: for in your dayes, O rebellious
houſe, will I ſay the thing, and will per-
fourme it, ſayth the Lord God.

e That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked euer abuſe Gods patience and benignitie.

26 Againe the word of the Lord came
vnto me, ſaying,

27 Sonne of man, behold, they of the
houſe of Iſrael ſay, The viſion that he
ſeeth, is for e many dayes [to come,] and
hee prophecieth of the times that are
farre off.

28 Therefore ſay vnto them, Thus
ſayth the Lord God, All my words ſhal
no longer be delayed, but that thing
which I haue ſpoken, ſhalbe done, ſaith
the Lord God.

CHAP. XIII.

2 The woyde of the Lord againſt falſe prophets, which teache the people the counſels of their owne hearts.

AND the woyde of the Lorde
came vnto me, ſaying,

2 Sonne of man, prophe-
cie againſt the Prophets of
* Iſrael, that prophecie, and ſay thou Chap. 14. 9.
vnto them, that prophecie out of their
a owne hearts, Heare the woyde of the
Lord.

a After their owne fantaſie, and not as hauing the reuelation of the Lord, Jerr. 23. 16.

3 Thus ſaith the Lord God, Woo vnto
the foolish Prophets that followe their
owne ſpirit, and haue ſeene nothing.

4 O Iſrael, thy Prophets are like the
foxes b in the waſte places.

b Watching to deſtroy the vineyard.

5 c Ye haue not riſen vp in the gappes,
neither made vp the hedge for the houſe
of Iſrael, to ſtand in ‖ the batte in the day
of the Lord.

c He ſpeaketh to the gouernours and true miniſters that ſhoulde haue reſiſted them.

6 They haue ſeene vanitie, and lying
diuination, ſaying, The Lorde ſaith it,
and the Lorde hath not ſent them: and
they haue made [others] to hope that
they would confirme the word [of their
prophecie.]

d He promiſed peace to this people & now ye ſee their deſtruction, ſo that it is manifeſt, that ye are falſe prophets.

7 Haue ye not ſeene a vaine viſion?
and haue ye not ſpoken a lying diuinati-
on? d ye ſay, The Lord ſayeth it, albeit
I haue not ſpoken.

e That is, in the booke of life, wherein the true Iſraelites are written.

8 Therefore thus ſaith ‖ the Lord God,
Becauſe ye haue ſpoken vanitie e haue
ſeene lyes, therefore beholde, I am a-
gainſt you, ſaith the Lord God,

f Reade Jerr. 6. 14.

9 And mine hand ſhalbe vpon ‖ the Pro-
phets that ſee vanitie, and diuine lyes:
they ſhall not be in the aſſemblie of my
people, neither ſhall they be written in
the f writing of the houſe of Iſrael, nei-
ther ſhall they enter into the land of Iſ-
rael: and ye ſhall knowe that I am the
Lord God.

g Whereas the true Prophets prophecied ‖ deſtruction of the ſinne to bring the people to repentance, the falſe prophets ſpake the contrary and flattered them in their vanities, ſo that what one falſe prophet ſaide, (which is here called the building of the wall) an other falſe prophet would affirme, though he had neither occaſion nor good ground to beare him,

10 And therefore, becauſe they haue
deceiued my people, ſaying, g Peace, and
there was no peace: and one built vp a
h wall, and beholde, the others daubed
it with vntempered [morter,]

h Or, ſtone.

11 Say vnto them which daube it with
vntempered [morter,] that it ſhall fall:
[for] there ſhall come a great ſhowre,
and I will ſend haileſtones, [which] ſhal
cauſe it to fall, and a ſtormie winde ſhall
breake it.

12 Lo,

12 Lo, when the wall is fallen, shall it not be said vnto you, where is the dawbing wherewith ye haue daubed it?

13 Therefore thus saith ꝑ Lord God, I will cause a stormie winde to breake foorth in my wrath, and a great shower shall be in mine anger, and hailestones in [mine] indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered [morter,] and bring it downe to the ground, so that the foundation therof shalbe discouered, and it shall fall, and ye shall be consumed in the middes thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, & vpon them that haue daubed it with [h] vntempered [morter,] and will say vnto you, The wall is no more, neither the daubers thereof,

16 [To wit,] the Prophets of Israel, which prophecie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the [women] that sowe pillowes vnder all armeholes, and make bailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt ꝑ soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of [k] barly, and for pieces of bread to slay the soules of them that should not dye, and [l] to giue life to the soules that should not liue in lying to my people, that heare [your] lyes?

20 Wherefore thus sayth the Lord God, Beholde, I will [haue to do] with your pillowes, wherewith ye hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules go, [euen] the soules, that ye hunt to make them to flye.

21 Your bailes also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with [your] lyes ye haue made ꝑ heart of ꝑ [n] righteous sad, whō I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of ꝑ Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lorde God, Euery man of the house of Israel that letteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to ꝑ multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayth the Lorde God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and letteth by his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him ‖ for my selfe,

8 And I will set my face against that man, and will make him an example and a prouerbe, and I will cut him off from the middes of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when he hath spoken a thing, I ꝑ Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that

h Whereby is ment whatsoeuer man of him selfe setteth forth vnder the authoritie of Gods worde.

i These superstitious women for lucre sold prophecie and tell euery man his fortune, giuing them pillowes to leane vpon and kercheifes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my worde to serue your bellyes?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it shoulde come to euery one accoyding as they prophecied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse, then their admonitions, and also howe by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead the in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, read Ierem. 10. 15.

c To inquire of things which ꝑ Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be left with lyes according as he delited therein, 2. Thes. 2. 10.

e That is, conuince them by their owne conscience.

f The Prophet declareth that God for many ingratitude rayseth vp false Prophets to seduce them that delight in lyes rather then in the truetly of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroyeth alwel those Prophets as that people.

that asketh,

g Thus Gods iudgements against ỹ wicked, are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

11 That the house of g Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, & I may be their God, saith ỹ Lord God.

12 The worde of the Lord came againe vnto me, saying,

13 Sonne of man, When the land sinneth against me by committing a trespasse, then will I stretch out mine hand vpon it, h and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast footh of it.

h Read Chap. 4.16. & 5.17. Iſai 3.1.

14 Though these three men i Noah, Daniel, and Iob were among them, they shoulde deliuer [but] their owne soules by their k righteousnes, saith the Lord God.

i Though Noah and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together shoulde pray for this wicked people, yet would I not heare the, read Jer. 15.1.

k Meaning, that a very few (which he calleth the remnant, verse 22.) shuld escape these plagues, whō God hath sanctified and made righteous, so that this righteousnes is a signe that they are the Church of God, whom he would preserue for his owne sake.

15 If I bring noysome beastes into the land and they spoyle it, so that it be desolate, ỹ no man may passe through, because of beasts,

16 [Though] these three men were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shalbe waste.

17 Or [if] I bring a worde vpon this land, & say, Sword, go through ỹ land, so that I destroy man & beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lorde God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselues.

19 Or [if] I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And [though] Noah, Daniel and Iob [were in] ỹ middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall [but] deliuer their owne soules by their righteousnes.

Chap. 5.17.

21 For thus saith the Lord God, How much more when I send my * foure sore iudgements vpō Jerusalem, [euen] the sword, and famine, and ỹ noysome beast, and pestilence, to destroy man and beast out of it:

l Read Chap. 5.3.

22 Yet beholde, therein shalbe left a remnant of them that shalbe caried away [both] sonnes and daughters: beholde, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Jerusalem, [euen] concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Jerusalem shalbe burnt.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, What commeth of the vine tree aboue all [other] trees? and of the vine brāch, which is amōg ỹ trees of ỹ forest?

a Which hath more footh no fruite, no more then the other trees of the forest doe: meaning, that if Jerusalem, which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessell thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for [any] worke?

5 Behold, when it was whole, it was meete for no worke: howe much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lorde God, As the vine tree, [that is,] among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Jerusalem.

7 And I will set my face against thē: they shall go out from [one] b fire, and [another] fire shall consume them: and ye shal know, that I am the Lord, whē I set my face against them.

b Though the escape one danger, yet another shall take them.

8 And [when] I make ỹ land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Jerusalem. 15 Their vnkindnes. 46 He inflicteth the wickednes of other people in comparison of the sinnes of Jerusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGAINE, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Jerusalem to know her abominations,

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest ỹ abominations of the wicked Canaanites, as children do the maners of their fathers, Iſai 1.4. and 57.3.

3 And say, Thus saith the Lord God vnto Jerusalem, Thine habitation and thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

b Either I first brought thee out of Egypt, and planted thee in this land to be my Church.

4 And in thy natiuitie whē thou wast b borne, thy naual was not cut: thou wast not washed in water to soften [thee:] thou wast not salted with salt, nor swadled in cloutes.

5 None

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine [c] owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: [thy] breasts are factioned, thine heare is growne, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time [was as] the time of loue, & I spred my skirts ouer thee, & couered [d] thy filthines: yea, I ware vnto thee, and entred into a couenant with [e] thee, sayeth the Lorde God, and thou becamest mine.

9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anointed thee with oyle.

10 I clothed thee also with broydred worke, & shod thee with badgers skinne: and I girded thee about with fine linen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus wast thou decked with gold and siluer, and thy rayment was of fine linen, and silke, and broydred worke: thou diddest eate fine floure, and honie and oile, & thou wast very beautiful, and thou didest grow vp into a kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my [i] beautie which I had set vpon thee, sayeth the Lord God.

15 Nowe thou didest [k] trust in thine owne beautie, and playedst the harlot, because of thy renoume, and hast powred out [l] thy fornications on euery one that passed by, [thy desire] was to him.

16 And thou didest take thy garments, and deckedst thine hie places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire ieWels [made] of my golde and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and didest commit whoredome with them,

18 And tookest thy broydred garmẽts, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, [as] fine floure, oyle, and honie, [wherewith] I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, sayth the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to [o] be deuoured: is [this] thy whoredome a small matter?

21 That thou hast slaine my children, & deliuered them to cause them to passe [through fire] for them?

22 And in all thine abominations and whoredomes thou hast not remembred the dayes of thy youth, when thou wast naked and bare, [and] wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, & hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the [p] Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, [euen] to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with [q] Assyrians, because thou wast insatiable: yea, thou hast played [r] harlot with them, & yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, sayth the Lord God, seeing thou doest all these things, [euen] the worke of a ‖ presumptuous whorish woman:

31 In

c Being thus in thy filthines and forsaken of all men, I tooke thee and gaue thee life: whereby is ment that before God waith his Church, and giue life, there is nothing but filthines & death.

d These words as blood, pollution, nakednesse, and filthines, are often times repeted, to beate downe their pride, and to cause them to confesse what they were before God reteined them to mercie, fauoured them and couered their shame.

e That thou shouldest be a chaste wife vnto me, and that I shoulde maintaine thee, and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he fauted his Church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.

k In abusing my giftes, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile, wherewith thou didest not pollute thy selfe.

m This declareth howe the idolaters put their chiefe delight in those things which please the eyes, and outward senses.

n Thou hast conuerted my besselss and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18.21. 2.king. 23.10.

‖Or, head.

p He noteth the great impietie of this people who strift falling from God to seeke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

‖Or, Cities.

‖Or, that will beare rule.

31 In that thou buildest thine hie place in the corner of euery Way, and makest thine hie place in euery streete, and hast not beene as an harlot q that despiseth a reward,

q Speaning, that some harlots contemne small rewards, but no louers giue a reward to Israel, but they giue to al others: signifying, that the idolaters bestow all their substãce, which they receiue of God for his glorie, to serue their vile abominations.

32 But [as] a wife that playeth the harlot, [& taketh others for her husbãd:

33 They giue giftes to all [other] whores, but thou giuest gifts vnto al thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from [other] women in thy fornications, neither [the like] fornication [shall be] after thee: for in that thou giuest a rewarde, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the Word of the Lord.

36 Thus sayth the Lorde God, Because thy ‖ shame was powred out, & thy filthines discouered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou didest offer vnto them,

‖ Or, nether parces.

37 Beholde, therefore I will gather all r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them that they may see all thy filthines.

r Egyptians, Assyrians, and Caldeans, whom thou cookest to be thy louers, shall come and destroy thee, Chap. 23.9.

38 And I will iudge thee [after] the maner of them that are s harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

s I will iudge thee to death, as the aduouterers and murtherers.

39 I wil also giue thee into their hãds, and they shall destroy thine hie place, & shal breake downe thine hie places: they shall strippe thee also out of thy clothes, and shall take thy faire Iewels, & leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shal stone thee with stones, and thrust thee through with their swordes.

41 And they t shal burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

2. King. 25.9.

42 So will I make my wrath toward thee to rest, and my u ielousie shall depart from thee, and I will cease and be no more angrie.

t I will bitterly destroy thee, and so my ielousie shall cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue x brought thy way vpon thine head, sayeth the Lord God: yet hast not thou had consideration of al thine abominations.

44 Behold, al that vse prouerbs, shal vse [this] prouerbe against thee, saying, As [is the mother, y so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husbande and her children, and thou art the sister of thy z sisters, which forsooke their husbãds and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her a daughters, that dwell at thy left hand, and b thy yong sister, that dwelleth at thy right hand, [is] Sodom, and her daughters.

47 Yet hast thou c not walked after their wayes, nor done after their abominations: but as it had bene a very litle [thing,] thou wast corrupted more then they in all thy wayes.

48 As I liue, sayeth the Lorde God, Sodom thy sister hath not done, [neither] shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, d Pride, fulnesse of breade, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were hautie, & committed abomination before me: therefore I tooke them away, as pleased me.

51 Neither e hath Samaria cõmitted halfe of thy sinnes, but thou hast exceeded them in thine abominations, & hast f iustified thy sisters in al thine abominations, which thou hast done.

52 Therfore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast cõmitted more abominable then they [which] are more righteous then thou art: be thou therfore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therfore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne shame, and maist bee confounded in all

u I haue punished thy faults, but thou wouldst not repent.

x As were the Canaanites, and the Hittites & others your predecessors, so are you their successors.

y That is, of Samaria and Sodom.

z That is, her cities.

a Eb. thy sister younger then] thou.

b Vpon the allegeth these foure vices, pride, excesse, idlenes, & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19.24.

c Which twise slipped the calues in Beth-el and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This bee speaketh in comparison, saying, that he would restore Ierusalem, when Sodom should be restored, that is, neuer: and this is ment of the greatest part of the Iewes,

that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom & her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & whē thou and thy daughters shall returne to your former state.

56 For thy sister Sodom * was not heard of [h] by thy repoꝛt in the day of thy pꝛide,

57 Before thy wickednes was [i] discouered, as in that same time of [j] repꝛoch of the daughters of Aram, and of all the daughters of the Philistims rosid about [k] her which despise thee on all sides.

58 Thou hast borne [therefore] thy wickednes and thine abomination, saith the Lord.

59 For thus saith the Lorde God, I might eue deale with thee, as thou hast done: When thou didst despise the [l] othe, in breaking the couenant.

60 Neuertheles, I will [m] remember my couenant [made] with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue [n] thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou maist remember, and be [p] ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified towarde thee, for all that thou hast done, saith the Lord God.

f In that thou hast shewed thy selfe wyse the they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer came to passe.

h Eb. was not a rumour in thy mouth.

i Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

j That is, till thou wast brought vnder by [f] Syrians & Philistims, 2. Chro. 28. 19

k Which ioyned with the Syrians, or compelled about Jerusalem.

l When thou hakest the couenant, which was made betweene thee and me, as verse 8,

m That is, of mercie & loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrarie.

n Whereby he shewerh that among the most wicked he had euer some seed of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruites Gods mercies worke in his, to wit, sorowe and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

AND the Worde of the Lorde came vnto me, saying,

2 Some of man, put forth a parable & speake a pꝛouerb vnto the house of Israel,

3 And say, Thus saith the Lord God, The great [a] egle with great wings, [&] long wings, [and] full of fethers, which had diuers colours, came vnto Lebanō, and tooke the hiest branch of the cedar,

4 And brake off the top of his twigge, [&] caried it into the land [b] of marchants, [and] set it in a citie of marchants.

5 He tooke also of the [c] seed of the land, and planted it in a fruitfull ground: he placed it by great waters, and set it [as] a willow tree.

6 And it budded vp, and was [d] like a spreading vine of [e] lowe stature, whose branches turned toward it, & the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also [f] another great egle with great wings and many fethers, & beholde, this vine did turne her rootes toward it, and spread forth her branches toward it, that he might water it by the trenches of her plantation.

8 It was planted in a good soyle by great [g] waters, that it should bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus sayth the Lorde God, Shal it pꝛosper? shall [h] he not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to dꝛie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it pꝛosper? shall it not be dꝛied vp, and wither? [i] when the East winde shall touch it, it shall wither in the trenches, where it grewe.

11 Moreouer, the Worde of the Lorde came vnto me, saying,

12 Say now to this rebellious house, Knowe yee not, What these thinges [meane?] tell them, Beholde, the King of Babel is come to Jerusalem, & hath taken [k] the King thereof, and the pꝛinces thereof, and ledde them with him to Babel,

13 And hath taken [one] of the Kings seede, & made a couenant with him, and hath taken [l] an othe of him: he hath also taken the pꝛinces of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, [but] keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him hoꝛses, and much people: shall he pꝛosper? shall he escape, that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him king, whose othe he despised, and whose couenant [made] with him, he brake.

17 Neither

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Jerusalem and take away Jeconiah the king, as verse. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of [f] kings blood, and was left at Jerusalem, and made king in stede of Jeconiah, 2. King. 24. 17 Jere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebel against Babylon, as verse. 14.

f Meaning, the King of Egypt, of whō Zedekiah fought succour against Nebuchad-nezzar.

g That i thought to be moistened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this dry wind, he meaneth the Babylonians.

k That is, Jeconiah, 2. King. 24. 15.

l For his subiection and obedience,

17 Neither shall Pharaoh with [his] mightie hoste, & great multitude of people, mainteine him in the warre, when they haue cast vp mountes, and builded ramparts to destroy many persons.

18 For he hath despised the othe, and broken the couenant (yet lo, he had giuen his hand) because he hath done al these things, he shall not escape.

19 Therfore, thus saith ꝑ Lord God, As I liue, I will surely bring mine othe ꝑ hee hath despiled, and my couenant that he hath broken, vpon his owne head.

20 *And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespasse ꝑ he hath cõmitted against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine, shalbe scattered toward al the winds: and ye shal know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top of this hie reder, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 [Euen] in the hie mountaine of Israel will I plant it: & it shall bring forth boughes and beare fruit, and be an excellent reder, and vnder it shall remaine all birds, and euery ꝑ foule shall dwell in the shadow of the branches thereof.

24 And al the trees of the field shall know that I the Lord haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp ꝑ greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

m Because he broke ꝑ name of God in vaine, & brake his othe which he had confirmed by giuing his hand, therefore ꝑ prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. Chap. 12.13. and 32.3.

n This promise is made to the Church which shall be as a smal remnant, and as the top of a tree.

o I will reuiue it and dresse it. ꝑ Both the Iewes & Gentiles shalbe gathered into it.

q All ꝑ world shall knowe that I haue plucked downe the proude enemies, & set vp my Church which was low and cõtemned.

CHAP. XVIII.

1 He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

THe worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the lande of Israel, saying, *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lorde God, ye shal vse this prouerb no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 [And] hath not eaten b vpon the mountaines, neither hath lift vp his eies to the idoles of the house of Israel, neither hath *defiled his neighbours wife, neither hath *lien with a *menstruous woman,

7 Neither hath oppressed any, [but] hath restored the pledge to his dettour: he that hath spoyled none by violence, *[but hath] giuē his bread to the hungry, & hath couered ꝑ naked with a garment,

8 And hath not giuen forth vpon *vsurie, neither hath taken any increase, [but] hath withdrawen his hande from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, & hath kept my iudgements to deale truly, he is iust, he shall surely liue, sayth the Lord God.

10 ¶ If he beget a sonne, ꝑ is [a] thiefe, [or] a shedder of blood, if he do any one of these things,

11 Though he do not all these things, but either hath eaten vpō the mountains, or defiled his neighbours wife,

12 [Or] hath oppressed the poore and needie, [or] hath spoyled by violence, [or] hath not restored the pledge, or hath lift vp his eies vnto the idols, [or] hath committed abomination,

13 [Or] hath giuen forth vpon vsurie, or hath taken increase, shall he liue? he shal not liue: seeing he hath done al these abominations, c hee shall die the death, [and] his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpō the mountaines, neither hath lift vp his eies to the idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholde the pledge, neither hath spoiled by violence, [but] hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 [Neither] hath withdrawen his hand from the afflicted, nor receyued vsurie nor increase, [but] hath executed my iudgements, [and] hath walked in my statutes, he shal not die in the iniquitie of his father, [but] he shall surely liue.

18 His father, because hee cruelly oppressed & spoiled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, read Ierem. 31.29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honor them therby. Leui. 18. 20.

*Hebr. come neere. Leuit. 20. 18.

Isa. 58. 7. mat. 25. 35.

Exod. 22. 25. leuit. 25. 37. deut. 23. 19. psal. 15. 5.

Or, a cruell man.

c He sheweth how the sonne is punished for his fathers fault: that is, If he be witched as his father was, and doth not repent, he shal be punished as his father was, or els not.

19 Yet say ye, Wherefore shall not the
sonne beare the iniquitie of the father?
because the sonne hath executed iudge-
ment and iustice, [and] hath kept all my
statutes, & done them, he shal surely liue.

Deut.24.16. 2.king.14.6. 2.chro.25.4.

20 *The same soule that sinneth, shal
die: the sonne shall not beare the iniqui-
tie of the father, neither shall the father
beare the iniquitie of the sonne, [but] the
righteousnes of the righteous shall bee
vpon him, and the wickednes of the wi-
ked shalbe vpon himselfe.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deede except he labour to keepe the law. ‖ Or, not laid to his charge.

21 But if the wicked will returne frō
all his sinnes that hee hath committed,
and keepe all my d statutes, and doe that
which is lawfull and right, he shall sure-
ly liue, [and] shall not die.

e That is, in the fruites of his faith, which declare that God doth accept him.

22 All his transgressions that he hath
committed, they shall not be [mentioned]
vnto him, [but] in his e righteousnes that
he hath done, he shall liue.

f He speaketh this to commend Gods mercy to poore sinners, who rather is readie to pardon, then to punish as his long suffering declareth, Chap. 33.11. Albeit God in his eternal counsell appointed the death & damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his own glorie. And also because he doth not approue sinne, therefore it is here layd that he would haue them to turne away from it that they might liue. ‖ Or, rather that he may returne from his waies and liue.

23 f Haue I any desire that the wicked
should die, saith the Lord God: ‖ [or] shall
he not liue, if he returne from his waies?

24 But if the righteous turne away
from his righteousnes, and commit ini-
quitie, [and] do according to all the abo-
minations, that the wicked man do-
eth, shall he liue? all his g righteousnes
that he hath done, shall not bee mentio-
ned: [but] in his transgression y he hath
committed, and in his sinne that he hath
sinned, in them shall he die.

g That is, the iust reward of his righteousnes.

25 Yet ye say, The way of the Lorde
is not h equall: heare nowe, O house of
Israel. Is not my way equall? [or] are
not your wayes vnequal?

h That is, Iustice.

26 [For] when a righteous man tur-
neth away from his righteousnes, and
committeth iniquitie, he shal euen die for
the same, he shal [euen] die for his iniqui-
tie, that he hath done.

27 Againe when the wicked turneth
away from his wickednes that he hath
committed, and doeth that which is
lawfull and right, hee shal saue his soule
aliue.

28 Because hee considereth, and tur-
neth away from all his transgressions
that he hath committed, he shall surely
liue [and] shall not die.

29 Yet saith the house of Israel, The
way of the Lord is not equall. O house
of Israel are not my wayes equal? [or]
are not your wayes vnequal?

i That is, the false opinion that the hypocrites haue of their righteousnesse.

30 Therefore I will iudge you, O
house of Israel, euery one according to
his wayes, saith the Lord God: returne
[therefore] and cause [others] to turne a-
way from all your transgressions: so ini-
quitie shal not be your destruction.

k He sheweth that man cannot forsake his wickednes till his heart be changed, which is onely the worke of God.

31 Cast away from you all your trans-
gressions, whereby ye haue transgres-
sed and make i you a newe heart and a
newe spirit: for why will ye die, O house
of Israel?

32 For I desire not the death of him
that dyeth, sayeth the Lord God: cause
therefore [one another] to returne, and
liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lions whelps, & by the lion. 10 The prosperitie of the city of Ierusalem that is past, and the miserie thereof that is present.

THou also, take vp a lamenta-
tion for the a princes of Israel,

a That is, Iehoahaz & Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lions.

2 And say, Wherefore lay
thy b mother [as] a lyoneesse a-
mong the lyons: she nourished her yong
ones among the lyons whelpes,

b To wit, Iehoiahz mother, or Ierusalem.

3 And shee brought vp one of her
whelpes [and] it became a lyon, and it
learned to catch the pray, [and] it deuou-
red men.

4 The c nations also heard of him,
[and] he was taken in their nets, & they
brought him in chaines vnto the land of
Egypt.

c By Pharaoh Necho king of Egypt, 2.King. 23.33

5 Nowe when she sawe, that she had
wayted and her hope was lost, she tooke
another of her d whelpes, and made him
a lyon.

d Which was Iehoiakim.

6 Which went among the lions, [and]
became a lyon, and learned to catch the
pray, [and] he deuoured e men.

e He speaketh of the Prophets, and them that feared God, and rauished their wiues.

7 And he knewe their widowes, & he
destroyed their cities, and the lande was
wasted, and all that was therein by the
noyse of his roaring.

8 Then the f nations set against him
on euery side of the countreys, and layde
their nettes for him: so he was taken in
their pit.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

9 And they put him in prison [and] in
chaines and brought him to the King of
Babel, [and] they put him in holds, that
his voyce should no more be heard vpon
the mountaines of Israel.

g He speaketh this in the reproch of this wicked king, in whose blood, that is, in the race of his predecessors Ierusalem should haue bene blessed according to Gods promise, and flourished as a fruitfull vine.

10 Thy g mother [is] like a vine in thy
blood, planted by the waters: she brought
foorth fruite and branches by the abun-
dant waters,

11 And shee had strong rods for the
scepters of them that beare rule, and her
stature was exalted amōg the branches,
and she appeared in her height with the
multitude of her branches.

12 But she was plucked vp in wrath:
she was cast downe to the ground, and
the

the [b] East Winde dried vp her fruit: [her braunches] were broken, and withered: [as for] the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernes in a drie and thirstie ground.

14. And fire is gone out [i] of a rod of her braunches, which hath deuoured her fruite, so that she hath no strong rod [to be] a scepter to rule: this is a lamētation and shalbe for a lamentation.

h Meaning, that the Caldeans should destroy them as the East winde doth the fruit of the vine.

i Destruction is come by Zedekiah who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he will answere them when they pray, because of their vnkindnes. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burne, is signified the burning of Jerusalem.

a Of the captiuitie of Jeconiah.

AND in the [a] seuenth yere, in the fift [moneth,] the tenth day [of the moneth, came certaine of the Elders of Israel to enquire of the Lorde, and sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, & say vnto them, Thus sayeth the Lorde God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge [them?] cause [b] them to vnderstande the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lorde God, In the day when I chose Israel, and lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the lande of Egypt, when I lift vp mine hand vnto them, & said, I am the Lorde your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the lād of Egypt, into a lande that I had prouided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, [c] and defile not your selues with the idols of Egypt: [for] I am the Lord your God.

8 But they rebelled against me, and would not heare mee: [for] none cast away the abominations of their eies, neither did they forsake the idols of Egypt: then I thought to powre out mine indignation vpō them, [and] to accomplish my wrath against them in the middes of the land of Egypt.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

c I sware that I would be their God. Which maner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of trueth and the defender therof, and also the iudge of the heart, wishing that he should take vengeance, if they conceiued any thing which they knew to be trueth.

d God had forbidden them to make mention of the idoles, Exod. 23.13. Psal. 16.4.

e Which thing declareth the wickednes of mans heart which iudge Gods seruice by their eies & outward sences.

9 But I had respect to my [f] Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the lande of Egypt.

10 Now I caried them out of the lād of Egypt, and brought thē into the Wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, *which if a man do, he shall liue in them.

12 Moreouer I gaue them also my *Sabbaths to be a signe betweene me & them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in ỹ wildernes: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignatiō vpō them *in the wildernes to consume them,

14. But I had respect to my Name, that it should not be polluted before the [g] heathen in whose sight I brought thē out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant aboue all landes,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernes.

18 But I said vnto their children in the wildernes, Walke ye not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgemēts and do them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene mee & you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to do thē, which if a man do, he shall liue in thē, [but] they polluted my Sabbaths:

f God had cure this respect to his glorie, that he would not haue his name euil spoken off amōg the Gētiles for the punishment that his people deserued, in confidence wherof the godly euer prayed, as Exod. 32.12. Nom. 14.13. Leuit. 18.5. rom. 10.5. gal. 3.12. Exod. 20.8. and 31.13. deut. 5.12.

Nom. 14.28. 29. & 26.65.

g Who might thereby take an occasiō to blaspheme my name and to accuse me of lacke of ability, or els that I had sought a meanes to destroy thē more cōmodiously.

h That is, my true religion, which I had commanded them, and gaue them selues to serue me according to their own fantasies,

i Whereby the holy ghost cōfuteth thē that say that they will followe ỹ religiō and example of their fathers, & not measure their doings by Gods worde, whether they be approuable thereby or no.

then I thought to powre out mine indignation vpon them, [&] to accomplish my wrath against thē in the wildernes.

22 Neuertheles I withdrew mine hand and had respect to my Name that it should not be polluted before ỹ heathē, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, and disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.

25 Wherefore I [l] gaue them also statutes that were not good, & iudgements, wherein they should not liue.

26 And I polluted them in their own [m] gifts in that they caused to passe [by the fire] al that [first] openeth ỹ wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had [before] grieuously transgressed against me.

28 [n] For When I had brought them into the lande, for the which I lifted vp mine hande to giue it to them, then they saw euery hie hil, and all the thick trees, and they offered there their sacrifices, and there they presented their offring of prouocation: there also they made their sweete sauour, and powred out there their drinke offrings.

29 Then I sayd vnto them, What is the hie place whereunto ye go? And the name thereof was called [o] Bamah vnto this day.

30 Wherefore say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted [p] after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For When you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with al your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, sayeth the Lord God, [p] I will not answere you when I am asked.

32 Neither shall that be done that commeth vnto your mind: for ye say, We will bee as the heathen, and as the families of the countreis, and serue wood, and [q] stone.

33 As I liue, saith the Lorde God, I will surely rule you with a mighty hād, and with a stretched out arme, & in [my] wrath powred out,

34 And will bring you from the people, and will gather you out of the countreis, wherein yee are scattered, with a mightie hand, and with a stretched out arme and in [my] wrath powred out.

35 And I will bring you into the wildernes of the people, and there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the lande of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bonde of the couenant.

38 And I will [r] chuse out from amōg you the rebelles, and them that transgresse against me: I will bring them out of the lande where they dwell, and they shall not enter into the land of Israel, & you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, [s] Go you, and serue euery one his idole, seeing that yee will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, [euen] in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serue mee: there will I accept them, and there will I require your offerings and the first fruites of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, and gather you out of the countreis, wherin ye haue bene scattered, that I may bee sanctified in you before the heathen.

42 And ye shal know, that I am the Lord, when I shall bring you into the lande of Israel, into the lande, for the which I lifted vp mine hande to giue it to your fathers.

43 And there shall ye remēber your wayes, and al your workes, wherein ye haue bene defiled, & ye [u] shall iudge your selues worthie to be cut off, for all your euils, that ye haue committed.

44 And ye shal know, ỹ I am ỹ Lord, when I haue respect vnto you for my names sake, [&] not after your wicked wayes,

k Meaning, that they let their belief vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as verf. 39. Rom. 1. 21, 24.

m I condemned those things, & counted them as abominable which they thought had bene excellent, and to haue declared most zeale, Luke 16 15. for that which God required as most excellent, that graue they to their idoles.

n Not onely in the wildernes, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompe mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an hie place, declaring that they vanted themselues of their idolatrie, and were not ashamed thereof, though God had cōmanded the expresselie, ỹ they should haue no altar lifted vp on hie places, Deut. 20, 26.

ỹ Ebr. in the way.

p He sheweth that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue the comfort of his worde.

q He declareth that man of nature is wholy enemy vnto God and to his own saluation, and therefore God calleth him to ỹ right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion, & wickednes.

r I will bring you among strange nations as into a wilderne, and there will visite you, and so call you to repentance, and then bring the godly home againe, Zac. 6. 5. 9.

s Signifying, that he wil not burne ỹ corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shal conuict you after that you haue felt my mercies.

wayes, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop [thy word] towarde the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Beholde, I will kindle a fire in thee, and it shall deuoure all the greene wood in thee, and the dry wood: the continual flame shal not be quenched, and euery face from the South to the North shalbe burnt therein.

48 And all flesh shall see, that I the Lorde haue kindled it, [and] it shall not be quenched. Then sayde I, Ah Lorde God, they say of me, Doth not he speake parables?

CHAP. XXI.

3 He threatneth the sword, and destruction to Ierusalē. 25 He theweth the fall of King Zedekiah. 28 Hee is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

THe worde of the Lorde came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop [thy word] toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I [come] against thee, and will draw my sword out of his sheath, and cut off from thee [both] the righteous and the wicked.

4 Seeing then that I will cut off frō thee [both] the righteous and wicked, therefore shall my sworde goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawne my sword out of his sheath, [and] it shall not returne any more.

6 Mourne therefore, thou sonne of man, [as] in the paine of [thy] reines, and mourne bitterly before them.

7 And if they saye vnto thee, wherefore mournest thou? then answere, because of the bruit: for it commeth, and euery heart shal melt, and all hands shal be weake, and all mindes shal faint, and all knees shall fall away [as] water: behold, it commeth, and shalbe done, saith the Lord God.

8 ¶ Againe, the worde of the Lorde came vnto me, saying,

9 Sonne of man, prophesie, and saye, Thus saith the Lord God, say, A sworde, a sworde both sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, [and] it is fourbished that it may glitter: how shal we reioyce? [for] it contemneth the rodde of my sonne, [as] all [other] trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, and is fourbished, that he may giue it into the hande of the slayer.

12 Crie, and howle, sonne of man: for this shal come to my people, [and] it shal come vnto all the princes of Israel: the terrours of the sworde shalbe vpon my people: smite therefore vpon thy thigh.

13 For [it is] a trial, and what shall this be, if [the sword] cōtemne euen the rod? It shalbe [no more,] saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite hand to hand, and let the sworde be doubled: let the sword that hath killed, [returne] the third time: it is the sword of the great slaughter entring into their priuie chambers.

15 I haue brought the feare of the sword into all their gates to make [their] heart to faint, and to multiplie [their] ruines. Ah it is made bright, [and] it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, [or] get thy selfe to the left hande, whither soeuer thy face turneth.

17 I will also smite mine handes together, and will cause my wrath to reast. I the Lorde haue said it.

18 ¶ The worde of the Lorde came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sworde of the King of Babel may come: both twaine shall come out of one lande, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong [citie.]

21 And the king of Babel stood at the parting of the way, at the head of the two waies, consulting by diuination, [and] made his arrowes bright: he consulted with idoles, [and] looked in the liuer.

22 At his right hand was the diuination for Ierusalē to appoint captaines, to open [their] mouth in the slaughter, to lift vp [their] voyce with shouting, to lay engines of warre against the gates, to cast a mount, [and] to builde a fortresse.

x For Iudah stoode South from Babylon.

y Both strong and weake in Ierusalem.

z The people laide, that the prophet spake darkely: therefore he desireth the Lorde to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstande.

b That is, such which seeme to haue an outward shewe of righteousnesse, by obseruation of the ceremonies of the lawe.

c Meaning, though all the land.

d As though thou were in extreme anguish.

e Because of the great noyse of the armie of the Caldeans.

f And so cause a feare.

g Meaning, the scepter: the wing, that it will not spare the King, who should be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Iere. 37.19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome, which God had confirmed to Dauid and his posteritie by promes: which promes God performed, although here it seemed to mans eye that it should vtterly perish.

m That is, encourage the sworde.

n Meaning, for thy selfe: for thou shalt see Gods plague on all parts of this countrey.

o This was spoke, because that when Nebuchadnezzar came against Iudah, his purpose was also to go against Ammonites but deuiting in the way, which enterprise to vndertake first, he consulted vp his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah that kept themselues in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r He vsed coniuring and sorcerie.

23 And it shalbe vnto them [f] as a false diuinatiō in their sight for ỹ othes made vnto them: but hee will call to remembrance [their] iniquitie, to the intent they should be taken.

24 Therefore thus sayeth the Lorde God, Because yee haue made your iniquitie to bee remembred, in discouering your rebellion, that in all your woorkes your sinnes might appeare: because, [I say,] that yee are come to remembrance, ye shalbe taken with the hand.

25 And thou [u] prince of Israel polluted, [and] wicked, whose daye is come, when iniquitie [shall haue] an ende,

26 Thus saith the Lord God, I wil take awaye the [x] diademe, & take off the crowne: this shalbe no more the same: I wil exalt the humble, and wil abase him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he [y] come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus saith the Lorde God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen forth, [and] fourbished to the slaughter, to cōsume, because of the glittering:

29 Whiles they see [z] vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slayne, whose day is come whē their iniquitie [shall haue] an ende.

30 Shal I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, [euen] in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, [and] skilfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the middes of the land, [and] thou shalt be no more remēbred: for I the Lord haue spoke it.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 23 Of the wicked doctrine of the false prophets and Priests, and of their vnsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie shedderh blood in ỹ midst of it, that her [b] time may come, & maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which ỹ hast made, and thou hast caused thy dayes to drawe neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, & a mocking to all countryes.

5 Those that be neere, & those that be farre frō thee, shall mocke thee, [which art] vile in [d] name [and] sore in affliction.

6 Behold, the princes of Israel euery one in thee was [readie] to his power, to shedde blood.

7 In thee haue they despised father & mother: in the midst of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee [are they] that eate vpon the mountaines: in the middes of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in [her] floures.

11 And euery one * hath committed abominatiō with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, [euen] his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the encreale, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lorde God.

13 Beholde, therefore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast bled, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine handes [g] be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreyes, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of ỹ heathē, & thou shalt know, that I am the Lord.

17 ¶ And the woorde of the Lorde came vnto me, saying,

18 Sonne of man, ỹ house of Israel is vnto

[f] Because there was a league betweene the Iewes, and the Babylonians, they of Ierusalem shal thinke nothing lesse then that this thing shoulde come to passe.

[t] That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, & so come vpon thē.

[u] Meaning, Zedekiah, who practised with ỹ Egyptians to make himselfe hie, and able to resist the Babylonians.

[x] Some refer this to Ioiachin attire: for Iehoyadeh the Priest went to captiuitie with the king.

[y] That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Grekes & Romanes, yet this restitution was not till Christs comming, and at length shoulde be accomplished, as was promised, Gen. 49.10.

[z] Thou ỹ the Iewes & Ammonites would not beleeue, ỹ thou, or wit, the sword, shouldst come vpon thē, and saue that the Prophets, which threatned, spake lies, yet thou shalt as surely come as though thou wearest alreadie vpon their neckes.

[a] Art thou ready to execute thy charge, which I commit vnto thee against Ierusalē, that murthereth ỹ Prophets, & them that are good?

[b] That is, the time of her destruction.

[c] To her own vndoing.

[d] Whose very name all men hate.

[e] He meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, and therefore the plagues of God shoulde speedily come vpon her. Leuit. 20.11, 18.

Ierem. 5.8.

[f] In token of my wrath and vengeance.

[g] That is, able to defende thy selfe?

[h] I will thus take away the occasion of thy wickednes.

[i] Thou shalt be no more the inheritance of the Lorde, but forsaken.

unto me as [k] drosse: all they are brasse, and tinne, and yron, & lead in the middes of the fornace: they are [euen] the drosse of siluer.

19 Therefore, thus saith the Lorde God, Because yee are all as drosse, beholde, therefore I wil gather you in the middes of Jerusalem.

20 As they gather siluer and brasse, & yron, and lead, & tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you [there] and melt you.

21 I will gather you, I say, & blowe the fire of my wrath vpon you, and you shalbe melted in the middes thereof.

22 As siluer is melted in the middes of the fornace, so shall ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lorde came vnto me, saying,

24 Sonne of mã, say vnto her, Thou art the land, that is vncleane, [m] [and] not rained vpon in the day of wrath.

25 [There is] a cõspiracie of her Prophets in the mids thereof like a roaring lyon, rauening ỹ pray: they haue deuoured soules: they haue taken the riches & precious things: they haue made her many widowes in the middes thereof.

26 Her Priests haue broken my law, and haue defiled mine holy things: they haue put no difference betweene ỹ holy & prophane, neither discerned betweene the vncleane, and the cleane, & haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in [n] the middes therof [are] like wolues, rauening the pray to shed blood, [and] to destroy soules for their owne couetous lucre.

28 And her [p] Prophets haue dawbed them with vntempered [morter,] seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, whē the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling & robbing, and haue vexed the poore & the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stande in the gap before mee for the land, that I should not destroy it, but I found none.

31 Therfore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpõ their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Jerusalem, vnder the names of Aholah and Aholibah.

THe worde of the Lorde came againe vnto me, saying,

2 Sonne of man, there were two women, [p] daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their brasttes pressed, and there they bruised the teates of their virginitie.

4 And the names of [c] them [were] Aholah, the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus [were] their names. Samaria [is] Aholah, and Jerusalem Aholibah.

5 And Aholah plaied ỹ harlot [d] when she was mine, and shee was set on fire with her louers, [to wit,] with the Assyrians [her neighbours,]

6 which were clothed with blewe silke, [both] captaines and princes: they were all pleasant yong men, [and] horsemen riding vpon horses.

7 Thus she committed her whoredome with them, [euen] with all them that were the chosen mẽ of Asshur, and with all on whom she doted, [and] defiled her selfe with all their idoles.

8 Neither left shee her fornications, [learned] of the Egyptians: for in her youth they [e] lay with her, and they bruised the breasts of her virginitie, & powred their whoredome vpon her.

9 Wherfore I deliuered her into the hands of her louers, [euen] into ỹ hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, & slew her with the swoorde, & shee had an [euill] name among women: for [f] they had executed iudgement vpõ her.

11 And whē her sister Aholibah sawe this, she marred her selfe with mordinate loue, more then shee, and with her fornications more then her sister with [her] fornications.

12 Shee doted vpon the Assyrians [her] neighbours, [both] captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant

k Which before was most precious.

l Meaning hereby, that the godly should be tried and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. Mich. 3.11. Zephan. 3.3.

p They which should haue reproued them, flattered them in their vices & couered their doings with lies, Chap. 13. 10.

q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59.16. & 63.5. and also pray vnto me to withholde my plagues, Psal. 106.23.

a Meaning, Israel and Judah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: and Aholibah signifieth my mansion in her, whereby is ment Jerusalē where Gods temple was.

d When the Israelites were named the people of God, they became idolaters and forsooke God, & put their trust in ỹ Assyrians.

e The holy Ghost vseth these termes which serue to chastise and to cause this wicked vice of idolatrie to be abhorred that men hereby any should abide to beare the name thereof mentioned.

f Spareing the Assyrians.

pleasant yong men.

13 Then I saw that she was defiled, [and] that they were both after one sort,

14 And that she encreased her fornications: for when the sawe men g painted vpon the wal, the images of the Caldeans painted with vermillion,

15 And girded with girdels vpō their loines, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, ꝑ land of their nativitie)

16 As one, I say, as shee sawe them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discouered her fornication, & disclosed her shame: then mine heart forlooke her, like as mine heart had forsaken her sister.

19 Yet she encreased her whoredome more, & called to remembrance ꝑ dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are [as] the members of asses, & whose issue is [like] the issue of horses.

21 Thou calledst to remembrāce the wickednes of thy youth, whē thy teates were bruised by the Egyptians: therfore the pappes of thy youth [are thus.]

22 Therfore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whome thine heart is departed, and I wil bring them against thee on euery side,

23 [To wit,] the Babylonians, and all the Caldeans, h Pekod, and Shoah, and Koa, [and] all the Assyrians with them: they were al pleasant yong men, captaines & princes: all they were valiāt and renoumed, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, [which] shall set against thee, buckler & shielde, and helmet round about: and ‡I will leaue the punishment vnto them, and they shall iudge thee according to their ‖iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shal cut off thy i nose and thine eares, and thy remnant shall fall by the swoorde: they shall carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also stripe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to cease from thee and thy fornicatiō out of the lande of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lorde God, Beholde, I will deliuer thee into the hande of them, whom thou hatest: [euē] into the handes of them from whome thine heart is departed.

29 And they shal handle thee despitefully, & shall take away all thy k labour, and shal leaue thee naked and bare, and the shame of thy fornications l shall bee discouered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, [and] because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her m cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne & had in derisiō, because it cōtaineth much.

33 Thou shalt be filled with n drunkennes and sorowe, [euen] with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out [to the dregs,] & thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lorde God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of mā, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood [is] in their handes, and with their idoles haue they committed aduiterie, and haue also caused their sonnes, whome they bare vnto me, to passe [by the fire] to be their o meat.

38 Moreouer thus haue they done vnto me: they haue defiled my Sanctuarie

g This declareth that no words are able sufficiently to expresse ꝑ rage of idolaters, & therefore the holy ghost here compareth thē to those which in their raging loue and filthy lustes dote vpō the images and paintings of them after whome they lust.

h These were the names of certaine princes & captaines vnder Nebuchad-nezzar.

‡Eb. I wil giue iudgement before them.

‖Or, lawes.

i They shal destroy thy princes and priests with the rest of thy people.

k All thy treasures & riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements & vengeance against thee, and that with greater seueritie.

n Speaning, ꝑ the afflictions should bee so great that they should cause them to lose their senses, & reason.

o That is, to be sacrificed to their idoles, read Chap. 16, 20.

tuarie in the same day, and haue pro-
phaned my Sabbaths.

39 For when they had slaine their
children to their idoles, they came the
same day into my Sanctuarie to defile
it: and lo, thus haue they done in the
middes of mine house.

40 And how much more [is it] that
p They sent into other countreies to haue such as should teach the fer-uice of their idoles.
they sent for men to come from p farre
vnto whome a messenger was sent, and
lo, they came: for whome thou didest
wash thy selfe, and paintedst thine eyes,
and deckedst thee with ornaments,

41 And satest q vpon a costly bed, and
a table prepared before it, whereupon
thou hast set mine incense & mine oyle.

42 And a voyce of a multitude being
at ease, [was] with her: & with the men
to make the cõpany great were brought
r Which should teach the ma-ner of worshipping their gods.
men of s Saba frõ the wildernes, which
put bracelets vpon their hands, & beau-
tifull crownes vpon their heads.

43 Then I said vnto her, that was
olde in adulteries, Now shall thee & her
fornications come to an end.

44 And they wẽt in vnto her as they
go to a common harlot: so went they to
Aholah & Aholibah the wicked womẽ.

45 And the righteous men they shal
s That is, worthie death, read Chap. 16. 38.
iudge them, after p maner of t harlots,
and after the maner of murtherers: for
they are harlots, and blood [is] in their
hands.

46 Wherefore thus saith the Lorde
God, I will bring a multitude vpon
them, and will giue them vnto the tu-
mult, and to the spoyle,

47 And the multitude shall stone
them with stones, and cut them with
their swords: they shal slay their sõnes,
and their daughters, & burne vp their
houses with fire.

48 Thus will I cause wickednes to
c Meaning, all other cities & countries.
cease out of p land, that al womẽ may be
taught not to do after your wickednes.

49 And they shall lay your wicked-
nes vpon you, & ye shall beare the sinnes
of your idoles, and ye shall knowe that
I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Jerusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

a Of Jeconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

AGaine in the a ninth yeere, in the tenth moneth, in the tenth day [of the] b moneth came p word of the Lorde vnto me, saying,

b Called Tebeth, which conteineth part of December & part of January.

2 Sonne of man, write the name of
the day, [euen] of this same day: [for]
in p which moneth & day Nebuchad-nezzar besieged Jerusalem the King of Babel set himselfe against Jerusalem this same day.

3 Therefore speake a parable vnto p rebellious house, & say vnto thẽ, Thus saith the Lord God, Prepare a c pot, pre-
pare it, & also powre water into it.

4 Gather the d pieces thereof into it,
[euẽ] euery good piece, [as] p thigh & the
shoulder, [& fill it with the chief bones.

5 Take one of p best sheepe, & ‖ burne
also the e bones vnder it, [& make it boile
well, & seethe the bones of it therein.

6 Because the Lord God saith thus,
wo to the bloodie citie, [euen] to the pot,
f whose skomme is therein, and whose
skomme is not gone out of it: bring it
out g piece by piece: let no h lot fall vp-
on it.

7 For her blood is in the middes of
her: she set it vpon an high i rocke, [and]
powred it not vpon the ground to couer
it with dust,

8 That it might cause wrath to arise,
and take vengeance: [euen] I haue set
her blood vpon an high rocke, p it should
not be couered.

9 Therefore thus saith the Lorde
God, k wo to the bloodie citie, for I will
make ‖ the burning great.

10 Heape on much wood: l kindle the
fire, consume the flesh, and cast in spice, &
let the bones be burnt.

11 Then set it emptie vpon the coles
thereof, that ‖ the brasse of it may bee
hot, and may burne, & that the filthines
of it may be molten in it, [and] that the
skomme of it may be consumed.

12 l She hath wearied her selfe with
lies, and her great skomme wẽt not out
of her: [therefore] her skomme [shalbe
consumed] with fire.

13 [Thou remainest] in thy filthines
[&] wickednes: because I would m haue
purged thee, and thou wast not purged,
thou shalt not be purged from thy filthi-
nes till I haue caused my wrath to light
vpon thee.

14 I the Lord haue spoken it: it shal
come to passe, & I will do it: I will not
go backe, neither will I spare, neither
will I repent: according to thy wayes, &
according to thy workes shal n they iudge
thee, saith the Lord God.

15 Also the word of the Lord came
vnto me, saying,

16 Sonne of man, beholde, I take a-
way from thee the o pleasure of thine
eyes with a plague: yet shalt thou nei-
ther mourne nor weepe, neither shalthy
teares

c Whereby was ment Jerusalem.
d That is, the citizens, & the chiefe men thereof.
‖ Or, heape.
e Meaning, of the innocents, whome they had slaine, who were the cause of the kindling of Gods wrath against them.
f Whose iniquities, & wicked citizens there yet remaine.
g Signifying, that they should not be destroyed all at once, but by litle and litle.
h Spare none eftare nor condition.
i The citie shewed her cruelties to all the world, and was not ashamed thereof, neither yet hid it. Nah. 3. 1. habak. 2. 12.
‖ Or, an heape of woode.
k Meaning, that the citie should be vtterly destroyed, and that hee would giue the enemies an appetite therevnto.
‖ Or, bottome.
l The citie hath flattered her selfe in vaine.
m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not,
n That is, the Babylonians.
o Meaning, his wife in whom he delited, as verf. 18.

teares run downe.

17 Cease frō sighing: make no mourning for the dead, and bynde the tyre of thine head vpon thee, and put on thy shooes vpon thy feete, [&] couer not thy lippes, and eat not the bread of men.

p For in mourning they went bare headed & bare footed, & also couered their lippes.
q That is, which the neighbours sent to them to mourne.
r Meaning, the morning following.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane to warde vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuarie, [euen] the pride of your power, the pleasure of your eies, and your hearts desire, & your sonnes, and your daughters whome ye haue left, shall fall by the sword.

s By sending the Caldeans to destroy it, as Chap. 7, 22.
t Wherein you boast and delite.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tyre [shalbe] vpon your heads, and your shooes vpō your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from thē their power, the ioye of their honour, the pleasure of their eyes, and the * desire of their heart, their sonnes and their daughters,

* Ebr. lifting vp of their soules.

26 That he that escapeth in that day, shall come vnto thee [to tell thee] that which he hath heard with [his] eares?

27 In that day shall thy mouth bee opened to him which is escaped, & thou shalt speake, and bee no more domme, & thou shalt be a signe vnto them, & they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, & prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lorde God, Because thou saidest, Ha, ha, against my Sanctuarie, when it was polluted, and against the lande of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie deuoured my citie and Temple.

4 Beholde, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.
c They shall chase thee away and take thy gorgeous houses to dwell in.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites & full of edifices. 2. Sam. 12, 27

6 For thus saith the Lord God, Because thou hast clapped the handes, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, & will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, & I will cause thee to be destroyed out of the countreies, and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lorde God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, [euen] of the cities of his cities, [I say,] in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kariathaim.

e So that no power or strength should be able to resist the Babylonians.

10 [I will call] the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred amōg the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done [euill] by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lorde God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate frō Teman, and they of Dedan shall fall by the sworde.

14 And I will execute my vengeāce vpon Edom by the hande of my people Israel, and they shall doe in Edom according to mine anger, and according to mine

mine indignation, and they shall knowe my bengeance, saith the Lord God.

15 Thus saith the Lord God, because the Philistims haue executed bengeance, and reuenged thē selues with a despiteful heart, to destroy it for the old hatred,

16 Therefore thus sayeth the Lorde God, Beholde, I will stretch out mine hande vpon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great bengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shall laye my vengeance vpon them.

f Which were certaine garrisons of Philistimes, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a gard, 2.Sam.8.18.

CHAP. XXVI.

1 He prophecieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchantes for the destruction of Tyrus.

a Either of the captiuitie of Iechoniah, or of the reigne of Zedekiah.

AND in the [a] eleuenth yeere, in the first [day] of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath sayde against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: [for] seeing thee is desolate, I shalbe [c] replenished,

b That is, the famous citie Ierusalem, whereunto all people resorted.

c By riches and fame shall increase thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

3 Therefore thus sayeth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as ỹ sea mounteth vp with his waues.

4 And they shall destroye the walles of Tyrus & breake downe her towers: I will also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt bee for the spreading of nettes in ỹ middes of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoyle to the nations.

d The townes that belonged vnto her.

6 And her [d] daughters which are in the fielde, shall be slayne by the sworde, and they shall knowe that I am ỹ Lord.

7 For thus saith the Lorde God, Beholde, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of kings from the North, with horses and with charets, & with horsemen, with a multitude and much people.

8 Hee shall slay with the sworde thy daughters in the field, & he shal make a fort against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, & with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shal shake at the noyse of the horsemen, and of the wheeles, & of the charets, whē he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall he treade downe all thy streetes: he shal slay thy people by the sworde, & the [e] pillars of thy strength shall fall downe to the grounde.

e For Tyrus was much built by arte, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men, which they had erected by thy their glorie and renoume. Iere.7.34.

12 And they shall robbe thy riches, & spoyle thy marchandise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the midst of the water.

13 * Thus will I cause the sounde of thy songs to ceale, and the sound of thine harpes shalbe no more heard.

14 I will laye thee like the toppe of a rocke: [f] thou shalt bee for a spreading of nets: thou shalt be built no more: for I ỹ Lord haue spoken it, saith ỹ Lord God.

f I will make thee so bare that thou shalt haue nothing to couer thee.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fal: & at the cry of the wounded, when they shall be slayne and murthered in the middes of thee?

16 Then all the princes of the [g] sea shal come downe frō their thrones: they shal lay awaye their robes, and put off their broydered garmentes, and shall clothe thē selues with astonishment: they shall sit vpon the grounde, & bee astonished at [euery] moment, and be amased at thee.

g The gouernours & rulers of other countreis that dwel by the sea: whereby he signifieth that her destruction should be so horrible, that the worde shoulde heare thereof and be afraide.

17 And they shal take vp a lamētatiō for thee, and saye to thee, Howe art thou destroyed, ỹ wast inhabited [h] of the sea [men,] the renowned citie which was strong in the sea, [both] she and her inhabitants, which cause their feare to be on all that haunt therein!

h Meaning, marchantes, which by their traffique vpon enrich her wonderfully and increase her power.

18 Now shal ỹ yles be astonished in the day of thy fal: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, Whē I shal make thee a desolate citie, like the cities that are not inhabited, & when I shall bring the deepe vpon thee, & great waters shall couer thee,

20 Whē I shal cast thee downe with them that descende into the pit, with the people [i] of olde time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, [I saye,] which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the land of the [k] liuing,

i Which were dead long ago.

k Meaning, in Iudea, when it shalbe destroyed. [Or, make thee a terrour,

21 I will || bring thee to nothing, and thou

thou shalt be no more: though thou be sought for, yet shalt thou never be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authority thereof in times past.

THe word of the Lord came againe vnto me, saying,
2 Sonne of man, take vp a lamentation for Tyrus,
3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the marte of the people for many yles, Thus saith the Lorde God, O Tyrus, thou hast said, I am of perfite beautie.
4 Thy borders are in the middes of the sea, and thy buylders haue made thee of perfite beautie.
5 They haue made all thy shippe boardes of firre trees of Shenir: they haue brought Ceders from Lebanon, to make maistes for thee.
6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuorie, brought out of the yles of Chittim.
7 Fine linen with broydered worke, brought from Egypt, was spread ouer thee to be thy sayle, blewe silke and purple, brought from the yles of Elishah, was thy couering.
8 The inhabitantes of Zidon, and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.
9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.
10 They of Persia, and of Lud and of Phut were in thine armie: they men of warre they hanged the shielde and helmet in thee: they set forth thy beautie.
11 The men of Arnad with thine armie were vpon the walles rounde about, and the Gammadims were in thy towres: they hanged their shields vpon thy walles rounde about: they haue made thy beautie perfite.
12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tynne, and lead, which they brought to thy faires.
13 They of Iauan, Tubal and Meshech were thy marchātes, concerning the liues of men, and they brought vessels of brasse for thy marchandise.
14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.
15 The men of Dedan were thy marchantes: and the marchandise of many yles were in thine hands: they brought thee for a present hornes, teeth, and peacockes.
16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires with emerauds, purple, and broyded worke, and fine linen, and coral, and pearle.
17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of Minnith, and Pannag, and hony and oyle, and balme.
18 They of Damascus were thy marchāts in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.
19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.
20 They of Dedan were thy marchants in precious clothes for charets.
21 They of Arabia, and all the princes of Kedar occupied with thee, in lambes, and rammes and goates: in these were they thy marchants.
22 The marchants of Sheba, and Raamah were thy marchāts: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.
23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.
24 These were thy marchants in all sorts of things, in raimēt of blew silke, and of broydred worke, and in coffers for rich apparell, which were bound with coardes: chaines also were among thy marchandise.
25 The shippes of Tarshish were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the middes of the sea.
26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the middes of the sea.
27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.
28 The suburbes shall shake at the sound

a Which serueth all the world with thy marchandise.
‡Ebr. heart.
b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.
c Which is taken for Greece and Italie.
‖Or, shipmasters.
d Meaning, that they built the walles of the citie, which is here ment by the ship: and of these were the builders of Salomons Temple, 1. King. 5, 18.
e That is, they of Cappadocia, or Pygmeis and dwarfes, which were so called, because that out of the bie towers they seemed little.
f Of Greeia, Italie and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning, vnicornes hornes, and Elephants teeth.
‖Or, workes.
‖Or, carbuncle
‖Or, silke.
k Where the best wheate growed.
‖Or, turpētine, or, triacle.
‖Or, were marchants whose marchandise passed through thine hands.
‖Or, rowers.
l That is, Nebuchad-nezzar.
m That is, the cities neere about thee, as was Zidon, Aruad and others.

sound of the cry of thy pilotes.

29 And all that handle ỹ oze, the mariners [and] al the pilotes of the sea shal come downe from their shippes, [and] shall stand vpon the land,

30 And shall cause their voyce to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallowe themselues in the ashes.

31 They shal plucke off their heare for thee and gird thē with a sackecloth, and they shall weepe for thee with sorowe of heart [and] bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, [saying,] What [citie] is like Tyrus, so destroyed in the middes of the sea?

33 When thy wares went forth of the seas, thou filledst many people [&] thou didest enrich the kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in ỹ depths of the waters, thy marchandise & all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the yles shal bee astonished at thee, & all their kings shalbe sore afraid [and] troubled in their countenance.

n Whereby is meant a long time: for it was prophecied to be destroyed but fewentie yeeres, as Isa. 23. 15.

36 The marchantes among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be n any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pryde. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith ỹ Lorde God, Because thine heart is exalted, & thou hast saide, a I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man & not God, and b though thou didest think in thine heart, that thou wast equall with God,

a I am safe that none can come to hurt me, as God is in the heauen. ‡ Ebr. Though thou set thine heart as the heart of God.

3 Behold, thou art wiser then b Daniel: there is no secret, ỹ they can hide from thee.

b Thus bee theaketh by derision: for Daniel had declared notable tignes of his wisedome in Babylon, whē Ezekiel wrote this.

4 With thy wisedome and thine vnderstanding thou hast gotte thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome [and] by thine occupying hast thou increased thy riches, & thine heart is lifted vp because of thy riches.

6 Therefore thus saith ỹ Lord God, Because ỹ diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I wil bring strāgers vpon thee, [euen] the terrible nations: and they shall draw their swordes against the beautie of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say [thē] before him, that slayeth thee, I am a god? but thou shalt be a man, & no God, in the hands of him that slayeth thee.

10 Thou shalt die ỹ death of the c vncircumcised by the handes of strangers: for I haue spoke it, saith the Lord God.

c Like the rest of the heathen and infidels, which are Gods enemies.

11 ¶ Moreouer the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, & say vnto him, Thus saith the Lorde God, Thou sealest vp the summe, [and] art full of d wisedome and perfit in beautie.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures. Or, iasper.

13 Thou hast bene in Eden the garde of God: euery precious stone [was] thy garment, the rubie, the topaze & the ‖ diamonde, the chrysolite, the onix, & the iasper, the saphir, ‖ emeraude, and the carbuncle and golde: the worke manship of thy tymbrels, and of thy pipes was prepared in thee in the daye that thou wast created.

Or, carbuncle

14 Thou art e the anoynted Cherub, that coūereth, and I haue set thee [f in honour:] thou wast vpō the holy mountaine of God: thou hast walked in the mids of the g stones of fire.

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered ỹ Arke: & by this word anoynted he signifieth the same.

f Or, in thee

15 Thou wast perfit in the waies frō the day that thou wast h created, till iniquitie was found in thee.

g To wit, among my people Israel, which shined as precious stones.

16 By the multitude of thy marchandise, they haue filled ỹ mids of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the i mountaine of God: and I will destroy thee, O couering Cherub from the midst of the stones of fire.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

17 Thine heart was lifted vp because of thy beautie, [and] thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the grounde: I will laye thee before kinges that they may behold thee.

18 Thou hast defiled thy k sanctification by the multitude of thine iniquities, [and] by ỹ iniquitie of thy marchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee:

k That is, the honour, wherunto I called them.

thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among ỳ people, shall be astonished at thee: thou shalt be ‖ a terrour, and neuer shalt thou be any more.

‖ Or, brought to nothing.

20 ¶ Againe, the word of the Lorde came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith ỳ Lord God, Beholde, I [come] against thee, O Zidon, and I will be [a] glorified in the middes of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgementes in her, and shall bee sanctified in her.

[a] By executing my iudgements against thy wickednes.

23 For I will send into her pestilence, and blood into her streetes, ỹ the slayne shal fall in ỳ middes of her: [m] ỳ enemie shall come against her with the sword on euery side, and they shall knowe that I am the Lord.

[m] That is, Nebuchadnezzar.

24 And they shalbe no more a pricking thorne vnto ỳ house of Israel, nor [any] grieuous thorne of all that are rounde about them, and despised them, and they shall knowe that I am the Lorde God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel frō the people where they are scattered, and shall be [n] sanctified in them in the sight of the heathen, then shall they dwell in the lande, that I haue giuen to my seruant Iaakob.

[n] He sheweth for what cause god will assemble his church, and preserue it still, though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

26 And they shall dwell safely therein, and shal build houses, and plant vineyards: yea, they shal dwel safely, whē I haue executed iudgemēts vpon al round about them that despise them, and they shal know that I am ỳ Lord their God.

CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourtie yeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour, which he tooke against Tyrus.

[a] To wit, of the captiuitie of Ieconiah and ỳ reigne of Zedekiah. Of the order of these prophecies and howe ỳ former sometime standeth after ỳ latter, reade Iere. 27.1.

IN the [a] tenth yeere, [and] in the tenth moneth in ỳ twelfth [day] of the moneth, the word of the Lorde came vnto mee, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, & prophesie against him, and against all Egypt.

3 Speake, and saye, Thus sayth the Lorde God, Beholde, I [come] against thee, Pharaoh king of Egypt, the great [b] dragon, that lyeth in the middes of his riuers, which hath saide, The riuer is mine, and I haue made it for my selfe.

[b] He cōpareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Isai. 51.9.

4 But I will put [c] hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, & I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

[c] I will sende enemies against thee, which shall pluck thee, and thy people which trust in thee, out of thy sure places.

5 And I will leaue thee in the wildernesse, [both] thee & all the fish of thy riuers: ỹ shalt fal vpon the open field: thou shalt not bee brought together, nor gathered: [for] I haue giuen thee for meat to the beastes of the fielde, & to the foules of the heauen.

6 And all the inhabitantes of Egypt shal know that I am the Lord, because they haue bene a staffe of [d] reede to the house of Israel.

[d] Read. 2. Kin. 18, 21. Isa. 36, 6.

7 When they tooke hold of thee with their hande, thou didest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest & madest al their loynes to ‖ stande [e] vpright.

‖ Or, shake.

[e] When they felt their hurt, they woulde stay no more vpon thee, but stood vpō their feete and put their trust in others.

8 Therefore thus sayeth the Lorde God, Behold, I will bring a sworde vpon thee, and destroy man and beast out of thee,

9 And ỳ land of Egypt shalbe desolate, and waste, and they shall knowe that I am the Lord: because he hath said, The riuer is mine, and I haue made it,

10 Behold, therefore I [come] vpon thee, & vpō thy riuers, & I will make the lande of Egypt vtterly waste & desolate from the towre of Seueneh, euen vnto the borders of the [f] blacke Moores.

[f] Thus God cannot suffer ỳ man shoulde arrogate any thing to him selfe, or put his trust in any thing saue in him alone.

‡ Ebr. Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shal passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeres: & I will scatter the Egyptians among the nations, and will disperse them through the countreis.

13 Yet thus saith the Lord God, [g] At the ende of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

Icrem. 46. 26.

[g] Meaning, that they shuld not haue full dominion, but be vnder ỳ Persians, Grecians and Romans, and the cause is, ỳ the Israelites should no more put their trust in them, but learne to depende on God.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shalbe there a ‖ small kingdome.

‖ Or, base.

15 It shalbe ỳ smallest of ỳ kingdoms, neither shall it exalt it selfe any more aboue ỳ nations: for I will diminish thē, that they shall no more rule the nations.

16 And

16 And it shalbe no more the confidence of ỹ house of Israel, to bring [their] [h] iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

h Lest I should by this meanes punish their sinnes.

17 ¶ In the [i] seuen and twentieth yere also in the first [moneth, and] in the first [day] of the moneth came the woꝛde of the Lord vnto me, saying,

i Counting from the captiuitie of Jeconiah.

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great [k] seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, noꝛ his armie foꝛ Tyrus, foꝛ the seruice that he serued against it.

k He tooke great paines at the siege of Tyrus and his armie was soꝛe handled.

19 Therefoꝛe thus saith the Lord God, Behold, I will giue the lande of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages foꝛ his armie.

l Signifying that Nebuchad-nezzar had moꝛe paines then profit by the taking of Tyrus.

20 I haue giuen him the lande of Egypt foꝛ his laboꝛ, that he serued ‖ against it, because they wꝛought ‖ foꝛ me, sayeth the Lord God.

‖ Or, in it. ‖ Or, euill against me.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe woꝛde of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus saith the Lord God, Houle [and crie,] Woe [be] vnto this day.

3 Foꝛ the day is neere, and the day of the Lord is at hand, a cloudie day, [and] it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, & feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shal take away her multitude, & [when] her fundations shalbe broken downe.

5 [a] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shal fal with them by the sword.

a By Phut and Lud are meant Aphrica and Lybia.

6 Thus saith ỹ Lord, They also that maintaine Egypt, shal fall, and the pride of her power shall come downe: from the towꝛe of [b] Seueneh shall they fall by the sword, sayth the Lord God.

b Which was a strong citie of Egypt, Chap. 29. 10.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shall bee in the middes of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, [and when] all her helpers shalbe destroyed.

9 In that day shal there messengers goe foorth from me in shippes, to make the careleſſe Moꝛes afraide, and feare shall come vpon them as in the day of Egypt: foꝛ lo, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 Foꝛ hee and his people with him, [euen] the terrible nations shall bee brought to destroy the lande: and they shall drawe their swoꝛdes against Egypt, and fill the lande with the slaine.

12 And I will make the riuers drye, and sell the lande into the handes of the wicked, & I will make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shal be no moꝛe a prince of the land of Egypt, and I will sende a feare in the land of Egypt.

‖ Or, Memphis or Alkaira.

14 And I will make Pathꝛos desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I wil powꝛe my wrath vpon ‖ Sin, [which is] the strength of Egypt: and I will destroy ỹ multitude of ‖ No.

‖ Or, Pelusium.

16 And I will set fire in Egypt: Sin shal haue great soꝛowe, & No shalbe destroied, & Noph shal haue soꝛows daily.

‖ Or, Alexandria.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shall fall by the swoꝛde: and these [cities] shal go into captiuitie.

‖ Or, Heliopolis. ‖ Or, Pubastum

18 At Tehaphnehes ỹ day [c] shall restraine [his light,] when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall go into captiuitie.

c Meaning, that there shall be great soꝛow and affliction.

d That is, the strength and foꝛce.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first [moneth, &] in the seuenth [day] of the moneth, ỹ woꝛd of the Lord came vnto me, saying,

e Of the captiuitie of Jeconiah, oꝛ of Zedekiahs reigne

21 Sonne of man, [f] I haue broke the arme of Pharaoh king of Egypt: & lo, it shal not be bound vp to be healed, neither shall they put a roꝛlle to binde it, & [so]

f Foꝛ Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Jere. 46. 2.

make it strong, to holde the sworde.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme, that was strong, but is broken, and I will cause the sworde to fall out of his hand.

g His force and power.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sworde in his hande, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shal fall downe, and they shal knowe, that I am the Lorde, when I shal put my sworde into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

h Whereby we see that tyrātes haue no power of themselues, neither can do any more harme then God appointeth, and when he will, they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shal know, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

a Of Zedekiahs reigne, or of Jeconiahs captivitie.

AND in the a eleuenth yere, in the third moneth, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnes?

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

3 Beholde, Asshur was like a ceder in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp verie hie, and his toppe was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plants, and sent out her little riuers vnto al the trees of the field.

c Many other nations were vnder their dominion.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fielde bring forth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnes, and in the length of his branches: for his roote was neere great waters.

d Signifying, that there was no greater power in the world then his was.

8 The ceders in the garden d of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lorde God, Because he is lift vp on high, and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

‖ Or, thou wast lift vp.

11 I haue therefore deliuered him into the handes of the e mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednes.

e That is, of Nebuchadnezzar, who afterward was f monarch and only ruler of the worlde.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountains, and in all the valleis his branches are fallen, and his boughes are f broken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

13 Vpon his ruine shall all the foules of the heauen remaine, and al the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall bee exalted by their height, neither shall shoote vp their toppe among the thick boughes, neither shal their leaues stād vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men among them that go downe to the pit.

g The deepe waters that caused him to mount so hie (meaning his great abundance and pompe) shall now lament as though they were couered with sackecloth.

15 Thus saith the Lorde God, in the day when he went downe to hel, I caused them to mourne, and I g couered for deepe for him, and did restreine the floods thereof, and the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the fielde fainted.

h To cause this destruction of the King of Assyria, to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descende into the pitte, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall h bee comforted in the nether partes of the earth.

17 They also went downe to hel with him

him vnto them that bee slayne with the swoꝛde, and his armie, [and] they that dwelt vnder his shadowe in the middes of the heathen.

i Speaning, that Pharaohs power was nothing so great as his was.

18 To whome i art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the middes of the k vncircumcised, with them that be slayne by the swoꝛd: this is Pharaoh and al his multitude, saith the Lord God.

k Read Chap. 28,10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the King of Babylon.

a Which was the first yere of the generall captuity vnder Zedekiah.

AND in the a twelfth yeere in the twelfth moneth, [and] in the first [day] of the moneth, the woꝛd of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation foꝛ Pharaoh King of Egypt, and say vnto him, Thou art like a b lyon of the nations? art as a ‖ dragon in the sea: thou castedst out thy riuers c and troubledst the waters with thy feete, & stampedst in their riuers.

b Thus the scriptures compare tyrants to cruell & huge beastes which deuour all that be weaker then they, and such as they may ouercome. ‖ Or, whale.

c Thou preparedst great armies. Chap. 12.13. and 17,20.

3 Thus sayth the Lord God, * I will therefore spreade my net ouer thee with a great multitude of people, & they shall make thee come vp into my net.

4 Then will I leaue thee vpon the lande, [and] I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, & I will fill all p beasts of the field with thee.

5 And I will laye thy flesh vpon the mountaines, and fill the valleyes d with thine heyght.

d With heapes of the carkases of thine armie.

6 I will also water with thy blood the lande wherein thou e swimmest, [euen] to the mountaines, and the riuers shalbe full of thee.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine host to ouerflowe it.

7 And when I shall f put thee out, I will couer the heauē, & make the starres thereof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

f The woꝛde signifieth to be put out as a candle is put out. Isa.13.10.ioel. 2.31.& 3.15. matth.24.29.

8 All p lights of heauen will I make darke foꝛ thee, and bring g darkenes vpō thy land, saith the Lord God.

g By this maner of speache is meant the great soꝛowe that shalbe for the slaughter of the king and his people.

9 I will also trouble p hearts of many people, when I shal bring thy destruction among the nations, [and] vpon the countreis which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their kings shall be astonished w feare foꝛ thee, when I shal make my swoꝛde to glitter against their faces, and they shall be afrayde at euery moment: euery man foꝛ his owne life in the day of thy fall.

11 For thus saith the Lord God, The swoꝛde of the King of Babel shall come vpon thee.

12 By the swoꝛdes of the mightie will I cause thy multitude to fall: they all shalbe terrible nations, and they shal destroy the h pompe of Egypt, and al the multitude thereof shall be consumed.

h This came to passe in lesse then foure yeeres after this prophesie.

13 I will destroy also all the beastes therof frō the great waterssides, neither shall the foote of man trouble them any more, noꝛ p hooues of beast trouble thē.

14 Then will I make i their waters deepe, and cause their riuers to run like oyle, saith the Lord God.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

15 When I shall make the lande of Egypt desolate, and the countrey with all that is therein, shall be layde waste: when I shall smite all them, which dwell therein, then shall they knowe, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament foꝛ Egypt, and foꝛ all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fiftenth [day] of the moneth, came the woꝛde of the Lord vnto me, saying,

18 Sonne of man, lament foꝛ the multitude of Egypt, and k cast them downe, [euen] them and the daughters of the mightie nations vnto the nether partes of the earth, with them that goe downe into the pit.

k That is, pyncheie, that they shalbe cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his woꝛde, read Jer.1.10.

19 Whome doest thou passe l in beautie? goe downe and sleepe with the vncircumcised.

l Haue not other kingdomes more beautifull then thou, perished?

20 They shall fall in the middes of them that are slaine by the swoꝛd: m she is deliuered to the swoꝛde: drawe her downe, and all her multitude.

That is, Egypt.

21 The most mightie [and] strong shall speake to n him out of the middes of hell with them that helpe her: they are gone downe, [and] sleepe with the vncircumcised that be slaine by the swoꝛde.

n To make the matter more sensible, he bringeth in Pharaoh, whome the reade thould meete and marualle at him, reade Isa. 14.9.

22 Allshur is there and al his companie: their graues are about him: al they are slaine [and] fallen by the swoꝛde.

23 Whose graues are made in the side of the pit, and his multitude are rounde about his graue: al they are slaine [and] fallen by the swoꝛde, which caused feare [to be] in the lande of the liuing.

o Meaning, the Persians,

24 There [is] oElam and al his multitude rounde about his graue: all they are slayne [and] fallen by the swoorde, which are gone doowne with the vncircumcised into the nether partes of the earth, which caused thē selues to bee feared in the lande of the pliuing, yet haue they boorne their shame with them that are gone doowne to the pit.

p Whoome in this life all the world feared.

25 They haue made his bedde in the middes of the slayne with all his multitude: their graues [are] rounde about him: all these vncircumcised are slaine by the swoorde: though they haue caused their feare in the lande of the liuing, yet haue they boorne their shame with them that go doowne to the pit: they are laide in the middes of them, that be slayne.

q That is, the Cappadocians and Iealians, or Spaniards, as Iosephus writeth.

26 There [is] qMeshech, Tubal, and all their multitude: their graues [are] rounde about them: all these vncircumcised were slayne by the swoorde, though they caused their feare [to be] in the land of the liuing.

27 And they shall not lie with the valiant rof the vncircumcised, that are fallen, which are gone doowne to the graue, with their weapons of warre, and haue layde their swoordes vnder their heads, but their iniquitie shall bee vpon their bones: because [they were] the feare of the mightie in the land of the liuing.

r Which dyed not by cruell death, but by the course of nature, and are honorably buried with their coate armour and signes of honour.

28 Yea, thou shalt bee broken in the middes of the vncircumcised, & lye with them that are slayne by the swoord.

29 There [is] Edom, his kings, & all his princes, which with their strength are layed by thē that were slayne by the swoorde: they shall sleepe with the vncircumcised, & with them that go doowne to the pit.

s The Kings of Babylon.

30 There [bee] all the princes of the sNorth, with all the Zidonians, which are gone doowne with the slayne, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slayne by the swoorde, and beare their shame with them that go doowne to the pit.

t As the wicked reioyce when they see others partakers of their miseries.

31 Pharaoh shal see them, and he shal be tcōforted ouer al his multitude: Pharaoh, and all his armie [shalbe] slaine by the swoord, saith the Lord God.

u I will make the Egyptians afrayde of me, as they caused others to feare them.

32 For I haue caused my ufeare [to be] in the land of the liuing: and he shall be laide in the middes of the vncircumcised with thē, that are slayne by þ swoord, [euen] Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strēgtheneth them that despaire, and boldeneth them with the promises of mercie. 30 The woord of the Lord against the mockers of the Prophet.

AGaine the woorde of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, when I bring the swoorde vpon a lande, if the people of the lande take a man ‖ from among them, and make him their a watchman,

‖ Or, of their coastes.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer thē, and to warne them euer of the dangers which are at hand.

3 If when he seeth the swoorde come vpon the lande, he blowe the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the swoord come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and woulde not be admonished: therefore his blood shall be vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the swoord come, and blowe not the trumpet, and the people be not warned: if the swoorde come, and take any person from among them, he is taken away for his b iniquitie, but his blood will I require at the watchmans hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent, but if the watchman blowe the trumpet, and then he will not obey, he shall receiue double punishment. Chap. 3.17.

7 *So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the woorde at my cmouth, and admonish them from me.

c Which teacheth that he that receiueth not his charge at the Lordes mouth, is a spye, and not a true watchman.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I drequire at thine hande.

d The watchman must answere for the blood of all that perish though his negligence.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressiōs and our sinnes [be] vpon vs, and we are consumed because of them, c how should we then liue?

c Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.

11 Say vnto them, As I liue, saith the Lorde God, f I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

f Reade Chap. 18.23.

12 Therefore

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednes of the wicked [shal cause] him to fall therein, in the day ỽ he returneth from his wickednes, neither shall the righteous liue for [his righteousnesse] in ỽ day that he sinneth.

13 When I shal say vnto ỽ righteous, that he shall surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his righteousnes shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shal say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and do that which is lawfull and h right.

15 [To wit,] if the wicked restore the pledge, [and] giue againe that he had robbed, [and] walke in the statutes of life, without committing iniquitie, he shall surely liue, [and] not die.

16 None of his sinnes that he hath committed, shall bee mentioned vnto him: [because] he hath done that, which is lawfull and right, he shall surely liue.

17 Yet the children of thy people say, *The way of the Lord is not equal: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuitie, in the tenth [moneth, and] in the fifth [day] of the moneth, one that had escaped out of Jerusalem, came vnto me, and saide, The citie is smitten.

22 Now the k hande of the Lord had bene vpon me in ỽ euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my mouth, I was no more domme.

23 Againe the worde of the Lord came vnto me, and saide,

24 Sonne of man, these that dwell in the desolate places of the lande of Israel, talke and say, m Abraham was but one, and he possessed the lande: but we are many, [therefore] the lande shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the n blood, and lift vp your eyes to warde your idoles, and sheade blood: should ye then possesse the lande?

26 Ye leane vpon your o swordes: ye worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the lande?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sworde: and him that is in the open field, will I giue vnto the beasts to be deuoured: ℣ they that be in the fortes ℣ in the caues, shall die of the pestilence.

28 For I will lay the lande desolate and waste, and the * pompe of her strength shal cease: and the mountaines of Israel shall be desolate, and none shal passe through.

29 Then shall they know that I am the Lord, when I haue layde the land desolate and waste, because of all their abominations, ỽ they haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the worde that commeth from the Lord.

31 For they come vnto thee, as the people [vseth] to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make q iestes, [and] their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a ||iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy wordes, but they doe them not.

33 And when this commeth to passe (for lo, it will come) then shal they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepherds that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepherd Christ, and with him peace.

AND the worde of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the shepherdes of Israel, prophecie and say vnto them, Thus saith the Lord God vnto ỽ shepherds, * woe [be] vnto the r shepherds of Israel, that feede them selues: should not the shepherds feede the flockes?

3 Ye eate the s fat, and ye clothe you with

g Read of this righteousnesse, Chap. 18, 22, 24.

h Hereby he condemneth all them of hypocrisie, which pretende to forsake wickednes, and yet declare not them selues such by their fruites, that is, in obeying Gods commaundements and by godly life. Chap. 18. 25.

i When the Prophet was led away captiue with Jeconiah.

k It was indued with the Spirit of prophecie, Chap. 3, 2.

l Whereby is signified, that the ministers of God can not speake till God giue the courage and open their mouthes, chap. 24. 27. and 29. 21. Eph. 6. 19.

m Thus the wicked thinke them selues more worthy to enioy Gods promes then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Lawe, Leuit. 17. 14.

o As they that are readie still to shed blood.

p In derision.

q This declareth that we ought to heare Gods worde with such zeale and affection that we should in all points obey it, els we abuse the worde to our owne condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

[Or, pleasant, and loue song.

r Ezech. 33. 2. a By the shepherds he meaneth the King, ỽ magistrates, Priests and Prophets.

b Ye seeke to enrich your selues by your commodities, and to spoile their riches and substance.

with the wool: ye kil them that are fed, but ye feede not the sheepe.

c He describeth the office and duetie of a good pastor, who ought to loue and succour his flocke and not to be cruel towarde them.

4 The c weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bounde þ the broken, nor brought againe that which was driuen away, neither haue ye sought þ which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherde: and when they were dispersed, they were d deuoured of all þ beastes of the fielde.

d For lacke of good gouernement and doctrine they perished.

6 My sheepe wandred through al the mountaines, & vpon euery hie hil: yea, my flocke was scattred through all þ earth, & none did seeke or search [after them.]

7 Therefore ye shepherdes, heare the worde of the Lorde.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the fielde, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fedde themselues, and fed not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepherdes.

10 Thus saith the Lorde God, Behold, I [come] against the shepherds, & will require my sheepe at their hands, & cause thē to cease from feeding þ sheepe: neither shall the shepherdes feede them selues any more: for I will deliuer my sheepe from e their mouthes, and they shall no more deuoure them.

e By destroying the couetous hirelings and restoring true shepherds: where of we haue a signe so oft as God sendeth true preachers, who both by doctrine and life, labour to feede his sheepe in the pleasant pastures of his worde.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepeherde searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer thē out of all places, where they haue bene scattered in f the cloudie and darke day.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne lande, and feede them vpon the mountaines of Israel, by the riuers, & in all the inhabited places of the countrey.

14 I will feede thē in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shal they lie in a good folde and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuē away, and will bind vp that which was broken, and will strengthen the weake, but I wil destroy þ fat & the g strong, [&] I will feede them with h iudgement.

g Meaning, such as lift vp them selues about their brethen, & thinke they haue no needs to be gouerned by me.

h That is, by putting difference betwene the good and the bad, and so giue to either as they deserue.

17 Also you my sheepe, Thus sayeth the Lord God, behold, I iudge betweene sheepe, and sheepe, [betweene] the rams and the goates.

18 Seemeth it a smal thing vnto you to haue eaten vp the good i pasture, but ye must tread down with your feete the residue of your pasture: & to haue dronk of the deepe waters, but ye must trouble the residue with your feete:

i By good pasture and deepe waters is ment the pure worde of God, and the administration of iustice, which they did not distribute to the poore till they had corrupte it.

19 And my sheepe eate that which ye haue troden wt your feete, & drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lorde God vnto them, Beholde, I, [euen] I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with houlder, and pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therfore will I helpe my sheepe, and they shal no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, [euen] my seruant k Dauid, he shal feede them, and he shall be their shepherde.

k Meaning of Christ, of whome Dauid was a figure, Jere. 30.9. Ezek. 34.5.

24 And I þ Lord will be their God, & my seruant Dauid [shalbe] þ prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall l dwell safely in the wildernes, and sleepe in the woods.

l This declareth, that vnder Christ the flock should be truely deliuered from sin, and hell, and so be safely preserued in the Church where they should neuer perish.

26 And I will set thē, [as] a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, & there shall be raine of blessing.

m The fruits of Gods graces shall appeare in great abundance in his Church.

27 And the m tree of the fielde shall yeeld her fruite, and the earth shall giue her fruit, & they shalbe safe in their land, & shal know be that I am the Lord, whē I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shal the beasts of the land deuoure thē, but they shal dwel safely and none shall make them afraid.

n That is, the rodde that shall come out of the roote of Ishai, Isa. 11.1

29 And I will raise vp for them a n plant of renoume, and they shall be no more consumed with hunger in the land, neither

neither beare the reproch of the heathen any more.

30 Thus shall they understand, that I the Lorde their God am with them, & that they, [euen] the house of Israel, are my people, saith the Lorde God.

31 And ye my sheepe, the sheepe of my pasture are men, [and] I am your God, saith the Lorde God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lorde.

MOreouer the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, & prophecie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I [come] against thee, and I will stretch out mine hande against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when [their] [b] iniquitie had an ende,

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, & blood shal pursue thee: except thou hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, & cut off from it him that passeth out & him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes & in all thy riuers shal they fall, that are slaine with the sworde.

9 I will make thee perpetuall desolations, and thy cities shal not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast saide, [e] These two nations, and these two countreyes shall be mine, and we will possesse them (seeing the Lorde was [f] there)

11 Therefore as I liue, saith the Lorde God, I will euen doe according to thy wrath, & according to thine indignation which thou hast vsed in thine hatred against them: & I will make my selfe knowen among [g] thē when I haue iudged thee.

12 And thou shalt knowe, that I the Lorde haue heard all thy blasphemies which thou hast spoke against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplyed your wordes against me: I haue heard [them.]

14 Thus saith the Lorde God, So shall all the worlde reioyce [when] I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholy, and they shall knowe, that I am the Lorde.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deserrings. 26 God renueth our hearres, that we may walke in his commandements.

AND thou sonne of man, prophecie vnto the [a] mountaines of Israel, and say, Ye mountaines of Israel, heare the worde of the Lorde. Chap.6.2.

2 Thus sayeth the Lorde God, Because the [a] enemie hath said against you, Aha, euen the [b] hie places of the worlde are ours in possession,

3 Therefore prophecie, and say, Thus saith the Lorde God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes and [c] tongues [of men,] and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines & to the hils, to the riuers, & to the valleys, and to the waste, [and] desolate places, & to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus sayeth the Lorde God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my lande for their possession, with the ioy of all [their] heart, [and] with dispitefull mindes to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the [e] shame of the heathen,

7 Therefore thus sayeth the Lorde God, I haue [f] lifted vp mine hād, surely the

a Where the Idumeans dwelt.

b When by their punishment I called thē from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they thoulde goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praise his name: and also that the wicked rage as though there were no God, till they feele his hande to their destruction.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the worlde.

c Ye are made a matter of talke and derision to all the worlde.

d They appointed with themselues to haue it, and therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

e Because you haue bene a laughing stock vnto them.

f By making a solemne othe reade Chap. 20,5.

the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall s shoot forth your branches, and bring foorth your fruite to my people of Israel: for they are readie to come.

g God declareth his mercies and goodnesse towarde his Church, who still preserueth his, euen when he destroyeth his enemies.

9 For behold, I [come] vnto you, and I will turne vnto you, and ye shalbe tilled and solden.

10 And I will multiplie the men vpon you, [euen] all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shalbe builded.

11 And I will multiplie vpon you mã and beast, and they shal encrease, & bring fruite, and I will cause you to dwell after your old estate, & I will bestow benefites vpon you more then h at the first, & ye shall knowe that I am the Lorde.

h Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct them.

12 Yea, I will cause men to walke vpon i you, [euen] my people Israel, and they shall possesse ‖ you, and ye shall be their inheritance, and ye shall no more henceforth depriue them [of men.]

i That is, vpon the mountaines of Jerusalem. ‖ Or, thee.

13 Thus saith the Lorde God, Because they say vnto you, Thou [k lande] deuourest vp men, and hast bene a waster of thy people,

k This the enemies imputed as the reproch of the lande, which God did for the sinnes of the people according to his iust iudgements.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee ℓ shame of ℓ heathen any more, neither shalt thou beare ℓ reproch of the people any more, neither shalt cause thy folke to fal any more, saith ℓ Lord God.

16 ¶ Moreouer the Word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shedde in the lande, and for their idoles, [wherewith] they had polluted it.

19 And I scattered them among the heathen, & they were dispersed through the countreis: [for] according to their wayes, and according to their deedes, I iudged them.

Isa. 52.5. rom. 2.24. 1 And therefore would not suffer my name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

20 *And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they sayd of t m, These are the people of the Lorde, and are gone out of his lande.

21 But I fauoured mine holy ‖ Name which the house of Israel had polluted among the heathen, whither they wẽt.

22 Therefore say vnto the house of Israel, Thus saith the Lorde God, I doe not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen whither ye went.

m This excludeth from man all dignitie, & meane to deserue any thing by, seing that God referreth the whole to himselfe, and that onely for the glorie of his holy name. ‖ Or, your.

23 And I will sanctifie my great Name, which was polluted among the heathe, among whome ye haue polluted it, and the heathen shall knowe that I am the Lord, saith the Lord God, when I shal be sanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and I will bring you into your owne land.

25 Then will I powre cleane n Water vpon you, & ye shalbe cleane: [yea,] from all your filthinesse, and from all your idoles will I clense you.

n That is, his Spirit wherewith he reformeth the heart and regenerateth his. Jsa. 44.3. Jere. 32.39. cha. 11.19.

26 *A newe heart also will I giue you, and a newe spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the lande, that I gaue to your fathers, and ye shal be my people and I will be your God.

29 I will also deliuer you from all your filthines, and I will call for ° corne, and will increase it, and lay no famine vpon you.

o Vnder the abundance of temporall benefites he comprehendeth the spirituall graces.

30 For I will multiplie the fruite of the trees, and the increase of the fielde, that ye shall beare no more the reproch of famine among the heathen.

31 Then shal ye remẽber your owne wicked wayes, & your deedes that were not good, & shall iudge your selues worthie to haue bene p destroyed for your iniquities, and for your abominations.

p Ye shall come to true repentance, & thinke your selues vnworthie to be of the nomber of Gods creatures for your ingratitude against him.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lorde God: [therefore,] O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, what time as I shall haue cleẽsed you from all your iniquities, I will cause [you] to dwell in the cities, & the desolate places shall be builded.

34 And the desolate lande shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they sayde, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, [and] were inhabited.

36 Then the residue of the heathen that are left rounde about you, shall 9 knowe that I the Lorde build the ruinous places, [and] plant the desolate places: I the Lord haue spoken it, and will doe it.

9 He declareth that it ought not to be referred to the sople or plentifulnesse of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare whē he maketh it barren.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I wil encrease them with men like a flocke.

38 As the holy flocke, as the flocke of Jerusalem in their solemne feastes, so shall the desolate cities be filled with flocks of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lorde was vpon me, and caried me out in the Spirit of the Lorde, and set me downe in the mids of the ‖ field, which was full of a bones.

‖ Or, valley.

a He sheweth by a greater miracle, that God hath power, & also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

2 And hee ledde me rounde about by them, and beholde, there [were] very many in the open fielde, and loe, [they were] very drie.

3 And he sayde vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he sayd vnto me, Prophecie vpon these bones and say vnto them, O ye drie bones, heare the worde of the Lorde.

5 Thus sayth the Lorde God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skinne, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophecied, as I was commaunded: and as I prophecied, there was a noyse, and beholde, [there was] a shaking, and the bones came together, bone to his bone.

b Signifying all parts, whereas ỹ Israelites were scattered: that is the faithfull shall be brought to the same vnitie of spirit, and doctrine, whersoeuer they are scattered through the worlde.

8 And when I beheld, lo, the sinewes, and the flesh growe vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then sayd he vnto me, Prophecie vnto the wind: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from ỹ foure b winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he sayd vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dried, and our hope is gone, [and] we are cleane cut off.

12 Therefore prophecie, and say vnto them, thus saith the Lorde God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And ye shall knowe that I am the Lorde, c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places, and townes where you are captiues.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lorde haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a [piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take d another [piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, & to all the house of Israel his companions.

d Which signifieth ỹ ioyning together of the two houses of Israel, and Iudah.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lorde God, Beholde, I will take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, & will put them with him, [euen] with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

e That is, the house of Israel.

20 And the [pieces] of wood, whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one King shall be King to them all: and they shalbe no more two peoples, neither be deuided any more henceforth into two kingdomes.

John.10.16.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, and wil cleanse them: so shall they be my people, and I will be their God.

Isa.40.11.ier. 23.5. chap.34. 23.dan.9.24.

24 And Dauid my * seruant [shalbe] King ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the e land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shall dwel therein, [euen] they, and their sonnes, & their sonnes sonnes for euer, and my seruant Dauid [shalbe] their prince for euer.

e Meaning, that ẏ elect by Christ shall dwell in the heauenly Ierusalem, which is ment by the land of Canaan.

26 Moreouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I wil place them, and multiplie them, and will set my Sanctuarie among them for euermore.

Psal.109.4. & 116.2.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lorde doe sanctifie Israel, When my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

1 He prophecieth that Gog and Magog shall fight with great power against the people of God, 21 Their destruction.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against a Gog [& against] the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

a Which was a people that came of Magog the sonne of Iaphet, Gen.10.2. Magog also here signifieth a certaine crabbed crew, so that by these two contreys, which had the gouernement of Grecia and Italie, hee meaneth the principall enemies of the Church, Reuc. 20.8.

3 And say, Thus saith the Lord God, Beholde, I [come] against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy chawes, and I wil bring thee forth, and all thine hoste [both] horses, and horsemen, all clothed with all sortes of [armour, euen] a great multitude with bucklers, and shields, all b handling swordes.

b He sheweth that the enemies shoulde bende their liues against the Church, but it shoulde be to their owne destruction.

5 They of c Paras, of Cush, and Phut with them, [euen] all they [that beare] shield and helmet.

c The Persians, Ethiopians, and men of Aphrica.

6 d Gomer and all his bands, [and] the house of Togarmah of the North quarters, and all his bands, [and] much people with thee.

d Gomer was Iaphets sonne & Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

7 Prepare thy selfe, and c make thee ready, [both] thou, & all thy multitude, that are assembled vnto thee, and be thou their sauegarde.

c Signifying, that al the people of ẏ worlde shoulde assemble themselues against the Church and Christ their head.

8 After many dayes thou shalt be visited: [for] in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet [they haue bene brought out of the people, and they shall dwell all safe.

[Or it, meaning, the land of Israel.

9 Thou shalt ascend and come vp like a tempest, [and] shalt be like a cloude to couer the land, [both] thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall [many] thinges come into thy minde, & thou shalt thinke f euill thoughtes.

f That is, to molest and destroy ẏ church.

11 And thou shalt say, I will goe vp to the land that hath no walled townes: g I will go to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

g Meaning, Israel which had nowe bene destroyed, and was not yet built againe: declaring here by the simplicitie of the godly, who seeke not so much to fortifie them selues by outward force, as to depende on the prouidence and goodnesse of God.

12 [Thinking] to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are [now] inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods and dwell in the middes of the land.

13 Sheba and Dedan, and the marchants of Tarshish with all the lions thereof shall say vnto thee, h Art thou come to spoyle the praye? hast thou gathered thy multitude to take a bootie? to carie away siluer and golde, to take away cattell and goods, [and] to spoyle a great praye?

h One enemie shall enuy another because euery one shall thinke to haue the spoyle of the Church.

14 Therefore, sonne of man, prophetie, and say vnto Gog, Thus saith the Lorde God, In that day when my people of Israel i dwelleth safe, shalt thou not knowe it?

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

15 And come from thy place out of the North partes, thou & much people with thee: all [shall] ride vpon horses, [euen]

[euen] a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my land that the heathen may knowe me, When I [l] shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in olde time, [m] by the hand of my seruants the Prophets of Israel which prophecied in those dayes [and] yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation [and] in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the field and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shalbe ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a large raine, & haile-stones, fire, and brimstone.

23 Thus will I be *magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

Chap.36.23. and 37.28.

CHAP. XXXIX.

1 He beweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shalbe deuoured of birds and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore, thou sonne of man, prophecie against Gog, and say, Thus saieth the Lorde God, beholde, [I come] against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: [for] I will giue thee vnto the birds [and] to euery fethered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith ỹ Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall knowe that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to polute mine holy Name any more, and the heathen shall know that I am ỹ Lord, the holy one of Israel.

8 Behold, [d] it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall [e] go forth, and shall burne and set fire vpon the weapons, and on the shields, & bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues [in their] hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe [any] out of the forests: for they shall burne the weapons with fire, & they shall rob those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I giue vnto Gog [f] a place there for burial in Israel, [euen] the valley whereby men go toward the East part of the Sea: and it shall cause them that passe by, to stoppe their [g] noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shall chuse out men to go continually through ỹ [i] land with them that trauaile, to bury those that remaine vpon the ground, and cleanse it: they shall search to the end of seuen moneths.

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintenining his Church, and destroying his enemies, as Chap.36.23, and 37.28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised afore time, to teach them to indure all things with more patience when they knowe that God hath so ordained.

n All meanes whereby man should thinke to saue himselfe shall faile, the affliction in those dayes shalbe so great and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog.

a Or, destroy thee with fire plagues, as Chap.38.22.

b Meaning, that by the vertue of Gods worde the enemie shalbe destroyed wheresoeuer he assayleth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell and can not be changed.

e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For ỹ stinke of the carkeises.

Or, of the multitude of Gog.

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

Eee.ii. 15 And

15 And the trauailers that passe thorowe the land, if [any] see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie [shall be] ‖Hamonah: thus shall they clense the land.

‖Or, multitude.

17 And thou sonne of man, Thus saith the Lord God, Speake vnto euery feathered foule, and to all the beastes of the fielde, Assemble your selues, & come: k gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

18 Ye shall eate the flesh of the valiant, & drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, [and] of bullockes, [euen] of all fat beasts of Bashan.

19 And ye shall eate fat till you be full, and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and charets, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So ṗ house of Israel shall know, that I am the Lorde their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for l their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sworde.

l The heathen shall knowe that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lorde God, Now will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am *sanctified in them in the sight of many nations,

Chap. 36. 23.

28 Then shall they knowe, that I am the Lorde their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue & twentieth yeere of our being in captiuitie in the a beginning of the yeere, in the tenth [day] of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon me, and brought me thither.

a The Iewes counted the beginning of the yeere after two sortes: for their feastes they began to count in March, and for their other affaires in September: So that this is to be vnderstand of September.

2 Into the land of Israel brought he me by ‖a diuine vision, and set me vpon a very hie mountaine, whereupon [was] as the building of a citie, towarde the South.

‖Or, visions of God.

3 And he brought me thither, and beholde, there [was] a b man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, ṗ came to measure out this building.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, [I saw] a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the ‖post of the gate, [which was] one reede broad, and ‖the other post of the gate, [which was] one reede broad.

‖Or, threshold.

‖Or, vpperposte.

7 And [euery] chamber was one reede long, and one reede broad, and betweene the chambers [were] fiue cubites:

cubites: and the poste of the gate by the porche of ꝑ gate within [was] one reede.

8 He measured also the porche of the gate within with one reede.

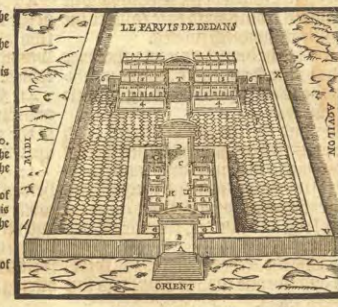
9 Then measured he the porch of the gate of eight cubites, & the ‖ postes thereof, of two cubites, and the porche of the gate [was] inward.

‖ Or, pennises.

10 And the chambers of the gate Eastward, [were] three on this side, and three on that side: they three [were] of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, [and] the height of the gate thirtene cubites.

The description of the figure which beginneth, vers. 5.



Le parüis de dedans: Or, the inner court.

Vers. 5. The wall that compasseth about the Temple and the courtes, as appeareth in the second and in the great figure.
A. B. The thickenes of the wall was five cubites: for so long the reede was,
A. C. The height of the wall, which was also five cubites: this wall conteined two thousand cubites, that is, on the East side, 500.
C. H. And on the North side, 500.
H. I. As much on the South side.
C. K. And 500. on the West side.
I. K. This wall did separate the Temple frō the cittie, Cha. 42. 20.
Vers. 6. This gate in the great figure is marked with D. vnto the which appertaine seuen steppes. E. Thence they goe into the porche where are five chambers F. Which porch was closed with a wall G.
Vers. 7. E.F.G. The length. The breadth E.O.G. The space of five cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the threshold inward to the porch was five cubites A. B.
B.C. The porch.
Vers. 9. C.D. The vpper postes. H.I. The breadth of the alley of the porch. B.C. The length of the porch, which was inward.
Vers. 11. L.M. The breadth of the gate, and the height. A.N.

Vers. 12. The space before the chambers, as a litle galerie O.

Vers. 13. The breadth of the whole porche from the vtmost chamber to the gate 25. cubits P. Q.

In the 14. vers. he speaketh of the vpper postes, or pennises which in all were 60. cubites: for euery chamber had fire, and the threshold, and lintel of the doore, either 12. K. figures.

Vers. 15. A. D. The fiftie cubites.

Vers. 17. The outward court R. so called, because it was the outward court in respect of the Temple as appeareth in the great figure N. but it is the inner court in respect of the porche, which hath bene described. S. The thirtie chambers, fifteene on a side.

12 The space also before the chambers [was] one cubite [on this side,] and the space [was] one cubite on that side, and the chambers [were] five cubites on this side and five cubites on that side.

13 He measured then the gate from the roufe of a chamber to the toppe of the [gate: the breadth] was five and twentie cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the posts of the court, [and] of the gate [had one measure] rounde about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within [were] fiftie cubites.

16 And [there were] narowe windowes in the chambers, & in their posts within the gate round about, and likewise to the arches: and the windowes [went] rounde about within: and vpon the posts [were] palme trees.

17 ¶ Then brought he mee into the outwarde court, and loe, [there were] chambers, and a pauement made for the court rounde about [and] thirtie chambers [were] vpon the pauement.

18 And the pauement [was] by the side of the gates ouer against the length of the gates, [and] the pauement [was] beneath.

The two litle gates 6. which are by the great gate T.

19 Then hee measured the breadth from the forefront of ꝑ lower gate without, vnto the forefront of the court within, an hundreth cubites Eastwarde and Northward.

20 And the gate of the outward court, that looked toward ꝑ North, measured he after the length and breadth thereof.

21 And the chambers thereof [were,] three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof [was] fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, [were] after the measure of the gate that looketh toward the East, and the going vp vnto it [had] seuen steps and the arches thereof [were] before them.

23 And the gate of the inner court [stood] ouer against the gate toward the North, and towarde the East, and he measured from gate to gate an hundreth cubites.

24 After that he brought me toward the South, and loe, [there was] a gate towarde the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And [there were] windowes in it, and in the arches thereof round about,

Vers. 19. The lower gate A. which had seuen steps, and the gate within eight I. betweene A. T. were 100. cubites, and had as much from South to North V.X.

Vers. 20. This must be considered in the great figure. The outwarde court in respect of the Temple M.R. The North side. The porche S. The court without T. The length of the porch with the chambers, as in the East side V.X.

The breadth 25. cubits Y.Z.

Vers. 23. The gate of the inner court B. ouer against the gate of the outward court R. and toward the East. c. An hundreth cubites R.B.

Vers. 24. The South gate in the great figure d. The outwarde court e.

like those windowes: the height [was] fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, and the arches thereof [were] before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

Verſ.27. The inner court gate, f An hundreth cubites. cf which was the length of a court, and his chambers.

27 ¶ And [there was] a gate in the inner court towarde the South, and he measured from gate to gate toward the South an hundreth cubites.

Verſ.28. The inner court g. The eight steps are hid with the building, but they are like them of the East gate Q. for all the courtes were of one measure, quantitie and fa-ction.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures,

29 And the chambers thereof, and the posts thereof, and the arches thereof according to these measures, and [there were] windowes in it, and in the arches thereof rounde about, [it was] fiftie cubites long and fiue and twentie cubites broade.

30 And the arches round about [were] fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the postes thereof, and the going vp to it [had] eight steppes.

Verſ.32. The inner court on the East side N. And so in all he maketh fiue courtes, two on the East side, two on the North, and two on the South side. Looke in the great figure.

32 ¶ Againe he brought me into the inner court towarde the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and [there were] windowes therein, and in the arches thereof, rounde about, [it was] fiftie cubites long, and fiue and twentie cubites broade.

34 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the postes thereof, on this side and on that side, and the going vp to it [had] eight steppes.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, & [there were] windowes therein round about: the height [was] fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof [were] towarde the vtter court, and palme trees [were] vpon the postes thereof on this side, and on that side, and the going vp to it [had] eight steppes.

38 And [euery] chamber, and the entrie thereof [was] vnder the postes of the gates: there they washed the burnt offring.

Verſ.38. He speaketh of fiue chambers, which were in the porche of the inner court on the North side i. The entrie of ꝑ chambers, that is, the vowes, were vnder the vpper postes or pentises, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.

39 And in the porch of the gate [stoode] two tables on this side, and two tables on that side, vpon the which they slewe the burnt offring, and the sinne offring, and the trespasse offring.

40 And at the side beyonde the steps, at the entrie of the North gate [stoode] two tables, and on the other side, which was at the porch of the gate [were] two tables.

Verſ. 39. In the porch of the inner court were foure tables K. and as many in the outward court S. a cubite, and an halfe long and as broad, and one cubite bigg.

41 Foure tables [were] on this side, and foure tables on that side by the side of the gate, [euen] eight tables whereupon they slewe [their sacrifice.]

42 And the foure tables [were] of hewen stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they layde the instruments wherewith they slewe the burnt offring and the sacrifice.

The figure of the Temple.

43 And within [were] borders an hande broad, fastened round about, and vpō the tables [lay] the flesh of ꝑ offring.

Verſ.44. The chambers in the inner porch on the North side for the singers L. but the perspective hindereth the light, therefore beholde them which are in the East court for they are all alike: likewise on the South side. The Prophet was now

44 And without ꝑ inner gate [were] the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect [was] toward the South, [and] one [was] at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me. This chamber whose prospect is toward ꝑ South,

in the East court, where hee sawe the altar measured, and describeth one rowe of chambers, which was for ꝑ Priestes. Verſ.45. He speaketh of the two rowes of chambers, which were in the inner court N. wherevpō they on the North side were for ꝑ Priestes that sacrificed O. and they on the South side for them that kept the Temple N. Which chambers were East and by South, as the other O. were East and by North. These must be seene in the great figure.

[ts]

[is] for the Priestes that haue charge to keepe the house.

Vers.47. The altar. p.

46 And the chamber whose prospect is toward the North, [is] for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lord to minister vnto him.

Vers.48. He entred by the gate Q. to come into the porche of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstand.

47 So he measured ꝑ court, an hundreth cubites long, and an hundreth cubits broad, [euen] foure square: likewise the altar [that was] before the house.

Vers.48. By the postes of the porche he meaneth the wall which was fiue cubites thicke on either side of the alley of porch 1.2. The two litle gates in the side of the porche 3.4. which were to goe to the

48 And he brought me to the porche of the house, and measured the postes of the porche, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate [was] three cubites on this side, and three cubites on that side.

49 The length of the porche [was] twentie cubites, and the breadth eleuen cubites, and [he brought me] by the steps whereby they went vp to it, and [there were] pillars by the postes, one on this side, and another on that side.

Pyrelles chambers that were by the Temple, A.B. Vers. 49. The length of the porch twentie cubites 5. 6. And the breadth eleuen. 7.8. The steps whereby the Prophet came into the porch of the Temple. 9. 7. The two pillars 10.

CHAP. XLI.

1 The disposition and order of the building of the Temple and the other things thereto belonging.

Vers. 1. The vpper postes or pentises, meaning the toppes of the chambers on the sides of the Temple A.B. The second chamber G. goeth out more then the first R. and the third A. more then the second.

AFterward, he brought me to the Temple, and measured the postes, fiue cubites broad on the one side, and fiue cubites broade on the other side, [which was] the breadth of the Tabernacle.

Vers. 2. The breadth of the entrie or gate 10. cubites C.D. Fiue cubites from the Temple wall to the gate on either side E.C. D.F. the length of fourtie cubites from the Temple gate to the most holy place 8.1. The breadth of the Temple 20. cubites. E.F. & G.P. He speaketh not here of the height: therefore it is made of 30. cubites according to Salomons. Vers.3. The Angel went into the most holy place. The poll of the entrie that is the thyelholde, or thickenes of the wall H. I. The gate 6. cubites K.L. The breadth on either side the gate 7. cubites M.K. & L.N. which make in all 20. cubites. Vers.4. The length 20. cubites G.O. for it was square. Vers.5. The first chamber was 4. cubites Q.R. The seconde 5, S.T. and the thirde 6. A.B. There were three heighres or stages of chambers R.S.A. The turning staire can not be shewed in the figure, but may easely be conceiued.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie [were] fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fiue cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he sayde vnto mee, This is the most holy place.

5 After, he measured the wall of the house, sixe cubites, and the breadth of [euery] chamber foure cubites round about the house, on euery side.

6 And the chambers [were] chamber vpon chamber, three and thirtie foote [high], & they entred into the wall made for the chambers which was rounde about the house, that [the postes] might be fastened [therein], and not be fastened in the wall of the house.

7 And it was large and went rounde mounting vpward to the chambers: for the staire of the house [was] mounting vpward, round about the house: therefore the house was larger vpwarde: so they went vp from ꝑ lowest [chamber] to the hiest by the middes.

8 I sawe also the house hie rounde about: the foundations of the chambers [were] a full reede of sixe great cubites.

9 The thicknesse of the wall which was for the chamber without, [was] fiue cubites, and that which remained, [was] the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers [were] toward the place that remained, one doore towarde the North, and an other doore toward the South, and the breadth of ꝑ place that remained, [was] fiue cubites round about.

12 Nowe the building that was before the separate place towarde the west corner, [was] seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubits long, and the separate place and the building with the walles thereof [were] an hundreth cubites long.

14 Also the breadth of the forefront of the house & of the separate place toward the East, [was] an hundreth cubites.

15 And he measured the length of the building, ouer against the separate place which was behinde it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with [ceder] wood round about, and from the ground vp to the windowes, and the windowes were sieled.

Vers.8. The foundations of fire cubites, meaning the the chamber was so, and nether from thence seemeth so likewise by a perpendicular line or plomet B.Z.

Vers. 9. The chamber without was the hie chamber, and from that chamber the wall was but 5. cubits thicke B.X.Y. for downeward it was fiue. Q. 6.

Vers.10. The chambers on the one side, were distant from them on the other side 20. cubites, which was the breadth of the Temple.

Vers.11. The doores of the chambers on the North side, opened toward the North. V. and they on the Southside towarde the South R. for there was an alley of 5. cubites round about the Temple V.Z. and was so closed with a wall, 11.

Vers.12. The building, or the great place compassed with a wall of 5. cubites thicke, and was farther of the Temple then the alley, or separate place *, and this is more plainely set forth in the great figure.

Vers.13. He declareth that whatsoeuer was of stone worke from the bottome to the top was couered with wood on the East, South, and North side.

17 And from aboue the dooze vnto the inner house and without, and by all the wall round about within and without it was [ſieled accozding] to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree [was] betweene a Cherub and a Cherub: and [euery] Cherub had two faces.

19 So that the face of a man [was] toward the palme tree on the one ſide, and the face of a lyon toward the palme tree on the other ſide: [thus] was it made throughout all the houſe round about.

20 From the ground vnto aboue the dooze [were] Cherubims & palme trees made as in the wall of the Temple.

21 The poſtes of the Temple were ſquared, [and] thus to looke vnto [was] the ſimilitude [&] fozme of the ſanctuarie.

Verſ. 22. The altar V. which was three cubites high Y.X. and two cubites long Y.Z.

22 The altar of wood [was] three cubites hie, and the length thereof two cubites, and the cozners thereof and the length thereof & the ſides thereof [were] of wood. And he ſaide vnto me, This is the table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doozes.

24 And the doozes had two wickets, [euen] two turning wickets, two wickets foz one dooze, and two wickets foz another dooze.

25 And vpon the doozes of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and [there were] thicke plankes vpon the fozefront of the porch without.

26 And [there were] narrowe windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and [vpon] the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple foz the Prieſtes, and the holy things.

Verſ. 1. Having deſcribed the length and breadth of the Temple, he commeth to the outwarde court on the Fozthſide T. This appeareth in the great figure. Hee brought me into the chamber: that is, the rowe of chambers, which were toward the ſeparate place Weſtwarde t.

THen brought he mee into the vtter court by ꝑ way toward the Nozth, and hee brought mee into the chamber that was ouer against the ſeparate place, and which was before the building towarde the Nozth.

2 Before the length of an hundreth cubites, [was] the Nozth dooze, and [it was] fiftie cubites broade.

3 Ouer against the twentie [cubites] which were foz the inner court, and ouer against the pauement, which was foz the vtter court, was chamber against chamber in three rowes.

4 And before the chambers [was] a gallerie of ten cubites wide, [and] within [was] a way of one cubite, and their doozes toward the Nozth.

Verſ. 4. This gallerie appeareth in ꝑ great figure by this number 12.

5 Nowe the chambers aboue were narower: foz thoſe chambers [ſeemed] to eate vp theſe, [to wit,] the lower, and thoſe that were in the middes of the building.

Verſ. 5. Theſe chambers were contrarie facioned to them of the Temple.

6 Foz they were in three rowes, but had not pillars as the pillars of the court: therefoze there was a difference from them beneath and from the middemoſt, [euen] from the ground.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the fozefront of the chambers, [was] fiftie cubites long.

8 Foz the length of the chambers that were in the vtter court, [was] fiftie cubites: and lo, before the Temple [were] an hundreth cubites.

Verſ. 8. So that the wall foz the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

9 And vnder theſe chambers [was] the entrie, on the Eaſtſide, as one goeth into them from the outward court.

Verſ. 9. Vnder theſe chambers were entries, oz doozes to paſſe from one place to another, which are noted euer by z. in the great figure.

10 The chambers [were] in the thickeneſſe of the wall of the court towarde the Eaſt, ouer against the ſeparate place, and ouer against the building.

Verſ. 10. 11. The chambers p. of the Eaſt court M. were like to the chambers of the Nozth court.

11 And the way before them [was] after the maner of the chambers, which were towarde the Nozth, as long as they, [and] as broade as they: and all their entries were like, both accoding to their facions, and accoding to their doozes.

12 And accoding to the doozes of the chambers that were towarde ꝑ South, [was] a dooze in the cozner of the way, [euen] the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſaid he vnto me, The Nozth chambers [and] the South chambers which are before the ſeparate place, they be holy chambers, wherein the Prieſtes that approche vnto the Lozde, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meate offring, and the ſinne offring, and the treſpaſſe offring: foz the place [is] holy.

Verſ. 13. Which chambers were in the Eaſt gate towarde the Nozth and South z. and toward the ſeparate place oz backe building 4. which chambers are called holy, becauſe they were by the Temple.

14 When the Prieſtes enter therein, they ſhall not go out of the holy place into the vtter court, but there they ſhal lay their garments wherein they miniſter: foz they are holy, [and] ſhal put on other garments, and ſo ſhall approche to thoſe things, which are foz the people.

Verſ. 2. Hee meaneth that the Nozth wag an hundreth cubites long x.y. and in breadth fiftie b.X.

15 Nowe

15 Now when he had made an end of measuring the inner house, he brought me foorth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, fiue hundreth reedes, [euen] with the measuring reede round about.

17 He measured [also] the North side, fiue hundreth reedes, [euen] with the measuring reede round about.

‖Or, winde.

18 And he measured the South ‖ side fiue hundreth reedes with ꝑ measuring reede.

19 He turned about [also] to the west side, [&] measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth [reedes] long, and fiue hundreth broade to make a separation betweene ꝑ Sanctuarie, and the prophane place.

CHAP. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward he brought me to the gate, [euen] the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glorie.

3 And the vision which I saw [was] *like the vision, [euen] as the vision that I saw [a] when I came to destroy the citie: and the visions [were] like the vision that I sawe by the river Chebar: and I fell vpon my face.

Chap.9.3.

a When I prophesied the destruction of the citie by the Caldeans.

4 And the [b] glory of the Lorde came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.10.4. and 11.22.

5 So ꝑ Spirit tooke me vp & brought me into the inner court, and beholde, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stoode a man by me,

c By their idolatries.

7 Which said vnto me, Sonne of mã, [this] place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more [c] defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of [d] their Kings [in] their high places.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple and there had erected vp monuments to their Idoles.

8 Albeit they set their thresholdes by my thresholdes, and their postes by my postes (for there [was but] a wall betweene me and them) yet haue they defiled mine holie name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Nowe [therefore] let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shewe this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole facion thereof, and all the ordinances thereof, and do them.

12 This is the * description of ꝑ house, [It shalbe] vpon the top of the mount: all the limits thereof rounde about shall be most holy. Behold, this is the description of the house.

*Ebr. lawe.

13 And these are the measures of the Altar, after the cubits, the cubite [is] a cubite, and an hand breadth, euen the bottome [shalbe] a cubite, & the breadth a cubite, and the border thereof by the edge thereof rounde about [shalbe] a spanne: and this [shalbe] the height of the altar.

Verse.13. The middes of bottome A. which was a cubite bie B. C. and a cubite hyoade. B. D.

The figure of the Altar.

14 And from the bottome [which toucheth] the grounde to the lower piece [shalbe] two cubits, and the breadth one

Verse.14. The lower piece which standeth on the bottome and is the middlemost piece and vnder the hyest, is two cubites D.E. The breadth one cubite E.F. From the little piece which was the seconde to the hyest foure cubites F. G.

cubite,

cubite, ‡ from the little piece to the great piece [shalbe] foure cubits, ‡ the breadth one cubite.

Ver.15. Foure cubites, meaning the vpper part of the altar. F. G.

15 So the altar [shalbe] foure cubits, and from the altar vpwarde [shalbe] foure hornes.

Ver.16. Length and breadth G. H. I. K. which note also the 4. hornes of the altar.

16 And the altar [shalbe] twelue [cubits] long, and twelue broade, ‡ foure square in the foure corners thereof.

Ver.17. The frame whereupon the vpper piece stood, is 14. cubites: for on euery side it is longer by a cubite then the vppermost E. L. I. M.

17 And the frame [shalbe] fourteene [cubits] long, and fourteene broade in the foure square corners thereof, and the border about it [shalbe] halfe a cubite, and the bottome thereof [shalbe] a cubite about, and the steppes thereof [shalbe] turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer ᵖ burnt offring thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, [and] to the Leuites, that be of the seede of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offring.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offring, and they shall clense the altar, as they did clense it with ᵖ bullocke.

23 When thou hast made an ende of clensing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shal offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of ᵖ flocke, without blemish.

‡Ebr. fill his hand.

26 Thus shall they seuen dayes purifie the altar, and clense it, and ‡ consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, ᵖ Priests shall make your burnt offrings vpon the altar, and your peace offrings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Ver.1. The East gate D. in the great figure.

Then he brought me towarde the gate of the outwarde Sanctuarie, which turneth toward ᵖ East, ‡ it was shut.

2 Then said the Lord vnto me, This gate shalbe [a] shut, [and] shall not be opened, and no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the common people, but not from the Priests, nor the prince, reade Chap. 46.8.9.

3 [It appertaineth] to the Prince: the Prince him selfe shall sit in it to eat bread before the Lorde: he shall enter by the way of the porche of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the house: and when I looked, beholde, the glory of the Lord filled the house of the Lorde, and I fell vpon my face.

‡Ebr. set thine heart.

5 And the Lord said vnto me, Sonne of man, ‡ marke well, and behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of ᵖ house with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, [euen] to the house of Israel, Thus sayth the Lorde God, O house of Israel, ye haue ynough of all your abominations,

b For they had brought idolaters which were of other countreys, to teach them their idolatrie, Chap. 23.40.

7 Seeing, that ye haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, [euen] fat, and blood: and they haue broken my couenant, because of all your abominations.

c Ye haue not offred vnto me according to my Lawe.

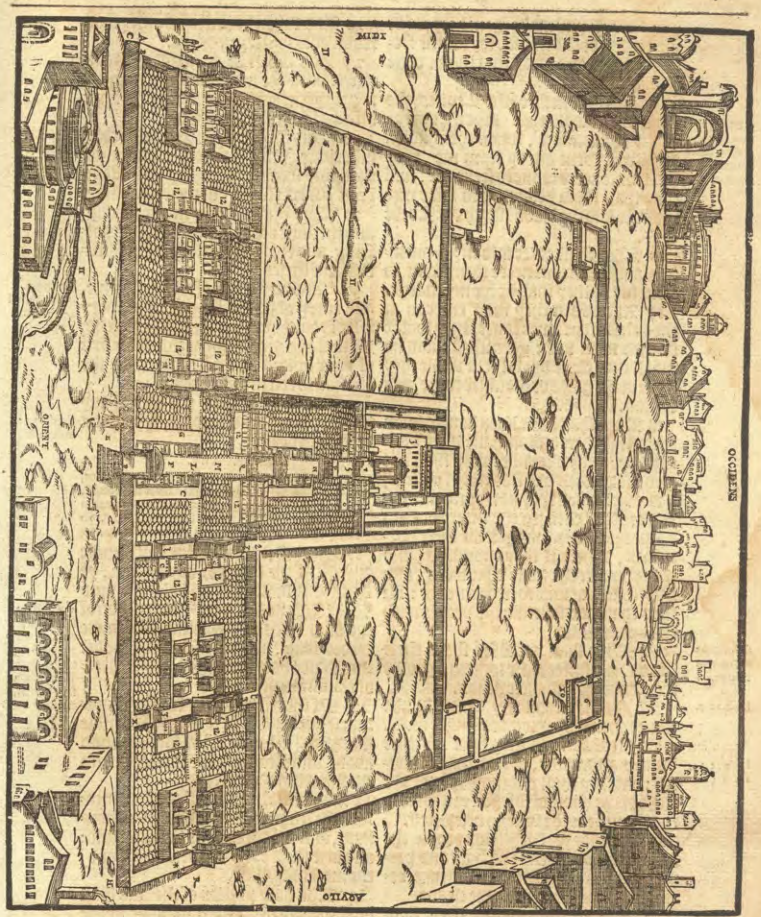
8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set [other] to take the charge of my Sanctuarie.

d The Leuites which had committed idolatrie were put from their dignitie and could not be receiued into the Priestes office, although they had beene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23.9.

9 Thus saith the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shal beare their iniquitie.

11 And



This figure, mentioned in the notes of the 40.41.42.44.46. and 47. Chapters, is here placed as in the middes, after the other figures, because it doeth, as it were, conteine them.

11 And they shall serue in my Sanctuarie, and keepe the gates of the house, and minister in the house: they shall slay the burnt offring and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shal beare their iniquitie,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And

14 And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that [c] kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fatte and the blood, sayth the Lorde God.

[c] Which obserued the law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, & they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe clothed with linen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heads, and shall haue linen breeches vpon their loynes: they shall not gird themselues in þ sweating [places.]

19 But when they goe forth into the vtter court, [euen] to the vtter court to the people, they shall put off their garments, wherein they ministred, and laye them in the holie chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also [f] shaue their heads, nor suffer their lockes to growe long, [but] round their heads.

[f] As did the infidels and heathen.

21 *Neither shall any Priest drinke wine when they enter into þ inner court.

Leuit.10.9.

22 Neither shall they take for their *wiues a widowe, or her that is diuorced: but they shall take maydens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

Leuit.21.13, 14.

23 And they shall teach my people [the difference] betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: & they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

Leuit. 21.1, 2,11.

25 *And they shall come at no dead person to defile themselues, except at [their] father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: [in these] may they [g] be defiled.

[g] They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into þ Sanctuarie vnto the inner courte to minister in the Sanctuarie, he shall offer his sinne offring, sayth the Lord God.

28 *And the [priesthood] shalbe their inheritãce, [yea,] I am their inheritãce: therefore shall ye giue them no possession in Israel, [for] I am their possession.

Deut.18.1. nomb.18.20,

29 They shall eate the meate offring, and the sinne offring, and the trespas offring, and euery dedicate thing in Israel shalbe theirs.

30 *And all the first of all þ first borne, and euery oblation, [euen] all of euery sort of your oblations shalbe the Priests. Ye shal also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

Exod.13.2. and 22.29. and 34.19. nomb. 3.13.

31 The Priests shall not eate of any thing, that is *dead, or torne, whether it be foule or beast.

Exod.22.31. leuit.22.8.

CHAP. XLV.

1 Out of the land of hymnes are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the Prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruites, &c.

MOreouer whē ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousande reedes long, and ten thousand broade: this shalbe holy in all the borders thereof round about.

[a] Of all the land of Israel the Lord onely requireth this portion for the Temple and for þ Priests, for the citie and for the prince.

2 Of this there shalbe for the Sanctuarie fiue hundreth [in length] with fiue hundreth [in breadth,] all square round about, and fiftie cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuarie, [and] the most holy place.

4 The holy portion of the land shall be the Priestes, which minister in the Sanctuarie, which came neere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in þ fiue & twentie thousand of length, & the ten thousād of breadth shall the Leuites þ minister in þ house, haue their possession for twentie chambers.

6 Also ye shall appoint þ possession of the citie, fiue thousand broade, and fiue and twentie thousand long ouer against the

the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, [euen] before the oblation of the holy portion, and before the possession of the citie from the west corner westwarde, and from the East corner Eastward, and the length [shall be] by one of the portions from the west border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and [the rest] of the land shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lorde God, Let it [b] suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saieth the Lord God.

10 Ye shall haue iust balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall conteine the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 *And the shekel [shall be] twentie gerahs, [and] twentie shekels, and [d] fiue and twentie shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and ye shall giue the sixt part of an Ephah of an Homer of barly.

14 Concerning the ordinance of the oyle, [euen] of the Bath of oyle, [ye shall offer] the tenth part of a Bath out of the Cor (ten Baths [are] an Homer: for ten Baths [fill] an Homer)

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offring, & for a burnt offring and for peace offrings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall [giue] this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offrings, and meate offrings, and drinke offrings in the solemne feasts and in the new moones, and in the Sabbaths, [and] in all the hie feastes of the house of Israel: hee shall prepare the sinne offring, and the meate offring, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first [moneth], in the first [day] of the moneth, thou shalt take a yong bullocke without blemish and clense the Sanctuarie. [c] Which was Nisan, conteining part of March & part of Appil.

19 And the Priest shall take of the blood of the sinne offring, and put it vpon the postes of the house, and vpon the foure [|] corners of the frame of the altar, and vpon the postes of the gate of the inner court. |Or, court.

20 And so shalt thou doe the seuenth [day] of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.

21 *In the first [moneth] in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, [and] ye shall eate vnleauened bread. Exod.12.18. leuit.23.5.

22 And vpon that day, shall the prince prepare for himselfe, & for all the people of the land, a bullocke for a sinne offring.

23 And in the seuen dayes of the feast hee shall make a burnt offring to the Lorde, [euen] of seuen bullocks, and seuen rammes without blemish dayly for seuen dayes, and an hee goate dayly for a sinne offring.

24 And he shall prepare a meate offring of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah. [f] Reade Exod. 29.40.

25 In the seuenth [moneth], in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offring, and according to the meate offring, and according to the oyle.

b The Hebrue phrase theweth that the heads must be first reformed afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in dric things, & which Bath did in licour. Leuit.5.11. 1.King.5.11. Exod.30.13. leuit.27.25. nom.3.47.

d That is, threescore shekels make a weight called Pina: for he tooketh these three parts to a Pina.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones.
8 Thyrough which doores they must goe in, or come out of the Temple, &c.

THus saith the Lorde God, The gate of the inner court, that turneth towarde the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, & in the day of the newe moone it shall be opened. Vers.1. The inner court gate whereunto they went vp by eight steps, as appeareth in the great figure.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offring, and his peace offrings, and he shal worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the lande

shall worshipp at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offring that ꝑ prince shall offer vnto the Lorde on the Sabbath day, [shalbe] sixe lambes without blemish, and a ramme without blemish.

5 And the meate offring [shalbe] an Ephah for a ramme: and the meate offring for the lambes [a] gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone [it shalbe] a yong bullocke without blemish, and sixe lambs and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, [euen] an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shal think good.

8 And when the prince shall enter, he shal go in by the way of the porch of that gate, and he shall goe forth by the way thereof.

Vers. 9 He that entreth in by the North gate R. shall goe out by the South gate D. and contrary, and in going forward they worshipped in the midst M.

9 But when the people of the land shall come before the Lorde in the solemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth ouer against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth [together.]

11 And in the feasts, and in the solemnities the meat offring shalbe an Ephah to a bullocke, & an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offring or peace offrings freely vnto the Lord, one shal then open him the gate, that turneth toward the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offring vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the first part of an Ephah, & the third part of an Hin of oyle, to mingle with the fine floure: [this] meate offring shall be continually by a perpetuall ordinance vnto ꝑ Lord.

15 Thus shall they prepare the lambe, and the meat offring and the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus saith ꝑ Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, [and it shall be their possession by inheritance.]

c Which was at the Jubie, Leui. 25.9.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] yere of libertie: after, it shal returne to the prince, but his inheritance shall remaine to his sonnes for them.

d But be content with that portion that God hath assigned him, as Chap. 45.8. Vers. 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to a place, which was on the West side S. which vers. 21. is called the vtter court, in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

18 Moreouer ꝑ prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: [but] he shall cause his sonnes to inherite of his owne possession, that my people be not scattred euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and beholde, there was a place at the west side of them.

20 Then sayde he vnto me, This is the place where the Priests shall seethe the trespasse offring & the sinne offring, where they shall bake the meat offring, that they should not beare them into the vtter court, [e] to sanctifie the people.

c That ꝑ people should not haue to do with those thinges which apperteine to the Lord, & thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court there [was] a court.

Vers. 21. The litle court in euery corner, was fourtie cubites long, 7, 8. and thirtie hyoad, 8, 9. and 7, 9.

22 In the foure corners of the court there were courtes ioyned of fourtie [cubites] long, and thirtie broad: these foure corners were of one measure.

Vers. 23. About the walles of these litle courtes, which were as kitchins, were litle chambers for the cookes, 10.

23 And there [went] a wall about them, [euen] about those foure, and kitchins were made vnder ꝑ walles round about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shall seeth the sacrifice of the people.

CHAP. XLVII.

1 The diuision of ꝑ waters that came out of the Temple. 13 The coasts of the land of Iyames, & the diuision thereof by tribes.

Vers. 1. The doore of the Temple Rann from vnder the threshold issued out waters.

AFterwarde hee brought me vnto the doore of the house: and beholde, [a] waters issued out from vnder ꝑ threshold

waters, which came out of the Southside, and ranne toward the East. Looke in the great figure 11. a Whereby are meant the Spirituall graces that should be giuen to the Church vnder the kingdome of Christ,

of

of the house Eastward: for the forefront of the house [stoode] towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out towarde the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and behold, there came foorth waters on the right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubites, and he brought mee through the waters: the waters [were] to the ancles.

4 Againe he measured a thousand, and brought me through the waters: the waters [were] to the knees: againe he measured a thousand, & brought me through: the waters [were] to ṕ loynes.

5 Afterwarde he measured a thousand, [and it was] a [b] riuer, that I could not passe ouer: for the waters were risen, [and] the waters did flowe, [as] a riuer that could not be passed ouer.

6 And he sayde vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer [were] very many [c] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall go into [one] [d] sea: they shall runne into [another] sea, and the [e] waters shall be wholsome.

9 And euery thing that liueth, which moueth, whereseoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholsome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stande vpon it, [and] from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: [for] their fish shall be according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholsome: they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shal growe all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof fayle: it shall bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and ṕ leafe thereof shalbe for ‖ medicine.

13 ¶ Thus saieth the Lorde God, This shall be the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Joseph shall haue [two] portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift vp mine hande to giue it vnto your fathers, and this land shall fal vnto you for inheritance.

15 And this shalbe the border [k] of the land towarde the North side, from the mayne sea toward Hethlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, [ṕ] Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, [and] the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so [shalbe] the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, & from the land of Israel by Jorden, [and] from the border vnto the East sea: and so [shalbe] ṕ East part.

19 And the Southside [shall be] toward Teman from Tamar to the waters of [Meriboth in] Kadesh, [and] the riuer to the mayne sea: so [shall be] the South part toward Teman.

20 The west part also [shall be] the great sea from the border, till a man come ouer against Hamath: this shalbe the west part.

21 So shall ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, & to the strangers that dwell among you, which shall beget children among you, and they shal be vnto you, as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

a Signifying that the graces of God should neuer decrease but euer abound in his Church.
b Meaning the multitude of them that should be refreshed by the spirituall waters.
c Meaning that the multitude of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea or Genezareth, and the sea called Mediterranean, Zech.14.8.
d The waters which of nature are salt and vnwholsome, shalbe made sweete, and comfortable.
e Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
f Which were cities at the corners of the salt or dead sea.
g They shall be here of all sortes, and in as great abundance as in the great Ocean where they are dyed.
h That is, the wicked and reprobate.
i Or, tree formeate.
k By the land of promise he signifieth the spirituall land whereof this was a figure.
l Meaning, that in this spirituall kingdome there should be no difference betweene Iewe nor Gentile, but that all should be partakers of this inheritance in their head Christ.
* Gen.48.22.
* Gen.12.7.& 13.15.& 15.18.& 26.4. deut.34.4.
‖ Or, for bruses and sores.

NOwe these are the names of the [a] tribes. From the North side, to ỳ coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, [and] the border of Damascus Northwarde the coast of Hamath, euen [from] the East side to the West shall be a [portion] for Dan.

2 And by the border of Dan from the East side vnto the West side, a [portion] for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a [portion] for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a [portion] for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a [portion] for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a [portion] for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a [portion] for Judah.

8 And by the border of Judah from the East part vnto the West part [b] shall be the offring which they shall offer of fiue & twentie thousand [reedes] broad, and of length as one of ỳ [other] partes, from the East side vnto the West side, and the Sanctuarie shall be in the midst of it.

9 The oblation that ye shall offer vnto the Lord, [shall be] of fiue & twentie thousand long, and of ten thousand the breadth.

10 And for them, [euen] for the Priests shall be this holy oblation, toward the North fiue and twenty thousand [long,] and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South fiue and twentie thousand long, & the Sanctuarie of the Lorde shall be in the midst thereof.

11 [It shall be] for the Priests that are sanctified of ỳ sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray. Chap. 44. 15.

12 Therefore [this] oblation of ỳ land that is offred, shalbe theirs, [as] a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites [shall haue] fiue and twentie thousand long, and ten thousand broad: all the length [shall be] fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, & the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and toward the South two hundreth & fiftie, and toward the East two hundreth and fiftie, & towarde the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion [shalbe] ten thousand Eastward, and ten thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the encrease thereof shalbe for foode vnto them that serue in the citie.

19 And they that serue in the citie, [shall be] of all the tribes of Israel that shall serue therein.

20 All the oblation [shall be] fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue [shall be] for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, & Westward ouer against the fiue and twentie thousand toward the West border, ouer against [shall be] for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie [shall be] in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the midst shalbe the princes: betweene the border [c] of Judah, and betweene the border of Beniamin shall be the princes.

23 And the rest of the tribes [shall be thus: from the East part vnto the West part

a The tribes after that they entred into the land vnder Iosua, diuided the land somewhat otherwise then is here set forth by this vision.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three partes: for the Priests, for the Prince, and for the citie.

c Meaning, that it should be square.

d Euery way it shalbe fiue and twentie thousand.

c So that Judah was on the North side of the Princes and Leuites portions, and Beniamin on ỳ South side.

part Beniamin [shalbe a portion.]

24 And by the border of Beniamin, from the East side vnto the west side Simeon [a portion.]

25 And by ẏ border of Simeon from the East part vnto the west part, Issha-char [a portion.]

26 And by the border of Isshachar from the East side vnto the west, Zebu-lun [a portion.]

27 And by the border of Zebulun from the East part vnto the west part, Gad [a portion.]

28 And by the border of Gad at the South side, toward [f] Temath, the bor-der shalbe euen from [g] Tamar [vnto] the waters of Meribath [in] Kadesh, [and] to the [h] riuer, [that runneth] into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie [shall be] after the names of the tribes of Israel, the gates Northward, one gate of Reu-ben, one gate of Judah, [and] one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Joseph, one gate of Benia-min, [and] one gate of Dan.

33 And at the South side, fiue hun-dreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Isshachar, [and] one gate of Zebulun.

34 At the west side, fiue hundreth and foure thousand, [with] their three gates, one gate of Gad, one gate of Asher, [and] one gate of Naphtali.

35 [It was] roumde about eighteene thousande [measures,] and the name of the citie from that day [shall be,] [‡] The Lord is there.

f Which is here taken for Idumea.

g Which was Jericho the citie of palme trees.

h Meaning, Nilus that runneth into the sea called Mediterra-neum.

‡ Ebr. Iehouah shammah.

Daniel.

The Argvment.

THE great prouidence of God, and his singular mercie towarde his Church are most liuely here set foorth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine nomber of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because hee shoulde be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Jehoiakim King of Judah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings opinarie appointed. 8 But they ab-staine from it.

a Reade, 2. King. 24. 1. and 2. Chro. 36. 5.

IN the [a] thirde yeere of the reigne of Jehoiakim King of Judah, came Nebuchadnezzar, King of Babel vnto Jerusa-lem, and besieged it.

b Which was a plaine by Ba-bylon, where was the Tem-ple of their great god, and is here taken for Baby-lon.

2 And the Lorde gaue Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he caried into the lande of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

c Who was as master of the wardes.

d He calleth them Eu-nuches whome the King nou-rished and brought vp to be rulers of other countries afterwarde.

3 And the King spake vnto [c] Ashpe-naz the master of his [d] Eunuches, that he should bring certeine of the children of Israel, of the [e] Kings seede, and of the princes:

e His purpose was to keepe them as hostag-es, and that he might shewe himselfe victo-rious, and also by their good intreatie and learning of his religion, they might fa-uour rather him then the

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisdome, and well seene in knowledge, and able to vtter knowledge, & such as were able to stand in the Kings palace, and whome they might teach the [g] lear-ning, and the tongue of the Caldeans.

Iewes, and so to be able to serue him as gouernours in their lande: moreouer by this meanes the Iewes might be better kept in subiection, seeing other vnto to procure hurt to these noble men. f The King required three things, that they shoulde be of noble birth, that they shoulde be witte and learned, and that they should be of a strong and comely nature, that they might doe him better ser-uice: this he did for his owne commoditie, therefore it is not to praise his liberal-itie: yet in this he is worthie prayse, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by. g That they might forget their owne religion, and countrie facions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godlye: in all pointes he refused the abuse of things and superstition, in so much that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

5 And the king appointed them por-

part Beniamin [shalbe a portion.]

24 And by the border of Beniamin, from the East side vnto the west side Simeon [a portion.]

25 And by ẏ border of Simeon from the East part vnto the west part, Issha-char [a portion.]

26 And by the border of Isshachar from the East side vnto the west, Zebu-lun [a portion.]

27 And by the border of Zebulun from the East part vnto the west part, Gad [a portion.]

28 And by the border of Gad at the South side, toward [f] Temath, the bor-der shalbe euen from [g] Tamar [vnto] the waters of Meribath [in] Kadesh, [and] to the [h] riuer, [that runneth] into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie [shall be] after the names of the tribes of Israel, the gates Northward, one gate of Reu-ben, one gate of Judah, [and] one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Joseph, one gate of Benia-min, [and] one gate of Dan.

33 And at the South side, fiue hun-dreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Isshachar, [and] one gate of Zebulun.

34 At the west side, fiue hundreth and foure thousand, [with] their three gates, one gate of Gad, one gate of Asher, [and] one gate of Naphtali.

35 [It was] roumde about eighteene thousande [measures,] and the name of the citie from that day [shall be,] [‡] The Lord is there.

f Which is here taken for Idumea.

g Which was Jericho the citie of palme trees.

h Meaning, Nilus that runneth into the sea called Mediterra-neum.

‡ Ebr. Iehouah shammah.

Daniel.

The Argvment.

THE great prouidence of God, and his singular mercie towarde his Church are most liuely here set foorth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine nomber of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because hee shoulde be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Jehoiakim King of Judah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings opinarie appointed. 8 But they ab-staine from it.

a Reade, 2. King. 24. 1. and 2. Chro. 36. 5.

IN the [a] thirde yeere of the reigne of Jehoiakim King of Judah, came Nebuchadnezzar, King of Babel vnto Jerusa-lem, and besieged it.

b Which was a plaine by Ba-bylon, where was the Tem-ple of their great god, and is here taken for Baby-lon.

2 And the Lorde gaue Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he caried into the lande of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

c Who was as master of the wardes.

d He calleth them Eu-nuches whome the King nou-rished and brought vp to be rulers of other countries afterwarde.

3 And the King spake vnto [c] Ashpe-naz the master of his [d] Eunuches, that he should bring certeine of the children of Israel, of the [e] Kings seede, and of the princes:

e His purpose was to keepe them as hostag-es, and that he might shewe himselfe victo-rious, and also by their good intreatie and learning of his religion, they might fa-uour rather him then the

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisdome, and well seene in knowledge, and able to vtter knowledge, & such as were able to stand in the Kings palace, and whome they might teach the [g] lear-ning, and the tongue of the Caldeans.

Iewes, and so to be able to serue him as gouernours in their lande: moreouer by this meanes the Iewes might be better kept in subiection, seeing other vnto to procure hurt to these noble men. f The King required three things, that they shoulde be of noble birth, that they shoulde be witte and learned, and that they should be of a strong and comely nature, that they might doe him better ser-uice: this he did for his owne commoditie, therefore it is not to praise his liberal-itie: yet in this he is worthie prayse, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by. g That they might forget their owne religion, and countrie facions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godlye: in all pointes he refused the abuse of things and superstition, in so much that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

5 And the king appointed them por-

uision euery day of a [a] portion of ỳ kings meat, and of the wine, which he dranke, to nourishing them [i] three yere, that at the ende thereof, they might stand [k] before the King.

6 Nowe among these were [certaine] of the children of Iudah, Daniel, Hananiah, Mithael and Azariah.

7 Unto whome the chiefe of the Eunuches [l] gaue [other] names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, & Mithael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee woulde not [m] defile himselfe with the portion of the Kings meate, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches said vnto Daniel, [n] I feare my lord the king, who hath appointed your meate and your drinke: therfore if he see your faces woorse liking then the [other] children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then sayde Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mithael, and Azariah,

12 Proue thy seruants, I beseech thee, [o] ten dayes, and let them giue vs [p] pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the ende of ten dayes, their [q] countenances appeared fayrer, and in [‡] better liking then all ỳ childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisdome: also he gaue Daniel vnderstanding of all [r] visions and dreames.

18 Now when the time was [s] expired, that ỳ king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mithael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, [and] vnderstanding that the king enquired of them, he found them ten times better then all the inchaters [and] astrologians, that were in all his realme.

21 And Daniel was vnto [u] the first yere of king Cyrus.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commaundeth all the wise men of Babylon to be slaine because they could not interprete his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the [a] second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar [b] dreamed dreames wherewith his spirite was [c] troubled, and his [d] sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians and the sorcerers, and the [e] Caldeans for to shew the king his dreames: so they came and stoode before the king.

3 And the King saide vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the [f] Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and we shall shewe the interpretation.

5 [And] the king answered and saide to the Caldeās, The thing is gone from me. If ye will not make me vnderstand the dreame with ỳ interpretation thereof, ye [g] shalbe drawen in pieces, and your houses shall be made a iakes.

h That by their good intertainment they might learne to forget the mediocritie of their owne people.
i To the intent that in this time they might both learne the maners of ỳ Caldeans, and also their tongue.
k As well to serue at the table, as in other offices.
l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrāce of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.
m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the king shoulde not entise him by this sweete poison, to forget his religion and accustomed sobrietie, and that in his meate and drinke hee might haply remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, & at length called him to be a Prophet.
n He supposed they did this for their religion, which was contrarie to the Babylonians, and therefore herein he reprehendeth them, which are of no religion: for neither hee woulde condemne theirs nor maintaine his owne.
o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus he spake, being mooued by the Spirit of God.
p Not that it was a thing abominable to eate beanie meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to ỳe King and haue refused their owne religion, that meate and drinke had bene accursed.
q This bare feeding and that allo of Moses when he fled from the courte of Egypt, declareth that we must liue in such sobrietie, as God doth call us vnto, seeing he will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.
‡ Ebr. fatter in flesh.
r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arees which are forbidden, Deut. 18. 11.
s So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6.
t Of the three yeres aboue mentioned, vers. 5.
u That is, he was esteemed in Babylon as a Prophet so long as the cōmon wealth stoode.
a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.
b Not that he had many dreames, but because many matters were contained in this dreame.
c Because it was so rare and strange a dreame that he had not had the like.
d He was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.
e For all these astrologers and sorcerers called themselues by this name of honour, as though all the wisenome and knowledge of the countrie depended vpon them, and that all other countries were voyde of the same.
f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent,
g This is a iust reward of their arrogancie (which banted of themselues that they had the knowledge of all things) that they shoulde be prooued fooles, and that to their perpetuall shame and confusion.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me giftes and rewardes, and great honour: therefore shewe mee the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shewe [h] his seruants the dreame, and we will declare the interpretation thereof.

8 [Then] the king answered, and said, I know certeinly that ye [‡] would gaine the time, because ye see the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell mee the dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 [Then] the Caldeans answered before the king, [‡] said, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor prince nor lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ℭ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings [‖] chiefe steward, which was gone forth to put to death the wise men of Babel.

15 [Yea,] he answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure and that he would shewe the king the interpretation thereof.

17 ℭ Then Daniel went to his house and shewed the matter to Hananiah, Mithael, and Azariah his companions,

18 That they should beseeche the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and saide, *The Name of God be praised for euer and euer: for wisedome and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: he knoweth what is in the darkenes, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed me nowe the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ℭ Therefore Daniel went vnto Arioch, whom the king had [n] ordeined to destroy the wise men of Babel: he went and sayde thus vnto him, Destroy not the wise men of Babel, [but] bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and saide thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Beltechazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demaunded, can neither the wise, the astrologians, the inchanters, [nor] the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secretes, and sheweth the king Nebuchad-nezzar what shall be in the latter dayes. Thy dreame, and the things, which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughtes came into thy [minde,] what should come to passe hereafter, and he that reuealeth secrets telleth thee, what shall come.

30 As [p] for me, this secret is not shewed me for any wisdome that I haue, more

h Herein appeared their ignorance, that notwithstanding their bragges, yet were they not able to tell the dreame, except he entred them into the matter, & therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthie to die.

‡ Ebr. redeeme the time.

i Which declareth, that God would not haue his seruant ioyned in the companie of these sorcerers & astrologers, whose artes were wicked, and therefore iustly ought to die, though the King did it vpon a rage, and no zeale.

‖ Or, the captaine of the garde.

Psal. 113.2. and 115.18.

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindenes, and ignorance of himselfe: for it commeth only of God, that man vnderstandeth any thing.

l To whome thou madest thy promes, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpete it.

n Whereby appeareth that many were slaine, as Dan. 13, and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the king proceeded according to his wicked affection, & not considering, if there science were lawfull or no.

o He affirmeth that man by reason, and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the King with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie mysteries that should be reuealed.

p Because he had saide that God only must reueile the significatis of this dreame, § King might haue asked, why Daniel did enterpisse to enterpret it, and therefore he sheweth, that he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glorie.

then any other liuing, but onely to shew the King the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 O King, thou sawest, and beholde, there [was] a great image: this great image whose glorie was so excellent, stoode before thee, and the forme thereof [was] terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, [and] his feete [were] part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer floures, & the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.

38 And in all [places] where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shall rise another kingdome, [r] inferiour to thee, [of siluer,] and another [s] third kingdome [shalbe] of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, [so] shall it breake in [u] pieces, and bruise [all.]

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe [x] deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, [and] earth.

42 And [as] [y] the toes of the feete [were] part of yron, and part of clay, [so] shall the kingdome bee partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, & earth, they shal mingle themselues with [z] the seede of men: but they shall not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which [a] shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the [b] stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde: [so] the great God hath shewed the King, What shall come to passe hereafter, and the dreame [is] true, and the interpretation thereof [is] sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [c] bowed himselfe vnto Daniel, and commanded that they should offer meate offerings, and sweete odours vnto him.

47 [Also] the king answered vnto Daniel, and saide, [I know] of a trueth that your [d] God is a God of gods, & the Lord of Kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great [e] giftes. Hee made him gouernour ouer the whole prounce of Babel, and chiefe of the rulers, [and] aboue all the wise men of Babel.

49 Then Daniel [f] made request to the King, and her set Shadrach, Meshach, and Abednego ouer the charge of the prounce of Babel: but Daniel [tarie] in the [g] gate of the King.

[q] By gold, siluer, brasse and yron, are ment the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the ende of this fourth monarchie.

[r] Daniel learneth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a monarchie and generall empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome, the golden head, breause in respect of the other three, it was the best, and yet was of it selfe wicked and cruel.

[s] Meaning, the Persians, which were not inferiour in dignitie, power, & riches, but were woorse touching ambitio, cruelnes, and all kinde of vice: shewing, that the world should grow woorse, & woorse, till it was reformed by Christ.

[t] That is, of the Macedonians shalbe of brasse, not alluding to the hardnes thereof, but to the vilenes in respect of siluer.

[u] That is, the Romane empire shall subdue all these other forenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians.

[x] They shall haue cruell warres and continuall discordes among themselues.

[y] They shall by marriages, and affinities thinke to make themselues strong: yet shal they neuer be ioyned in hearres.

[z] His purpose is to shew that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

[a] Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small, and without beautie to mans iudgement, but shoulde at length grow and fill the whole earth, which he calleth a great mountaine, as verf. 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom. 8. 10.

[b] Though this humbling of the King seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

[c] This confession was but a sudden motion, as it was also in Pharaoh, Exo. 9. 27, 28. but his heart was not touched, as appeared soone afterward.

[d] Not that the Prophet was desirous of giftes or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also be receiued them, least he should offend this cruel King, which willingly gaue them.

[e] Hee did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease by this benefite.

[f] Meaning, that either he was a singer, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the light of the miracle.

Nebuchad-

2 Vnder pretence of religion, and holines in making an image to his idole Bel, he sought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but, that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnes of his workes. The Greeke interpreters write, that this was done eighteene yeeres after ẏ dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his comon wealth, and therefore hee went to lying all to one kind of religion, and so rather sought his owne quietnes, then Gods glory. b Shewing, that the idole is not knowne for an idole so long as he is vsed of the workeman: but when the ceremonies and customes are receiued, and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the cruelnie of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, allowed them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion,

NEbuchad-nezzar the king made a an image of golde, whose height [was] threescore cubits, [and] ẏ breadth thereof sixe cubits: he set it vp in ẏ plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and al the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cried aloude, Be it knowen to you, O people, d nations, and languages,

5 That when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the middes of an hote firie fornace.

7 Therefore assone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fel downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of ẏ Caldeans, and grieuously accused the Iewes.

9 [For] they spake and sayd to ẏ king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare ẏ sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe, and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the middes of an hote firie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, c Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in [his] anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 [And] Nebuchad-nezzar spake, and said vnto them, what disorder: Will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 f Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediatly into the middes of an hote firie fornace: for Who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to ẏ king, O Nebuchad-nezzar, We g are not carefull to answere thee in this matter.

17 Behold, our God whom we serue, is h able to deliuer vs from the hote firie fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded ẏ they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, [and] to cast them into the hote firie fornace.

21 So these men were bound in their

e It seemeth, that they named not Daniel, because he was greatly in the kings fauour, thinking of these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of executing this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receiue them to grace, if they would nowe at the length obey his decree.

g For they should haue done iniurie to God, if they should haue bowed in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They grein on two points, first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glorie, and the testifying of his true religion, with their blood, and so make open confession that they will not so much as outwardly

consent to idolatrie. i This declareth that the more that tyrants rage, and the more wittie they shewe themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the cruelte of their punishment: for either he deliuereth them from death, or els for this life giueth them a better.

coates,

coates, their hosen, & their clokes, with their [other] garments, and cast into the middes of the hote firie fornace.

22 Therefore, because the kings commandement was strait, that the fornace should be exceeding hote, the flame of the fire slewe those men ‖ brought forth Shadrach, Meshach and Abednego.

23 And these three men Shadrach, Meshach & Abednego fell downe bound into the middes of the hote firie fornace.

24 ¶ Then Nebuchad-nezzar ‖ king was astonied and rose vp in haste, [and] spake, and saide vnto his counsellers, Did not we cast three men bound into the middes of the fire? who answered and said vnto ‖ king, It is true, O king.

25 [And] he answered, and saide, Lo, I see foure men loose, walking in the middes of the fire, & they haue no hurt, and the forme of the fourth is like the [k] sonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote firie fornace, [and] spake and said, Shadrach, Meshach and Abednego, the seruants of the hie God, go forth & come [hither:] so Shadrach, Meshach and Abednego [l] came forth of the middes of the fire.

27 Then the nobles, princes & dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an heare of their head was burnt, neither were their coates changed, nor any smel of fire came vpon them.

28 [Wherefore] Nebuchad-nezzar spake and said, [m] Blessed [be] the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation & language, which speake any [n] blasphemie against the God of Shadrach, Meshach and Abednego, shall be drawen in pieces, and their houses shall be made a ‖ stakes, because there is no god that can deliuer after this sort.

30 Then the king ‖ promoted Shadrach, Meshach and Abednego in the ‖ prounce of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the ○ world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! [p] his kingdome [is] an euerlasting kingdome, and his dominion [is] from generation to generation.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth howe of a proud King he should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignitie.

[1] Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Saw a [b] dreame, which made me afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but [c] they could not shewe me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name [was] [d] Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, [saying,]

6 O Belteshazzar, [e] chiefe of the enchanters, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus [were] the visions of mine head in my bed. And behold, I sawe a [f] tree in the middes of the earth and the height thereof [was] great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof [were] faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

k For the Angels were called the sonnes of god, because of their excellencie: therefore the King called this Angel, who God sent to comfort his in these great torments, ‖ sonne of God.

l This commeneth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke till the Lord called him forth.

m Hee was moued by the greatnes of the miracle to prayse God, but his heart was not conuerted. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefely be adiopned, without the which there can be no faith.

n If this heathen King moued by Gods Spirit, would not see blasphemie vnpunished, but made a law, and set a punishment to such transgressours, much more ought all they that profesle religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended.

p Read, Chap. 3. 44.

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it ment: and here he onely expounderh the dreame.

c In that that he sent aboade to others, whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile soule, which thing Nebuchad-nezzar did to make him forget the true religion of God.

e Which also was a great griefe to the Prophet to be nombred among the sorcerers and men whose practises were wicked and contrary to Gods worde.

f By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kinds of men, and whole state is profitable for mankinde.

10 I sawe

10 I sawe in the visions of mine head vpon my bed, and beholde, a [g] watchman and an holy one came downe from heauen,

11 And cryed aloude, and saide thus, Hewe downe ꝑ tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse [binde it] among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion [be] with the beasts among the grasse of the fielde.

13 [h] Let his heart be changed from mans [nature,] and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence [is] according to the decree of the watchmen, and according to the word of ꝑ holy ones: the demande [was answered,] to the intent that liuing men may knowe, that ꝑ most high hath power ouer the kingdome of men, and giueth it to whom so euer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, [that] I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holie gods [is] in thee.

16 ¶ Then Daniel (whose name [was] Belteshazzar) helde his [k] peace by the space of one houre, & his thoughts troubled him, [and] the king spake and said, Belteshazzar, let neither ꝑ dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and saide, My lorde, the dreame [be] to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues [were] faire and the fruite thereof much, and in it was meate for all, vnder the which the beasts of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growe, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Where as the king sawe a watchman, and an holy one that came downe from heauen, & said, Hewe downe ꝑ tree and destroy it, yet leaue ꝑ stumpe of the rootes thereof in the earth, and with a band of yron & brasse [bind it] among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the fielde, [l] till seuen times passe ouer him,

21 This [is] ꝑ interpretation, O king, and it is the decree of ꝑ most high, which is come vpon my lord the king,

22 That they shall driue thee from men, and thy dwelling shalbe with the beasts of the fielde: they shall make thee to eate grasse as the [m] oxen, and they shal wet thee with the dewe of heauen: and seuen times shal passe ouer thee, til thou know, that [n] the most high beareth rule ouer the kingdome of men, and giueth it to whom so euer he will.

23 Where as they said, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counsel be acceptable vnto thee, and [o] breake off thy sinnes by righteousnes, and thine iniquities by mercie toward ꝑ poore: so, let there be an [p] healing of thine errour.

25 All thele things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel.

27 [And] the king spake and said, Is not this great Babel, that I haue built for the house of the kingdome by ꝑ might of my power, and for the honour of my maiestie?

28 While the word [was] in the kings mouth, a voyce came downe from heauen, [saying,] O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling [shalbe] with ꝑ beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whom so euer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, & did eate grasse

[g] Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer readie to doe Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knewe that it should not be cut downe by man but by God.

[h] Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

[i] God hath decreed this iudgement, & the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

[k] Hee was troubled for the great iudgement of God which he sawe ouerthrow against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they shoulde be lubiect to Gods iudgements, if he did not regard them with pitie.

[l] Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen monethes, and others seuen weekes: but it seemeth hee ment of yeres, in that his shape of some was changed into a beast, but that he was eyther stricken mad, and so auoyded mans companie, or was cast out for his tyrannie, and so wandered among the beasts, and ate herbes and grasse.

[m] Daniel sheweth the cause why God thus punished him.

[n] Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

[o] Suffer the errours of thy former life to be reuelled.

[p] After that Daniel had declared this vision: and this his pryde declareth that it is not in man to conuert to God except his spirit moue him, seeing that these terrible threatnings could not moue him to repent.

[q] Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer readie to doe Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knewe that it should not be cut downe by man but by God.

grasse as the oxen, and his body was wet with the dewe of heauen, till his heares were growē as egles [feathers,] and his nayles like birdes [clawes.]

31 And at the end of [these] [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, & mine vnderstanding was restored vnto me, and I gaue thankes vnto the most high, and I praysed and honoured him [s] liueth for euer, *whose power [is] an euerlasting power, and his kingdome [is] from generation to generation.

32 And all the inhabitants of [t] earth are reputed as nothing: and according to his [u] will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, what doest thou?

33 At the same time was mine vnderstanding restored vnto me, and [I] returned [to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellours [x] and my princes sought vnto me, & I was established in my kingdome, and my glory was augmented toward me.

34 Nowe [therefore] I Nebuchad-nezzar [y] prayse, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pryde, he is able to abase.

CHAP. V.

5 Belshazzar King of Babylon feeth an hand writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng [a] Belshazzar made a great feast to a thousand of his princes, and dranke wine [b] before the thousand.

2 [And] Belshazzar ‖ whiles he tasted the wine, commanded to bring him the golden and siluer vessels, which his [c] father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King & his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the [d] gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer [e] against the candlestick vpon the plaister of the wall of the Kings palace, and the King sawe the palme of the hand that wrote.

6 Then the Kings countenance was changed, & his thoughts troubled him, so that the ioyntes of his loynes were loosed, and his [f] knees smote one against the other.

7 [Wherefore] the King cried loude, that they should bring [g] the astrologians, the Caldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shalbe clothed with purple, and [shall haue] a chaine of gold about his necke, and shalbe the third ruler in the kingdome.

8 Then came all [h] Kings wise men, but they coulde neither reade [i] writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 [Now] the [k] Queene by reason of the talke of the King and his princes, came into the banket house, [and] the Queene spake, and saide, O King, liue for euer: let not thy thoughtes trouble thee, nor let thy countenāce be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdome like the wisdome of the goddes, was found in him: whom the King Nebuchad-nezzar thy father the King, [I say,] thy father, made chiefe of the [l] enchanters, astrologians, Caldeans, [and] soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding ([for] he did expound dreames, and declare hard sentences, and dissolued doubtes) were found in him, [euen] in Daniel, whom the King named Beltheshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, [and] the King spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father [m] King brought out of Iewrie?

14 Now

r When the terme of these seuen yeeres was accomplished. Chap. 7. 14. micah. 4. 7. luke 1. 33.
s He confesseth Gods will to be the rule of all iustice, & a most perfite lawe whereby hee gouerneth both man and Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith and giue him the glory.
t By whom it seemeth that he had bene put from his kingdome before.
u He doeth not onely prayse God for his deliuerance, but also confesseth his fault that God may only haue the glory and man the shame, and that he may be exalted and man cast downe.

a Daniel recyteth this historie of King Belshazzar Sunnemerodachs sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, and howe the prophetie of Ieremiah was true, that they should be deliuered after seuentie yeeres.
b The kings of the East partes then vsed to sit alone commonly, and disdayned that any shoulde sit in their companie: and nowe to shewe his power, and howe litle he set by his enemie, which then besieged Babylon, he made a solemne banket, and vsed excesse in their companie, which is ment here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand. ‖ Or, ouercome with wine. c Meaning, his grandfather.

d In contempt of the true God, they praysed their idoles, not that they thought, that the golde or siluer were gods, but that there was a certaine vertue and power in them to do them good, which is also the opinion of all idolaters.
e That it might the better be seene, f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.
g Thus the wicked in their troubles seeke many meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.
i Read Chap. 4. 6 And this declareth, that both this name was odious vnto him, and also that he was not vse these vile practises, because he was not among them when all were called.

14. Now I haue heard of thee, þ k the spirit of the holy gods is in thee, & that light and vnderstanding and excellent wisdome is found in thee.

15 Nowe therefore wisemen, and astrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, þ thou couldst shew interpretations, & dissolue doubts: now if thou canst reade the writing, and shew me the interpretation therof, thou shalt bee clothed with purple, and shalt haue a chaine of gold about thy necke, & shalt be the third ruler in the kingdome.

17 Then Daniel answered, & said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, thou, The most high God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

19 And for the maiestie that hee gaue him, all people, nations, and languages trembled, and feared before him: he put to death whome hee would: hee smote whō he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was deposed frō his kingly throne, and they tooke his honour from him.

21 And he was driuē from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wild asses: they fed him with grasse like oxen, and his bodie was wet with the dew of the heauen, till he knew, that the most high God bare rule ouer the kingdome of men, & that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belthazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift vp thy selfe against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praysed the gods of siluer and gold, of braſſe, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hande thy breath is and al thy wayes, him hast thou not glorified.

24 m Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, n MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art wayed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belthazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he should be the thirde ruler in the kingdome.

30 The same night was Belthazzar the King of the Caldeans slaine.

31 And Darius o of the Medes tooke the kingdome, being threescore and two yere olde.

CHAP. VI.

1 Daniel is made ruler ouer þ gouernours. 5 An act against Daniel. 16 He is put into a denne of lions by the commandement of the King. 23 Hee is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome a an hundreth & twentie gouernours, which shoulde bee ouer the whole kingdome.

2 And ouer these, three rulers (of whō Daniel was one) that the gouernours might giue accompts vnto them, and the King should ‖ haue no domage.

3 Nowe this Daniel b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours c sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faythfull that there was no blame nor fault found in him.

5 Then saide these men, We shall not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and

k For the idolaters thought that the Angels hau power as God, and therefore hee them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude towarde God, who could not be moued to giue him the glorie, considering his wonderfull worke towarde his grandfather, and so sheweth, that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently wayted for thine amendment.

n This worde is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, & that a miserable end shal come on all that raise themselues against him.

‖ Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had the dominion.

a Read Ester Chap. 1. 1.

‖ Or, not be troubled.

b This heathē King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such faults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoeuer shal aske a petition of any god or man for thirtie dayes saue of thee, O king, he shalbe cast into the den of lyons.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his [e] windowes being open in his chamber toward Jerusalem, he kneeled vpon his knees three times a day, and prayed and praysed his God, as he did afore time.

11 Then these men assembled, & found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King touching the Kings decree, Hast thou not sealed the decree, that euerie man that shall make request to any god or man within thirtie daies, saue to thee, O King, shall bee cast into the denne of lyons? The King answered, and said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the children of the captiuitie of Judah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himself, and set his heart on Daniel, to deliuer him: & he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayd vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians [is,] that no decree nor statute which the King confirmeth, may be [f] altered.

16 ¶ Then the King commanded, and they brought Daniel, and cast him into the denne of lyons: [now] the king spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, [euen] he wil deliuer thee.

17 And a stone was brought, and laid vpon the mouth of the den, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the King went vnto his palace, and remained fasting, neither were the instrumẽts of musike brought before him, and his sleepe went from him.

19 ¶ Then the King arose earely in the morning, and went in all haste vnto the den of lyons.

20 And when he came to the den, he cried with a lamentable voyce vnto Daniel: and the King spake, and sayde to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou allway seruest) [g] able to deliuer thee from the lyons?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lyons mouthes, that they haue not hurt mee: for [h] my iustice was found out before him: and vnto thee, O King, I haue done [i] no hurt.

23 Then was the king exceeding glad for him, and cõmanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no maner of hurt was found vpon him, because he [k] beleeued in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were [l] cast into the den of lyons, [euen] they, their children, and their wiues: and the lions had the maistrie of them, and brake all their bones a pieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations & languag that dwell in all the worlde: Peace bee multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion [shall be] euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen & in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

d Herein is condemned the wickednes of the King, who would be set by as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Jerusalem, when he prayed: both to stir vp himselfe with the remembrance of Gods promises to his people when they should pray towarde that Temple, and also that others might see, that he would neither consent in heart nor bee afraid for these lawes to any thing that was contrarie to gods glorie.

f This the wicked maintaine euill lawes by confidence, and authoritie, which is oft times eyther lightnes, or stubbornes, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and righteines in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked cõmandement to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God shoulde bee dishonoured.

k Because he cõmitted himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherin we see the power of faith, as Heb. 11.33.

l This is a terrible example against all the wicked, which do against their cõsciense make cruel lawes to destroy the children of god, and also admonisheth princes how to punish such, whē their wickednes is come to light: though not in euery point, or with like circumstances, yet to execute true iustice vpon them.

m This worketh not that Darius did worship God aright, or els was conuerted: for che he wold haue destroyed all superstition and idolatrie, and not onely

gouen God the chiefe place, but also haue set him vp, and caused him to be honoured accopting to his wyde: but this was a certaine confession of Gods power, wherunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the only fountaine of life, and quickeneth al things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel, Daniel sawe a dreame, & there [were] visions in his head, vpon his bedde: a then hee wrote the dreame, [and] declared the summe of the matter.

a Whereas the people of Israel looked for a continual quietnes after these seuentie yeeres, as Jeremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be vttered and reueiled, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

2 Daniel spake and sayde, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon b the great sea:

3 And foure great beasts came vp frō the sea one diuers from another.

4 The first was as a lion, & had egles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp frō the earth, and set vpon [his] feete as a man, and a mans heart was giuen him.

5 And beholde, another beast [which was] the seconde, was like a d beare and stood vpon the one side: and he had three ribbes in his e mouth betweene his teeth, & they said thus vnto him, Arise [&] deuoure much flesh.

6 After this I beheld, and lo, there [was] another like a f leopard, which had vpon his backe g foure wings of a foule: the beast had also foure heads, and h dominion was giuen him.

7 After this I sawe in the visions by night, & beholde, the i fourth beast [was] fearefull and terrible and verie strong. It had great k mpzon teeth: it deuoured and brake in pieces and stamped l the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had o ten hornes.

8 As I considered the hornes, behold, there came vp among them another little p horne, before whom there were q three of the first hornes pluckt away: and behold, in this horne [were] r eyes like the eies of man, and a mouth speaking presumptuous things.

9 I beheld, till the s thrones were set vp, & the t Ancient of dayes did sit, whose garment was white as snowe, and the heare of his head like the pure wool: his throne [was like] the firie flame, [&] his wheeles [as] burning fire.

10 A firie streame issued, & came forth from before him: thousand thousands ministred vnto him, and ten thousande u thousands stood before him: the iudgement was set, and the x bookes opened.

11 Then I beheld, y because of the voice of the presumptuous wordes, which the horne spake: I beheld, euen till the beast was slaine, and his bodie destroyed, and giuen to the burning fire.

12 As z concerning the other beastes, they had take away their dominion: yet their liues were prolonged for a certaine time and season.

13 CAs I beheld, in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and b approched vnto p Ancient of dayes, & they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion [is] an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 CI Daniel was d troubled in my spirit, in the middes of my bodie, and the

b Which signified that there should be horrible troubles and afflictions in the worlde in all seizures of the world and at sundrie times.

c Meaning the Assyrian and Caldean empire, which was most strong & fierce in power, and most soone come to their authoritie as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here ment by mans heart.

d Meaning the Persians, which were barbarous and cruell.

e They were small in the beginning and were put by in their mountaines and had no hute.

f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandement, who by thes meanes punished the ingratitude of the worlde.

h Meaning, Alexander the King of Macedonie.

i That is, his foure chefe captaines, which had the empire among them after his death, Seleucus has Asia the great, Antigonus the lesse, Callander, and after him Antipater was King of Macedonie, and Ptolomeus had Egypt.

k Ie was not of himselfe nor of his owne power that he gate all these countreys: for his armie conteined, but thirtie thousande men, and he ouercame in one battell Darius, which had ten hundreth thousand, when he was so beautie with sleepe that his eyes were scarce open, as the Stories report: therefore this power was giuen him of God.

l That is, the Romane empire which was as a monster & could not be cōpared to any beast, because the nature of none was able to expresse it.

m Signifying the tyrannie and greedines of the Romanes.

n That which the Romanes could not quietly enioy in other countreys, they would giue it to other Kinges and rulers, that at all times when they woulde, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete.

o That is, sundrie and diuers pzouinces, which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King.

p Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, for who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Pahomet came not of the Romane empire, and the Pope hath no vocation of gouernement therefore this can not be applied vnto them. and also in this prophesie the Prophets purpole is chiefly to cōfort the Iewes vnto the verie tuitiō of Christ. Some take it for the whole bodie of Antichrist.

q Meaning, a certaine pozion of the ten hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the liberatie of chusing the deputies to send into the pzouinces, and tooke the gouernement of certaine countreis to himselfe.

r Thes Romane Emperours at the first vsed a certaine humanitie and gentlenes, & were content that others as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels would behaue themselues accordīg as did other Senatours: pet against their enemies and those that would resist them, they were fierce and cruell, which is here ment by the pzoude mouth.

s Meaning, the places where God & his Angels should come to iudge these Monarchies, which iudgement should begin at the first cōming of Christ.

t That is, God which was before all times, & is here described as mans nature is able to cōpzehend some portion of his glozy.

u That is an infinite nūber of Angels, which were ready to execute his commandement.

x This is ment of the first cōming of Christ, when as & wil of God was plainly reueiled by his Gospel.

y Meaning, that he was astonied, when he saw thes Emperours in such dignitie, & pride, and so suddenly destroied at the cōming of Christ, whē this fourth Monarchy was subiect to men of other nations.

z As the three former Monarchies had an end at the time & God appointed, although they flourished for a time, so that this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises.

a Which is ment of Christ, who han not yet taken vpō him mans nature, neither was the time of Daniel according to the flesh, as he was afterward: but appeared then in a figure, & that in the clouds: that is, being separate from the cōmon sort of men by manifest signes of his diuinitie.

b To wit, when he ascended into the heauens, & his diuine maiestie appeared, & all power was giue vnto him in respect of that that he was our Pediatour.

c This is ment of the beginning of Christs kingdome when God the father gaue vnto him al dominion, as to the Pediator, to the intent that he should gouerne here his Church in earth continually till the time that he brought the to eternal life.

d Thzough the strangenes of the vision-

visions of mine head made me afrayd.

16 Therefore I came vnto one of the that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth,

18 And they shal take the [f] kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.

19 After this, I would [knowe] the truth of the fourth beast, which was so [h] vnlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse: [which] deuoured, brake in pieces, and stamped the [i] residue vnder his feete.

20 Also [to knowe] of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [k] looke was more stoute then his fellowes.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them,

22 Until [m] the Ancient of daies came, and iudgement was giuē to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are [ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue [n] three kings,

25 And shall speake wordes agaynst [o] the most high, and shall consume the Saintes of the most high, & thinke that hee may [p] change times and lawes, and they shall be giuen into his hande, vntill a [q] time, and times and the deuiding of time.

26 But the [r] iudgement shal sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [s] kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of ỹ most high, whose kingdome [is] an euerlasting kingdome and all [t] powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations [which] troubled me, & my countenance changed in me: but I kept the matter in mine heart.

e Meaning, of the Angels, as verse 10.
f Because Abraham was appointed heire of all the world, Rom. 4. 13, and in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrannes should inuade, and vsurpe vntill the world were destroyed by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.
g That is, of the most high things, because god hath chosen them out of this worlde, that they should looke vp to the heauens, whereon all their hope dependeth.
h For the other three Monarchies were gouerned by a King, and the Romane empire by Consules: the Romanes chunged their gouernours perpetually, and the other Monarchies retayned them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.
i Read verse 7.
k This is ment of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obteyned a famous name in the world, and were called the Church of God, or the kingdome of God. n Read the exposition hereof verse 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion to destroy all that did professe it. p These Emperours shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.
q God shall suffer them thus to rage against his Saints for a long time, which is ment by the time and times, but at length he will allwage these troubles and hasten the times for his elects sake, Matt. 24. 22. which is here ment by the deuiding of time.
r God by his power shal restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe.
s Hereby wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is ment by these wordes vnder the heauen: and therefore hee here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faythfull haue by the participation that they haue with Christ their heade.
t That is, some of euery sort that beare rule.
u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuealed, and kept it in memorie and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a tamme and a goate. 20 The vnderstanding of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, [euen] vnto me Daniel, [a] after that [which] appeared vnto me at the first.

2 And I saw in a vision, and when I sawe it, I was in [b] palace of Shushan, which is in the prouince [c] of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuer a ram, which had two hornes: and these two hornes were hie: but one was hier then another, and the hiest came vp last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no [d] beastes might stand before him, nor could deliuer out of his hand, but he did what he lifted, and became great.

5 And as I considered, behold, [e] a goat came from the west ouer the whole earth, and touched not the ground: and this goat [had an] horne that appeared

a After the general vision, he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Grecians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which replenished the kingdomes of the Persians, and Medes, which were ioyned together.
d Meaning, Cyrus, which after grewe greater in power then Darius his vncle and father in lawe.
e That is, no Kings or nations.
f Meaning, Alexander that came from Grecia with great speede and expedition.
g Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is ment by this horne.

betweene

betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he [h] smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great, and whē he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure windes of the heauen.

9 And out of one of them came forth [l] a litle horne, which waxed very great towarde the [m] South, and towarde the [n] East, and toward the [o] pleasant [land.]

10 Yea, it grew vp vnto the [p] hoste of heauen, and it cast downe [some] of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe agaynst the [q] prince of the hoste, frō whom the [r] dayly [sacrifice] was takē away, and the place of his Sanctuarie was cast downe.

12 And [s] a time [shalbe giuen him] ouer the dayly [sacrifice] for the iniquitie: and it shall [t] cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the [u] Saints speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long [shall endure] the vision of the dayly [sacrifice,] & the iniquitie of the [x] desolation to treade both the Sanctuarie and the [y] armie vnder foote?

14 And [z] he answered mee, Vnto the [a] euening [and] the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene [the bankes] of Vlai, which called and said, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [d] in the last time [shalbe] the vision.

18 Nowe as hee was speaking vnto mee, I being a sleepe [fell] on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I wil shewe thee what shalbe in the last [e] wrath: for in the ende of the time appointed [it shall come.]

20 The ram which thou sawest hauing two hornes, [are] the kings of the Medes and Persians.

21 And [f] goat [is] the king of Grecia, and [g] great horne that is betweene his eyes, is the first king.

22 And that that is broke, and foure stoode vp for it, [are] foure kingdomes, which shal stand vp [h] of that nation, but not [i] in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of [k] fierce countenance, and vnderstanding darke sentences, shall stand vp,

24 And his power shalbe mightie but not [l] in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the [m] mightie, and the holy people.

25 And through his [n] policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by [o] peace shall destroy many: hee shall also stand vp against the [p] prince of princes, but hee shall bee broken downe [q] without hand.

26 And the vision of the [r] euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it [shalbe] after many dayes.

27 And I Daniel was striken & sicke [s] certaine [dayes: but whē I rose vp, I did] kings busines, & I was astonished at the vision, but none vnderstood it.

a Alexander ouercame Darius in two battels, and so had the two kingdomes of the Medes and Persians.

b That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successours before this Monarchy was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolomeus Egypt.

c Which was Antiochus Epiphanes, who was of a feruile and flattering nature, & also there were other betweene him and the kingdome, and therfore is here called the litle horne, because neither vpon conditions, nor any other thing was in him, why hee should obtaine this kingdome.

d That is, toward Egypt.

e Whereby he meaneth Ptolomais.

f That is, Iudea.

g Antiochus raged against the elect of God, & trod his precious starres vnder feete, which are so called, because they are separated frō the world.

h That is, God who gouerneth & maintaineth his Church.

i He laboured to abolish al religion, & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner frō al the rest of the world to haue his name there truly called vpon.

k He sheweth that their sinnes are the cause of these horrible afflictions: and pet comforteth them, in that he appointeth this tyrant a time, whō he would not suffer vtterly to abolish his religion.

l This horne shal abolish for a time the true doctrine & so corrupt gods seruice.

m Meaning, & he heard one of the Angels asking this question of Christ, whō he calleth a certaine one or a secret one, or a marueilous one.

n That, is the Iewes sinnes, which were cause of this destruction.

o That is, Iudea.

p Antiochus raged against the elect of God, & trod his precious starres vnder feete, which are so called, because they are separated frō the world.

q That is, God who gouerneth & maintaineth his Church.

r He laboured to abolish al religion, & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner frō al the rest of the world to haue his name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and pet comforteth them, in that he appointeth this tyrant a time, whō he would not suffer vtterly to abolish his religion.

t This horne shal abolish for a time the true doctrine & so corrupt gods seruice.

u Meaning, & he heard one of the Angels asking this question of Christ, whō he calleth a certaine one or a secret one, or a marueilous one.

x That, is the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religiō and his people.

z Christ answered me for the cōfort of the Church.

a That is, vntill so many naturall dayes be past, which make fiue yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the olde fathers howe he would be God manifested in flesh.

c This power to commande the Angel, declared that he was God.

d The effect of this vision shal not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shewe against the Church.

f That is, out of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also craftie: that he could not be perceiued.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church.

p Reade Dan. 9. verse 24.

q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expouded vnto him the vision of the seuentie weeks. 24 The anointing of Christ. 25 The building againe of Ierusalē. 26 The death of Christ.

visions of mine head made me afrayd.

16 Therefore I came vnto one of the that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth,

18 And they shal take the f kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the truth of the fourth beast, which was so g vnlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the h residue vnder his feete.

20 Also to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose i looke was more stoute then his fellowes.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them,

22 Until k the Ancient of daies came, and iudgement was giuē to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue l three kings,

25 And shall speake wordes agaynst m the most high, and shall consume the Saintes of the most high, & thinke that hee may n change times and lawes, and they shall be giuen into his hande, vntill a o time, and times and the deuiding of time.

26 But the p iudgement shal sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the q kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome and all r powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many s cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto me Daniel, a after that which appeared vnto me at the first.

2 And I saw in a vision, and when I sawe it, I was in the b palace of Shushan, which is in the prouince c of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before the riuer a ram, which had two hornes: and these two hornes were hie: but one was d hier then another, and the hiest came vp last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no e beastes might stand before him, nor could deliuer out of his hand, but he did what he lusted, and became great.

5 And as I considered, behold, f a goat came from the west ouer the whole earth, and touched not the ground: and this goat had an g horne that appeared

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most high things, because god hath chosen them out of this worlde, that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes chaunged their gouernours yerely, and the other Monarchies retayned them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Read verse 7.

k This is ment of the fourth beast, which was more terrible then the other.

l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obteyned a famous name in the world, and were called the Church of God.

n Read the exposition hereof verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is ment by the time and times, but at length he will allwaye these troubles and shorten the times for his elects sake, Matt. 24. 22. which is here ment by the deuiding of time.

r God by his power shal restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe.

s The wholy wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is ment by these wordes vnder the heauen: and therefore hee here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faythfull haue by the participation that they haue with Christ their heade.

t That is, some of euery sort that beare rule.

u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuealed, and kept it in memorie and wrote it for the vse of the Church.

a After the general vision, he commeth to certaine perticular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which repeateth the kingdome of the Persians, and Medes, which were ioyned together.

d Meaning, Cyrus, which after grewe greater in

power then Darius his vncle and father in lawe.

e That is, no Kings or nations.

f Meaning, Alexander that came from Grecia with great speede and expedition.

g Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, to that the strength was attributed to him, which is ment by this horne.

betweene

betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he [h] smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat wared exceeding great, and whē he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure winds of the heauen.

9 And out of one of them came forth [l] a litle horne, which wared very great towarde the [m] South, and towarde the [n] East, and toward the [o] pleasant [land.]

10 Yea, it grew vp vnto the [p] hoste of heauen, and it cast downe [some] of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe agaynst the [q] prince of the hoste, frō whom the [r] dayly [sacrifice] was takē away, and the place of his Sanctuarie was cast downe.

12 And [s] a time [shalbe giuen him] ouer the dayly [sacrifice] for the iniquitie: and it shall [t] cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the [u] Saints speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long [shall endure] the vision of the dayly [sacrifice,] & the iniquitie of the [x] desolation to treade both the Sanctuarie and the [y] armie vnder foote?

14 And [z] he answered mee, Vnto the [a] euening [and] the morning, two thousand and three hundreth: then shall the Sanctuarie be clensed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene [the bankes] of Vlai, which called and said, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [d] in the last time [shalbe] the vision.

18 Nowe as hee was speaking vnto mee, I being a sleepe [fell] on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I wil shewe thee what shalbe in the last [e] wrath: for in the ende of the time appointed [it shall come.]

20 The ram which thou sawest hauing two hornes, [are] the Kings of the Medes and Persians.

21 And [f] goat [is] the king of Grecia, and [g] great horne that is betweene his eyes, is the first King.

22 And that that is broke, and foure stoode vp for it, [are] foure kingdomes, which shal stand vp [h] of that nation, but not [i] in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of [k] fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mightie, but not [l] in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the [m] mightie, and the holy people.

25 And through his [n] policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by [o] peace shall destroy many: hee shall also stand vp against the [p] prince of princes, but hee shall bee broken downe [q] without hand.

26 And the vision of the [r] euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it [shalbe] after many dayes.

27 And I Daniel was striken & sicke [s] certaine dayes: but whē I rose vp, I did [t] kings busines, & I was astonished at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expounded vnto him the vision of the fiftie weeks. 24 The anointing of Christ. 25 The building againe of Jerusalē. 26 The death of Christ.

h Alexander ouercame Darius in two sundrie batels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fiftene yeere there were fiftene diuers successours before this Monarchy was deuided to these foure, whereof Casſander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolomeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, & also there were other betweene him and the kingdome, and therfore is here called the litle horne, because neither vpincer, by conditions, nor any other thing was in him, why hee should obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Jrcolomais.

o That is, Judea.

p Antiochus raged against the elect of God, & trod his precious starres vnder feete, which are so called, because they are separated frō the world.

q That is, God who gouerneth & mainteineth his Church.

r He laboured to abolish al religion, & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner frō al the rest of the world to haue his name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whō he would not suffer vtterly to abolish his religion.

t This horne shal abolish for a time the true doctrine & so corrupt gods seruice.

u Meaning, by he heard one of the Angels asking this question of Christ, whō he calleth a certaine one or a secret one, or a marueilous one.

x That, is the Jewes sinnes, which were cause of this destruction.

y That is, which suppressed Gods religiō and his people.

z Christ answered me for the cōfort of the Church.

a That is, vntill so many naturall dayes be past, which make fiue yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the olde fathers howe he would be God manifested in flesh.

c This power to commande the Angel, declared that he was God.

d The effect of this vision shal not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shewe against the Church.

f That is, one of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also crafty: that he could not be perceiued.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Jewes.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church.

2. Mac. 9. 9.

p Reade verse 14.

q For feare and astonishment.

visions of mine head made me afrayd.

16 Therefore I came vnto one of the
e Meaning, of the Angels, as verse 10.
that stood by, and asked him the truth of all this: so he told mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shal take the f kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.
f Because Abraham was appointed heire of all the world, Rom. 4. 13, and in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restoyed by Christ: and this was to comfort them that were in troubles, that their afflictions should haue an end at length.

19 ¶ After this, I would know the truth of the fourth beast, which was so g vnlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the h residue vnder his feete.
g That is, of the most high things, because god hath chosen them out of this worlde, that they should looke vp to the heauens, whereon all their hope dependeth.
h For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes changed their gouernours perely, and the other Monarchies retayned them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

20 Also of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose i looke was more stoute then his fellowes.
i Read verse 7.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them,

22 Until k the Ancient of daies came, and iudgement was giuē to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.
k This is ment of the fourth beast, which was more terrible then the other.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue l three Kings,
l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

25 And shall speake wordes agaynst m the most high, and shall consume the Saintes of the most high, & thinke that hee may n change times and lawes, and they shall be giuen into his hande, vntill a q time, and times and the deuiding of time.
m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obteyned a famous name in the world, and were called the Church of God, or the kingdome of God.
n Read the exposition hereof verse 8.

26 But the o iudgement shal sit, & they shall take away his dominion, to consume and destroy it vnto the end.
o That is, the Iudgement shall be giuen vnto the holy people of p most high, whose kingdome is an euerlasting kingdome and all q powers shall serue and obey him.
p That is, Christ.

27 And the r kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of p most high, whose kingdome is an euerlasting kingdome and all q powers shall serue and obey him.
q God shall suffer them thus to rage against his Saints for a long time, which is ment by the time and times, but at length he will allwage these troubles and shorten the times for his elects sake, Matt. 24. 22. which is here ment by the deuiding of time.
r God by his power shal restoye things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe.

28 Euen this is the ende of the matter, I Daniel had many s cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.
s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is ment by these wordes vnder the heauen: and therefore he here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faythfull haue by the participation that they haue with Christ their heade.
t That is, some of euery sort that beare rule.
u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet hee was content with that which God reuealed, and kept it in memorie and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto me Daniel, a after that which appeared vnto me at the first.
a After the general vision, he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Sparedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

2 And I saw in a vision, and when I sawe it, I was in b palace of Shushan, which is in the prouince c of Elam, and in a vision me thought I was by the riuer of Ulai.
b That is, of Persia.
c Which prefigured the kingdome of the Persians, and Medes, which were ioyned together.

3 Then I looked vp and saw, and behold, there stood before the riuer a d ram, which had two hornes: and these two hornes were hie: but one was hier then another, and the hiest came vp last.
d Meaning, Cyrus, which after grewe greater in power then Darius his vncle and father in lawe.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no e beastes might stand before him, nor could deliuer out of his hand, but he did what he lifted, and became great.
e That is, no Kings or nations.

5 And as I considered, behold, f a goat came from the west ouer the whole earth, and touched not the ground: and this goat had an g horne that appeared
f Meaning, Alexander that came from Grecia with great speede and expedition.
g Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is ment by this horne.

betweene

betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he [h] smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat wared exceeding great, and whē he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure winds of the heauen.

9 And out of one of them came forth [l] a litle horne, which wared very great towarde the [m] South, and towarde the [n] East, and toward the [o] pleasant [land.]

10 Yea, it grew vp vnto the [p] hoste of heauen, and it cast downe [some] of the hoste, and of the starres to the ground, and trode vpon them.

11 And exalted himselfe agaynst the [q] prince of the hoste, frō whom the [r] dayly [sacrifice] was takē away, and the place of his Sanctuarie was cast downe.

12 And [s] a time [halbe giuen him] ouer the dayly [sacrifice] for the iniquitie: and it shall [t] cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the [u] Saints speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long [shall endure] the vision of the dayly [sacrifice,] & the iniquitie of the [x] desolation to treade both the Sanctuarie and the [y] armie vnder foote?

14 And [z] he answered mee, Vnto the [a] euening [and] the morning, two thousand and three hundreth: then shall the Sanctuarie be clensed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me [b] like the similitude of a man.

16 And I heard a mans voyce betweene [the bankes] of Vlai, which called and said, Gabriel, [c] make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [d] in the last time [shalbe] the vision.

18 Nowe as hee was speaking vnto mee, I being a sleepe [fell] on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I wil shewe thee what shalbe in the last [e] wrath: for in the ende of the time appointed [it shall come.]

20 The ram which thou sawest hauing two hornes, [are] the kings of the Medes and Persians.

21 And [f] goat [is] the king of Grecia, and [g] great horne that is betweene his eyes, is the first king.

22 And that that is broke, and foure stoode vp for it, [are] foure kingdomes, which shal stand vp [h] of that nation, but not [i] in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of [k] fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mightie, but not [l] in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the [m] mightie, and the holy people.

25 And through his [n] policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by [o] peace shall destroy many: hee shall also stand vp against the [p] prince of princes, but hee shall bee broken downe [q] without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it [shalbe] after many dayes.

27 And I Daniel was striken & sicke [r] certaine [daies: but whē I rose vp, I did] the kings busines, & I was astonished at the vision, but none vnderstood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoūded vnto him the vision of the seuentie weeks. 24 The anointing of Christ. 25 The building againe of Jerusalē. 26 The death of Christ.

h Alexander ouercame Darius in two sundrie battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successours before this Monarchy was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolomeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, & also there were other betweene him and the kingdome, and therfore is here called the litle horne, because neither prince-ly conditions, nor any other thing was in him, why hee should obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolomais.

o That is, Judea.

p Antiochus raged against the elect of God, & trod his precious starres vnder feete, which are so called, because they are separated frō the world.

q That is, God who gouerneth & mainteineth his Church.

r He laboured to abolish al religion, & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner frō al the rest of the world to haue his name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whō he would not suffer vtterly to abolish his religion.

t This horne shal abolish for a time the true doctrine & so corrupt gods seruice.

u Meaning, & he heard one of the Angels asking this question of Christ, whō he calleth a certaine one or a secret one, or a marueilous one.

x That, is the Jewes sinnes, which were cause of this destruction.

y That is, which suppressed Gods religiō and his people.

z Christ answered me for the cōfort of the Church.

a That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the olde fathers howe he would be God manifested in flesh.

c This power to commande the Angel, declared that he was God.

d The effect of this vision shal not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shewe against the Church.

f That is, one of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also craftie: that he could not be deceiued.

i That is, not like Alexanders strength.

k With the Gentiles that dwell about him, and also the Jewes.

l Wherfore he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church.

p Reade Dan. 9. verse 14.

q For feare and astonishment.

IN the firſt yeere of Darius the ſonne of a Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the b realme of the Caldeans,

2 Euen in the firſt yere of his reigne, I Daniel vnderſtood by c bookes the nomber of the yeres, whereof the Lord had ſpoke vnto Jeremiah the Prophet, that he would accomplith ſeuenty yeres in the deſolation of Jeruſalem.

3 And I turned my face vnto ‡ Lord God, and d ſought by prayer and ſupplications with faſting and ſackcloth and aſhes.

4 And I prayed vnto the Lorde my God, and made my confeſſion, ſaying, Oh Lorde God, [which art] e great and fearefull, and keepeſt couenant and mercie towarde them which loue f thee, and towarde them that keepe thy commandements,

5 We haue ſinned, & haue committed iniquitie & haue done wickedly, yea, We haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For We would not obey thy ſeruãts the Prophets, which ſpake in thy name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, ‡ righteouſnes [belongeth] vnto thee, and vnto ‡ open ſhame, as [appeareth] this day vnto euery man of Judah, and to the inhabitants of Jeruſalem: yea, vnto all Iſrael, [both] neere and farre off, through all the countreys, whither thou haſt driuen them, becauſe of their offences, that they haue committed agaynſt thee.

8 O Lord, vnto vs [apperteyneth] open ſhame, to our h kings, to our princes, and to our fathers, becauſe We haue ſinned agaynſt thee.

9 [Yet] compaſſion and forgiuenes [is] in the Lord our God, albeit We haue rebelled againſt him.

10 For We haue not obeyed the i voice of the Lorde our God, to walke in his lawes, which hee had layde before vs by the miniſterie of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy law, and are turned backe, and haue not heard thy voyce: therefore the k curſe is powred vpon vs, and the othe that is written in the law of Moſes the ſeruant of God, becauſe We haue ſinned againſt him.

12 And he hath cõfirmed his words, which he ſpake againſt vs, and againſt our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Jeruſalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moſes: yet made We not our prayer before ‡ Lorde our God, that We might turne from our iniquities & vnderſtand thy trueth.

14 Therefore hath the Lord ‡ made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for We would not heare his voyce.

15 *And nowe, O Lorde our God, that haſt brought thy people out of the lande of Egypt with a mighthie hande, and haſt gotten thee renoume, as [appeareth] this day, We haue ſinned, Wee haue done wickedly.

16 O Lord, according to all thy l righteouſnes, I beſeech thee, let thine anger and thy wrath bee turned away from thy citie Jeruſalem thine holy mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Jeruſalem and thy people [are] a reproch to all [that are] about vs.

17 Now therefore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to ‖ ſhine vpon thy Sanctuarie, that lieth waſte for the m Lordes ſake.

18 O my God, encline thine eare and heare: open thine eyes, and beholde our deſolations, and the citie wherupon thy Name is called: for Wee doe not preſent our ſupplicatiõs before thee for our owne n righteouſnes, but for thy great tender merries.

19 O Lord, heare, O Lord forgiue, O Lord o conſider, and do it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, While I was ſpeaking in prayer, euen the man * Gabriel, whome I had ſeene before in the viſion, came flying, and touched me about the time of the

a Who was alſo called Aſtyages.
b For Cyrus led with ambition, went about warres in other cõtreis, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet hee dayly increaſed in knowledge by reading of the Scriptures.
d He theaketh not of that ordinarie prayer, which he vſed in his houſe thrife a day, but of a rare and behement prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliuerance prophecied by Jeremiah.
e That is, hath all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners, as thou art riche in mercie to comfort them which obey thy word and loue thee.
‡ Ebr. him.
f He theweth that whenſoeuer God puniſheth, he doeth it for iuſt cauſe: and thus the godly neuer accuſe him of rigour as the wicked do, but acknowledge that in themſelues there is iuſt cauſe, why he ſhould ſo intreat them.
‡ Eb. confuſion of face.
g He worth not excuſe the Kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.
h He theweth that they rebel agaynſt God, which ſerue him not according to his commandement and worde.
i As Deut. 27, 15.
k Or the curſe confirmed by an othe.
l That is, according to all thy mercifull promiſes and the perſwaſion thereof.
‖ Or, gouerned vs.
‡ Ebr. watched vpon the euill.
Exod. 14. 28. baruc. 2, 11.
‖ Shewe thy ſelfe fauorable.
m That is, for thy Chriſts ſake in whome thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto gods mercies, and renounce their owne workes when they ſeeke for remiſſion of their ſinnes.
o Thus hee could not content himſelfe with any behemencie of woydes: for he was ſo led with a feruent zeale conſidering Gods promes, made to the citie in reſpect of his Church, & for the aduãcement of Gods glorie.
* Chap. 8. 16.

the euening oblation.

22 And he informed [me,] and talked with me, & saide, O Daniel, I am nowe come forth to giue thee knowledge [&] vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shewe [thee,] for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seuentie [r] Weekes are determined vpō [q] thy people, & vpon thine holy citie, to finish the wickednesse, and to seale vp the [s] sinnes, and to reconcile the iniquity, & to bring in euerlasting righteousnesse, and to seale vp the vision and prophesie, and to anoynt the most holy.

25 Know therefore and vnderstand, that from [t] the going forth of the commandemēt to bring againe [the people,] and to builde Jerusalem, vnto Messiah the prince, [shall be] seuen [u] Weekes, and [u] threescore and two weekes, [and] the streete shalbe built againe, and the wall euen in a [z] troublous time.

26 And after threescore and two [x] weeks, shal Messiah be slaine, and shal [y] haue nothing, and the people of [z] the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof [shalbe] with a flood: and vnto the ende of the battel it shalbe destroyed by desolations.

27 And he [a] shal confirme the couenāt with many for one weeke: & in the middes of the weeke he shall cause the sacrifice and the oblation to [b] cease, [c] and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the cōsummatiō determined shalbe powred vpon the desolate.

p He alludeth to Jeremiahs prophesie, who prophesied that their captiuitie should be seuentie yeres: but now Gods mercy houlde seuen folde exceed his iudgement, which should be foure hundred and ninetie yeres, euen to the cōming of Christ, and so then it should be continue for euer.

q Meaning Daniels nation, ouer whom he was careful.

r To shew mercie & to put him out of remembrance.

s That is, from the time þ Cyrus gaue them leaue to depart.

t These weeks make 49. yere, wherof 46. are referred to the time of þ buylding of þ temple, & 3. to the laying of the foundation.

u Counting frō the first yere of Darius who gaue þ second commandement for the building of the Semple, are 62. weekes, which make 434. yeres, which compehende the time from the building of the Semple vnto the baptisme of Christ. z Ebr. in streights of time. x In this last weeke of the seuentie shall Christ come and preach and suffer death. y De shall seeme to haue no beautie nor to be of any estimation, as Isai. 53.2. z Meaning, Titus, Uespasians sonne, who shoulde come and destroy both the Semple and the people without all hope of recouery.

a By the preaching of the Gospel he confirmed his promes, first, to the Jewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning that Jerusalem and the Sanctuarie should be vtterly destroyed for their rebellion against God and their idolatrie: or, as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a mā clothed in linen, 11 Which sheweth him wherefore he is sent.

a He noteth this third yere, because at this time the buildīg of the Semple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

IN the [a] thirde yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Beltesha-zar) and the worde [was] true, but the time appointed [was] [b] long, and he vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure & twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, & looked, and beholde, there [was] a man [e] clothed in linen, whose loines were girded with fine golde of [*] Uphaz.

6 His bodie also [was] like þ Chrysolite, and his face (to looke vpon) like the lightening, & his eyes as lampes of fire, & his armes & his feete [were] like in colour to polished brasse, & the voyce of his words [was] like þ voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for [f] my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I þ voyce of his words: and when I heard the voyce of his words, I slept on my face: and my face [was] towarde the grounde.

10 And beholde, an hande [g] touched me, which set me vp vpon my knees & vpon the palmes of mine handes,

11 And he saide vnto me, O Daniel, a man greatly beloued, vnderstande the wordes that I speake vnto thee, & stand in thy place: for vnto thee am I nowe sent. And when he had saide this worde vnto me, I stoode trembling.

12 Then sayd he vnto me, Feare not, Daniel: for from the first day that thou biddest set thine heart to vnderstande, and to humble thy selfe before thy God, thy words were heard, and I am come for thy wordes.

13 But the [a] prince of the kingdome of Persia withstoode me one and twentie dayes: but lo, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Nowe I am come to shewe thee what shall come to thy people in þ latter

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promes.

c Called Abib, which contenneth part of March and part of Aprill.

d Being caryed by the spirit of prophesie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. Jerem. 10.9.

f The word also so signifieth comelines, or beautie, so that for feare he was like a dead man for desolatiō.

g Which declareth that when we are stricken down with the miserie of God, we can not rise, except he also lift vp vs with his hande, which is his power.

h Meaning, Cambyses who reigned in his fathers absence, and did not onely let the buylding of the Semple, but would haue further raged, if God had not sent me to resist him, and therefore haue I stayed for the yoke of the Church.

i Though God could by one Angell destroy all the worlde, yet to assure his children of his loue, he sendeth sondry double power, euen Michael, that is, Christ Jesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.

l This was the same Angell that spake with him before in the similitude of a man.

m I was ouercome with feare and sorowe, when I saw the vision.

n He declareth hereby that God would be mercifull vnto the people of Israel.

o Which declareth that when God smiteth downe his children, he doeth not immediately lift them vp at once (for nowe the Angel had touched him twise) but by litle and litle.

p Meaning that he would not onely him selfe hyde the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia.

dayes: for yet the k vision [is] for [many] dayes.

15 And when hee spake these wordes vnto me, I let my face toward ẏ ground, and held me my tongue.

16 And behold, l one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, & spake, and sayde vnto him that stoode before me, O my Lorde, m by the vision my sorowes are returned vpō me, and I haue retayned no strength.

17 For howe can the seruant of this my Lord talke with my Lorde [being] such one? for as for mee, straightwaye there remained no strength in mee, neither is there breath left in me.

18 Thē there came againe, & touched me, one like the appearance of a man, & he strengthened me,

19 And said, O man, greatly beloued, feare not: n peace [be] vnto thee: be strōg and of good courage. And when he had spoken vnto me, I o was strengthened, and saide, Let my Lord speake: for thou hast strengthened me.

20 Thē said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with ẏ prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of trueth: q and there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

A Prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third, Darius the sonne of Hystaspis, & the fourth Xerxes, which all were enemies to the people of God and stood against them.

ALso I, in the first yere of Darius of the Medes, [euen] I a stoode to incourage and to strengthen him.

2 And now will I shew thee ṗ trueth. Behold, there shall stande vp yet b three Kings in Persia, and the fourth shall be far richer then they all: & by his strength, [and] by his riches he shall stirre vp c all against the realme of Grecia.

3 But a d mightie king shall stand vp, that shall rule with great dominion, and do according to his pleasure.

4 And when he shall stande vp, e his kingdoome shall be broken, f and shall be deuided towarde the g foure windes of heauen: and not to his h posteritie, nor according to his dominion, which he ruled: for his kingdome shalbe pluckt vp, euen [or be] for others besides k those.

5 And the l King of the South shalbe mightie, & one of m his princes, and shal preuaile against him, and beare rule: his dominion [shall be] a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the Kings n daughter of the South shall come to the King of the North to make an agreement, but she shal not reteine the power of the o arme, neither shall p he continue, nor his q arme: but she shall be deliuered [to death,] and they that brought her, and he r that begate her, and he that comforted her in these times.

7 But out of the bud of her s rootes shall one stande vp in his steade, ẇhich shall come with an armie, and shall enter into the fortresse of the King of the North, and doe with them [as he list,] and shall preuaile,

8 And shall also cary captiues into Egypt their gods with their molte ymages, [and] with their precious vessels of siluer and of golde, and he shall continue t mo yeres then the King of the North.

9 So the King of the South shall come into [his] kingdome, and shall returne into his owne lande.

10 Wherefore his u sonnes shalbe stirred vp, & shall assemble a mightie great armie: and [one] ẏ shall come, and ouerflowe, and passe through: then shal z he returne, & be stirred vp at his fortresse.

11 And the King of the South shall be angrie, and shall come forth, and fight with him, [euen] with the King of the North: for he shall set forth a great a multitude, and the multitude shall be giuen into his hande.

12 Then the multitude shalbe pround, and their heart shall be lifted vp: for he

f For his twelue chiefe princes first deuided his kingdome among the seleucues.

g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdō of Macedonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition & cruelticm causing his posterity to be murthered, partly of the fathers chefe friends, & partly one of another.

i None of these foure shall be able to be compared to the power of Alexander.

k That is, his posteritie hauing no part thereof.

l To wit, Ptolemeus King of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he shoulde haue both Asia and Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.

o That force and strength shall not continue: for soone after Berenice & her yong sonne after her husbandes death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus, nor Antiochus.

q Some reade, seede, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstande her nurce, which brought her vp: for that all they that were occasion of this marriage were destroyed.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus King of Syria.

u For this Ptolemeus reigned fiue and fourtie yeeres.

x Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus shal make warre against Ptolemeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, so was slaine whiles the warres were preparing.

z That is, Philopater when he shall see Antiochus to take great dominions frō him in Syria, & also readie to inuade Egypt.

a For Antiochus had fiue thousand horsemen and three score thousand footemē,

shall

shall cast downe thousands: but he shall not [still] preuaile.

13 For the King of the North [b] shall returne, & shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] manie stand vp against the King of the South: also the rebellious children of thy [d] people shall exalt themselues to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and ꝑ armes of the South shall [e] not resist, neither his chosen people, neither [shall] there [be] any strength to withstande.

16 But he that shal come, shal do vnto him as he list, & none shal stād against him: & he shal stād in the [f] pleasant land, which by his hand shalbe consumed.

17 Against he shall [g] set his face to enter wᵗ the power of his whole kingdom, and his cofederates with him: thus shal he do, & he shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shal not stād [on his side,] neither be for him.

18 After this shall hee turne his face vnto the [l] yles, and shall take many, but a prince [m] shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon [n] him selfe.

19 For he shall turne his face toward the fortes of [o] his own land: but he shalbe ouerthrowen & fal, & be no more [p] found.

20 [q] Then shall stand vp in his place in the glorie of the kingdome, one that shall raise tares: but after fewe dayes he shalbe destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stande vp a [s] vile person, to whome they shall not giue the honour of the kingdome: but he shall come in peaceably, and obteine the kingdome by flatteries.

22 And the [t] armes shall bee ouerthrowen with a flood before him, and shalbe broken: and also the prince of the [u] couenant.

23 And after [x] the league [made] with him, he shal worke deceitfully: for he shal come vp, & ouercome wᵗ a [y] small people.

24 Hee shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: hee shall deuide among thē the pray & the spoyle, and the substance, yea, and hee shall forecast his deuises against the strong holdes, euen for a [a] time.

25 Also he shall stirre vp his power and his courage against the King of the South with a great armie, and the king of the South shalbe stirred vp to battell with a verie great and mightie armie: but hee shall not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie [c] shall ouerflowe: and many shal fall, and be slaine.

27 And both these kinges hearts [shalbe] to do [d] mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for [e] yet the ende [shall be] at the time appointed.

28 Then shall he returne into his land with great substance: for his heart shal be against the holy couenant: so shall he do and returne to his own land.

29 At the time appointed he shall returne and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therefore he shall be sorie and returne, & freat against the holy couenāt: so shal he do, he shall euen returne [i] and haue intelligence with them that forsake the holy couenant.

31 And armes [k] shall stande on his part, and they shal pollute the Sanctuarie [l] of strength, and shall take away the daily [sacrifice,] & they shal set vp the

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not only Antiochus came against him, but also Philip king of Macedonia, & these two brought great power with them.

d For vnder Onias which falsely alledged that place of Isa.19.19. certaine of the Iewes retyred with him into Egypt to fulfil this prophecie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Seopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrie, wherein he abominieth the before that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsel, but shall loue her husbande, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea called Mediterraneum: for the Iewes called all countreis yles which were deuided from them by sea.

m For where as Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For fear of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie hee would haue robbed the Temple of Iupiter Dodoneus, the countreimen slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t He sheweth that great forreine powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus, and yet shalbe ouerthowne.

u Meaning Ptolomeus Philometor Philopaters sonne, who was this children cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduite.

x For after the battell Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and whē he suspected his vncle Antiochus nothing.

z Meaning in Egypt.

a He will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b He shalbe ouercome with treason.

c Signifying his princes and the chief about him.

d Declaring that his soulditers shal hault out & venture their life to slay and to be slaine for ꝑ safegarde of their prince.

e The vncle & ꝑ nephew shall take truce, and banket together, yet in their hearts they shal imagin mischief one against another.

f Signifying, that it standeth not in ꝑ counsel of men to hyng things to passe but in ꝑ prouidence of God who ruleth ꝑ kings by a secret hyside, that they can not do what they list themselues.

g Which he shall take of ꝑ Iewes in spoyling Ierusalem and the Temple, & this is told them before to moue them to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shal come against him: for ꝑ. Popilius the ambaſſadour appointed him to depart in the Romanes name, to which thing hee obeyed, although with griefe, and to reuenge his rage he came against the people of God the seconde time.

i With the Iewes which shall forsake the couenant of the Lord: for first hee was called against the Iewes by Iason the high priest, & this second time by Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

abomi-

abominable desolation.

32 And such as wickedly [m] breake the couenaunt, shall he cause to sinne by flatterie: but the people that do knowe their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: [o] yet they shal fall by swoord, and by flame, by captiuitie and by spoyle many dayes.

34 Nowe when they shall fall, they shalbe holpen with a [p] litle helpe: but many shall cleaue vnto them [q] fainedly.

35 And some of them [r] of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there [is] a time appointed.

36 And the [s] King shall do what him list: he shall exalt himselfe, and magnifie himselfe against all, [that is] God, and shall speake marueilous things against the God of gods, & shall prosper, till the wrath [t] be accomplished: for the determination is made.

37 Neither shall he regard the [u] God of his fathers, nor the desires [x] of women, nor care for any God: for he shal magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knewe not, shall hee honour with [z] golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in [a] the holdes of Mauzzim with a strange god whom he shall acknowledge: hee shall increase [his] glorie, and shall cause them to rule ouer many, and shall deuide the lande for gaine.

40 And at the ende of time shall the king of the [b] South push at him, and the King of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many shippes, and he shall enter into the countreis, and shall ouerflowe and passe through.

41 He shall enter also into the [c] pleasant lande, and many [countreis] shall be ouerthrowen: but these shall escape out of his hande, [euen] Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretche forth his hands also vpon the countreis, and the land of Egypt shall not escape.

43 But he shal haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where he shall passe.

44 But the tidings out of the East & the North shall [d] trouble him: therefore he shall go forth [e] with great wrath to destroy and roote out many.

45 And hee shall plant [f] tabernacles of his palace betweene the seas in the glorious [and] holy mountaine, yet hee shall come to his ende, and none shall helpe him.

[m] Meaning such as bare the name of Iewes, but in deede were nothing lesse: for they sold their soules, and betraied their brethren for gaine. [n] They that remaine constant among the people, shall teach others by their exaple, & counsile many in the true religion. [o] Whereby he exhorteth the godly to constancie although they should perish a thousand times, although their miseries indure neuer so long. [p] As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still feeme to fight vnder the crosse, as he did in the time of [q] Mathabees whereof hebere prophesieth. [r] That is, there shalbe euen of this small number many hypocrites. [s] To wit, of them that feare God and will lose their life for the defence of true religio, signifying also that [t] Church must continually be tried and purged and ought to looke for one perfection after another: for God hath appointed the time: therefore we must obey. [u] Because the Angels purpole is to shewe the whole course of the perfecutions of the Iewes vnto the comming of Christ, he notwe speaketh of the monarchie of the Romanes, which hee noteth by the name of a King, who were without all religion and contemned the true God. [x] So long the tyrantes shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. [y] That is, that obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselues to their gods. [z] Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. [a] That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it. [b] Vnder pretence of worshipping the gods, they shall enriche their citie with the most precious iewels of all the worlde, because that hereby all men should haue them in admiration for their power and riches. [c] The Angel foreworneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, that they should not thinke but that all this was done by Gods prouidence, foraſmuch as he warned thē of it so long afore, and therefore he would stil preserue them. [d] Hearing that Craſſus was slaine and Antonius discomfited. [e] For Augustus ouercame the Parthians, and recouered that which Antonius had lost. [f] The Romanes after this reigned quietly throwe all countries, and from sea to sea, and in Iudea: but at length for their cruelties God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that [a] time shall Michael stand vp, [p] great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shalbe found written in the booke.

2 And many [b] of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame & perpetuall contempt.

3 And they that be [c] wise, shall shine, as the brightnes of the firmament: and they that [d] turne many to righteousnes, [shall shine] as [p] starres, for euer & euer.

4 But thou, O Daniel, [e] shut vp the wordes, and seale the booke [f] till the end of the time: many shal runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and beholde, there stoode other two, the one on this side of the brinke of the [g] riuer,

[a] The Angel here noteth two things: first that the Church shalbe in great affliction [p] trouble as Christes comming, and next that God will sende his Angel to deliuer it, whome here he calleth Michael, meaning Christ, which is published by [p] preaching of the Gospel. [b] Meaning, all shall rise at the generall resurrection, which thing he here numbreth, because the faithful should haue euer their respect to that: for in the earth there shalbe no sure comfort. [c] Who haue kept the true feare of God and his religion. [d] He chiefly meaneth the ministers of Gods worde, and next, all the faithfull which instruct the ignoyant, and bring them to the true knowledge of God. [e] Though the most part despise this prophecie, yet keepe thou it sure and esteeme it as a treasure. [f] Till the time [p] God hath appointed for the full reuelation of these things: and then many shal runne to and fro to search the knowledge of these mysteries, which things they obtaine nowe by the light of the Gospel, [g] Which was Tygris.

and

and the other on that side of the brinke of the riuer.

6 And [one] said vnto the man clothed in linen, which was vpon the waters of the riuer, when[shalbe] the ende of these wonders?

h Which was as it were a double othe, & did the more confirme the thing.

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his h right hand, and his left hand vnto heauē, and sware by him that liueth for euer, that [it shall tarrie] for i a time, two times & an halfe: and when hee shall haue accomplished k to scatter the power of the holie people, all these things shall be finished.

i Meaning, a long time, a longer time, and at length a thorough time: signifying that their troubles should haue an ende.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

8 Then I heard it, but I vnderstood it not: then said I, O my Lorde, What shalbe the end of these things?

9 And he said, Go thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Manie shall bee purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l dayly [sacrifice] shall bee taken away, and the abominable desolation set vp, there m [shalbe] a thousande, two hundreth & ninetie dayes.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.

m Signifying that the time shalbe long of Christes seconde comming, and yet the children of God ought not to be discouraged,

12 Blessed [is he] that wayteth and commeth to the thousande, three hundreth and n fiue and thirtie dayes.

13 But go o thou thy way till the ende [be]: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

though it be deferred. n In this number hee adderh a moneth to the former number, signifying þ it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

The Argvment.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse, and still abused Gods benefits. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne thē of their ingratitude: and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenes of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promes of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the seconde, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THe worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes a of Vzziah, Iotham, Ahaz, [and] Hezekiah b Kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash King of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome.

b So that it may bee gathered by the reigne of these foure Kings, that he preached aboue threescore yeere.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife c of fornicatiōs, and children of fornications: for the land hath committed great whoredome, [departing] from the Lord.

c That is, one that of long time hath accustomed to play þ harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth vnder

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name e Iezreel: for yet a litle, & I will visite the blood of Iezreel vpō the house

this parable or figure the idolatrie of the Synagogue, & of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges. e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastardes, and therefore should be called Iezreelites, that is, scattered people, alluding to Iezreel, which was the chiefe citie of the tenne tribes vnder Ahab, where Iehu shedde so much blood, 2. King. 10, 8, 11.

and the other on that side of the brinke of the riuer.

6 And [one] said vnto the man clothed in linen, which was vpon the waters of the riuer, when[shalbe] the ende of these wonders?

h Which was as it were a double othe, & did the more confirme the thing.

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his h right hand, and his left hand vnto heauē, and sware by him that liueth for euer, that [it shall tarrie] for i a time, two times & an halfe: and when hee shall haue accomplished k to scatter the power of the holie people, all these things shall be finished.

i Meaning, a long time, a longer time, and at length a thorough time: signifying that their troubles should haue an ende.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

8 Then I heard it, but I vnderstood it not: then said I, O my Lorde, What shalbe the end of these things?

9 And he said, Go thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Manie shall bee purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l dayly [sacrifice] shall bee taken away, and the abominable desolation set vp, there m [shalbe] a thousande, two hundreth & ninetie dayes.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Lawe.

m Signifying that the time shalbe long of Christes seconde comming, and yet the children of God ought not to be discouraged,

12 Blessed [is he] that wayteth and commeth to the thousande, three hundreth and n fiue and thirtie dayes.

13 But go o thou thy way till the ende [be]: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

though it be deferred. n In this number hee adderh a moneth to the former number, signifying þ it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

The Argvment.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse, and still abused Gods benefits. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne thē of their ingratitude: and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenes of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promes of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the seconde, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two poyntes, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THe worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes a of Vzziah, Iotham, Ahaz, [and] Hezekiah b Kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash King of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome.

b So that it may bee gathered by the reigne of these foure Kings, that he preached aboue threescore yeere.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife c of fornicatiōs, and children of fornications: for the land hath committed great whoredome, [departing] from the Lord.

c That is, one that of long time hath accustomed to play þ harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to set forth vnder

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name e Iezreel: for yet a litle, & I will visite the blood of Iezreel vpō the house

this parable or figure the idolatrie of the Synagogue, & of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges. e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastardes, and therefore should be called Iezreelites, that is, scattered people, alluding to Iezreel, which was the chiefe citie of the tenne tribes vnder Ahab, where Iehu shedde so much blood, 2. King. 10, 8, 11.

of Iehu, & will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the valley of Iezreel.

6 She conceiued yet againe, and bare a daughter, & [God] said vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bowe, nor by sword nor by battel, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said [God,] Call his name [l] Lo-ammi: for yee are not my people: therefore will I not be yours.

10 Yet the nomber of the [m] children of Israel shalbe as the sande of the sea, which can not bee measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall bee said vnto them, [Ye are] the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, & appointe themselues one head, and they shall come vp out of the land: for great [is] the [o] day of Iezreel.

f I will be reuenged vpon Iehu for the blood that he shed in Iezreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his own ambition, and not for the glorie of God, as the end declared: for he built vp that idolatrie, which he had destroyed.

g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their pollicie & force.

h That is, not obteining mercie: whereby he signifieth that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored the miraculously by the meanes of Cyrus, Ezr. 1.1.

l That is, not my people.

m Because they thought that God could not haue bene true in his promes except he had preserued them, he declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promes, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be both of the Iewes and Gentiles.

o The calamitie and destruction of Israel shalbe so great, that to restore them shalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, & to your sisters, Ruhamah,

2 Plead with your [b] mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries [c] from betweene her breasts.

3 [d] Least I strip her naked, & set her as in the day that she was borne, & make her as a wilderneslie, and leaue her like a drie land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they bee the [e] children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for she said, I will goe after my [f] louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stoppe [h] thy way with thornes, & make an hedge, that she shall not finde her paths.

7 Though shee followe after her louers, yet shall shee not come at them: though she seeke them, yet shall she not finde [them:] then shall she say, [i] I will go & returne to my first husbande: for at that time was I better then now.

8 Now she did not knowe that [k] I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, [which] they bestowed vpon Baal.

9 Therefore will I returne, and take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe [lent,] to couer her shame.

10 And now will I discouer her [m] lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast daies, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And I will destroy her vines and her figge trees, whereof shee hath saide, These are my rewards that my louers haue giuen me: & I will make them as a forest, & the wilde beasts shal eate them.

13 And I will visite vpon her the dayes [n] of Baalim, wherein shee burnt incense to them: and she decked her selfe with her [o] earings and her iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wildernes, & speake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley [q] of Achor for the doore of hope, and she shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lorde, thou shalt call me [r] Ishi, & shalt call me

a Seeing that I haue promised you deliuerance, it remaineth that you incourage one another to imbrace the same, considering ye are my people on whome I will haue mercie.

b God sheweth that the fault was not in him but in their Synagogue, & their idolatries that he forsook them. Isa. 50.1

c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & bowyie and certaine signes of his fauour, but if they continued still, he would vtterly destroy them.

e Whe I brought her out of Egypt, Ezek. 16.4.

f That is, bastards and begotten in aduiltery.

g Meaning, the idoles which they serued and by whome they thought they had welth and abundance.

h I will punish thee that thou maiest trie whether thine idoles can helpe thee, and hying thee into such streightnes, that thou shalt haue no libertie to play the wantes.

i This he practiseth at the faithfull, when they are truely conuerted, and also to shewth the vse and profite of Gods rods.

k This declareth that idolaters defraud God of his honour, when they attribute his benefites to their idols.

l Signifying that God will take away his benefites when man by his ingratitude doth abuse them.

m That is, all her seruice, ceremonies and inuentions whereby shee worshipped her idoles.

n I will punish her for her idolatrie.

o By shewing how harlots trimme them selues to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.

p By my benefites in offering her grace and mercie, cut

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh. 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life.

r Shee shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their u names.

18 And in that day will I make a couenant for them, with the x wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, & the sword and the battell out of the earth, and will make them to sleepe safely.

19 And I will marie thee vnto me for euer: yea, I will marie thee vnto me in righteousnesse, and in iudgement, and in mercy and in compassion.

20 I will euen marie thee vnto me in y faithfulnesse, and thou shalt know the Lorde.

21 And in that day I will heare, saith the Lord, I will [euen] heare z the heauens, and they shall heare the earth,

22 And the earth shall heare þ corne, and the wine, and the oyle, and they shal heare Jzreel.

23 And I will sow her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, & I will say to them which were not my people, *Thou art my people. And they shall say, [Thou art] my God.

Rom.9.25. 1.pet.2.10.

CHAP. III.

1 The Jewes shall be call off for their idolatrie. 5 Afterwarde they shall returne to the Lord.

Then said þ Lord to me, a Goe yet, [and] loue a woman (beloued of [her] husbande, and was an harlot) according to the loue of the Lord towarde the childrē of Jsrael: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to me for fiftene [pieces] of siluer, & for an homer of barley and an halfe [homer] of barly.

3 And I said vnto her, Thou shalt abide with d me many dayes: thou shalt not play the harlot, and thou shalt be to none [other] man, and I will be so vnto thee.

4 For the children of Jsrael shall remaine many dayes without a king, and without a e prince, & without an offring, and without an image, and without an Ephod and without Teraphim.

5 Afterward shall the children of Jsrael conuert, and seeke the Lorde their God, and f Dauid their King, and shall feare the Lord, and his goodnesse in the latter dayes.

was promised vnto Dauid to be eternall, Psalme 72.17.

CHAP. IIII.

A complaint against the people, and the Priests of Jsrael.

Heare the worde of the Lord, ye children of Jsrael: for the Lord hath a controuersie with the inhabitants of the lande, because there [is] no trueth, nor mercie nor knowledge of God in the land.

2 By swearing, & lying, and killing, and stealing, and whoring they breake out, and b blood toucheth blood.

3 Therefore shall the lande mourne, and euery one that dwelleth therin, shall be cut off, with the beastes of the fielde, & with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproue another: for thy people [are] as they that rebuke the Priest.

5 Therefore shalt thou fall in þ d day, and the prophet shal fal with thee in the night, and I will destroy thy e mother.

6 My people are destroied for lacke of knowledge: because f thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing g thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were h increased, so they sinned against me: therfore will I chaunge their glory into shame.

8 i They eate vp the sinnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall bee like people, like k priest: for I will visite their wayes vpō them, and reward them their deedes.

10 For they shall eate, and not haue ynough: they shall l commit adultery, and shall not increase, because they haue left off to take heede to the Lord.

11 m Whoredome, and Wine, and new Wine take away [their] heart.

12 My n people aske counsell at their stockes, and their staffe teacheth them: for the e spirit of fornications hath caused [them] to erre, & they haue gone a Whoring from vnder their God.

13 They sacrifice vpon the tops of the

t That is, my master: which name was applied to their idoles.

u By idolatrie shal once come into their mouth, but they shall serue me purely according to my worde.

x Meaning, that he will so bleste thē that all creatures shall fauour them.

y With a couenant that neuer shalbe broken.

z Then shall the heauen desire raine for þ earth which shall hyng forth for the vse of man.

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.

b That is, gaue them selues wholy to pleasures, & could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her and payde a small portion for her, least she perceiued the greatnes of my loue, thoulde haue abused me and not bene vnder duetie.

for fifteene peeces of siluer were but halfe the price of a slaue, Exod.21.32.

d I will try thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor religion, & their idoles also wherein they put their confidence, houlde be destroyed.

g This is meant of Christs kingdome, which

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God, against whome they chiefly offended, Jla.7. 13. Jerh.12. 10. Ezech.6. 1,2.

b In euery place appereth a liberte to moste hainous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophetes and Priestes whole office is to chiefly to rebuke them.

d Ye shall perish altogether the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherin thou boastest.

f That is, the Priests shalbe cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33.3. Malac. 2.7.

g Meaning, the whole bodie of the people, which were wearie with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priests seeke to eat the peoples offrings, and flatter them in their sinnes.

k Signifying, that as they haue sinned together, so shall they be punished together.

l Shewing, that their wickednes shall be punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.

m In giuing themselues to pleasures, they become like brute beastes.

n Thus he speaketh by derision in calling them his people, which nowe for their sinnes they were not: for they fought helpe of stockes and stickes.

o They are carried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28.

q I will not correct your shame to bring you to amendment, but let you runne headlong to powe owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not haue his people should reioyce thither.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.

y To carry them suddenly away.

mountaines, and burne incense vpō the hilles vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be p harlots, and your spouses shalbe whores.

14 I will not q visite your daughters when they are harlots, nor your spouses when they are whores: for they them selues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shal fall.

15 Though r, Israel, play the harlot, [yet] let not Iudah sinne: come not yee vnto s Gilgal, neither go ye vp to t Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heyfer. Nowe the Lord will feede them as a u lambe in a large place.

17 Ephraim [is] ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue [to say] with shame, x Bring ye.

19 The wind hath y bound them vp in her wings, and they shall be ashamed of their sacrifices.

CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

HEare ye Priestes, heare this, and hearken yee, O house of Israel, & giue ye eare, O house of the King: for iudgement [is] towarde you, because you haue bene a snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to b slaughter, though I haue bene a rebuker of them all.

3 I know d Ephraim, & Israel is not hid frō me: for nowe, O Ephraim thou art become an harlot, [&] Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication [is] in the middes of them, and they haue not knowen the Lord.

5 And the e pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, & with their bullockes to seeke the Lord: but they shall not find him: [for] he hath withdrawen himselfe from them.

7 They haue trāsgressed against the Lord: for they haue begotten f straunge children: nowe shall g a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, [and] the chaunne in Ramah: cry out at Beth-auen, after thee, O h Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to i knowe the trueth.

10 The princes of Iudah were like them that k remoue the bounde: therefore [will I] powre out my wrath vpon them like water.

11 Ephraim is oppressed, [and] broke in iudgement, because he willingly walked after the l commandement.

12 Therefore will I be vnto Ephraim as a moth, & to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sickenes, & Iudah his wound, then went Ephraim vnto m Asshur, and sent vnto King n Jareb: yet could he not heale you, nor cure you of your wounde.

14 For I will be vnto Ephraim as a lion, & as a lions whelpe to o house of Iudah: I, [euen] I will spoyle, & go away: I will take away, & none shal rescue it.

15 I will go, [&] returne to my place, till they acknowledge their fault, & seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs a returne to the Lord: for he hath spoiled, and he will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes will b he reuiue vs, [and] in the thirde day hee will rayse vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & indeuour our selues to know the Lord: his going forth is prepared as the morning, and hee shall come vnto vs as the rayne, [and] as the latter rayne vnto the earth.

4 O Ephraim, what shal I doe vnto thee? O Iudah, howe shall I intreate thee: for your goodnes [is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I d cut downe by the prophets: I haue slaine them by the

a The Priests and Princes catchen the poore people in their snares as the foulers did the birdes, in these two high mountaines.

b Notwithstanding they seemed to be gruen altogether to holines, & to sacrifices, which here be calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their King Jeroboam came of that tribe.

e Meaning, their contemning of all admonitions,

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place till they were destroyed.

i By ? succesle they shal know that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

l To wit, after King Jeroboams commandement, & did not rather follow God.

m In stead of seeking for remedie at Gods hand,

n Who was King of the Assyrians.

o The whole state of the Priestes.

p Be shewed ? people howe they ought to turne to the Lord, that he might call backe his plagues.

q Though he correct vs frō time to time, yet his helpe will not be far off, if we returne to him.

r You seeme to haue a certaine holines and repentance, but it is vpon the sudden, & as a morning cloude.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendement,

c By doctrine which I taught thee, was most euident.
f He theweth to what scope his doctrine tended, that they shoulde ioyne the obedience of God, and the loue of their neighbor with outwarde sacrifice.
g That is, like light & weake persons.
h Which was ꝑ place where the Priestes dwelt, & which shoulde haue bene best instructed in my worde.
i That is, doeth immitate thine idolatrie, and hath taken graffes of thy trees.

wordes of my mouth, & thy c iudgements [were as] the light that goeth forth.

6 For I delired f mercy, and not sacrifice, & the knowledge of God more then burnt offrings.

7 But they like s men haue transgressed ꝑ couenant: there haue they trespassed against me.

8 h Gilead [is] a citie of thē that worke iniquitie, [and is] polluted with blood.

9 And as theeues waite for a man, [so] the company of Priestes murther in the way by consent: for they worke mischiefe.

10 I haue seene vilenie in the house of Israel: there [is] the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a i plant for thee, Whiles I woulde returne the captiuitie of my people.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednesse, both secret & open.
b They esteme their wicked king Ieroboā aboue God, and seeke but howe to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and rayled.
d They vsed al riot and excesse in their feastes and solemnities, whereby their king was ouercome with surfet, and brought into diseases, and dilired in flatteries.
e By their ocasion God hath depriued them of all good rulers.
f That is, he counterfaieth the religion of the Gentiles, yet is but as a cake baked on the one side and rawe on the other, that is, neither throughly hot nor throughly cold, but partly a Iewe, and partly a Gentile.

WHen I Woulde haue healed Israel, then the iniquitie of Ephraim was discouered, & the Wickednes of Samaria: for they haue dealt falsly: & a the theefe commeth in, and the robber spoyleth without.

2 And they cōsider not in their hearts, [that] I remember al their wickednes: nowe their owne inuentions haue beset them about: they are in my sight.

3 They make the b king glad with their wickednesse, and the princes with their lyes.

4 They are all aduulterers, [and] as a hote c ouen heated by the baker, which ceaseth from raising vp, [and] frō kneading the dough vntill it be leauened.

5 [This is] the day d of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made readie their heart lyke an ouen Whiles they lye in waite: their baker sleepeth all ꝑ night: in ꝑ morning it burneth as a flame of fire.

7 They are all hot as an ouen, and haue e deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath f murt him selfe among the people. Ephraim is as a cake on the hearth not turned.

9 Straungers haue deuoured his strength, & he knoweth it not: yea, g gray heares are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, & they do not returne to ꝑ Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without h heart: they call to Egypt: they go to Asshur.

12 [But] when they shall goe, I Will spread my net vpon them, [and] drawe them downe as the foules of the heauē: I will chastise thē as their i congregation hath heard.

13 Woe vnto them: for they haue fled away from mee: destruction [shall bee] vnto them, because they haue transgressed against mee: though I haue k redeemed them, yet they haue spoken lyes against me.

14 And they haue not cryed vnto mee with their heartes, l when they houled vpon their beds: m they assemble themselues for corne & wine, [and] they rebell against me.

15 Though I haue bounde, [and] strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, [but] not to the most high: they are like a deceitfull bow: their princes shall fall by the sworde, for the rage n of their tongues: this shalbe their derision in the land of Egypt.

g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that can not tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction, and cryed out for payne, they sought not vnto me for helpe.
m They onely seeke their owne commoditie & welth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me & my seruants, Psal. 73.9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

SEt ꝑ trumpet to thy a mouth: hee shall come [as an egle] against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

2 Israel shal b cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemie shal pursue him.

4 They haue set vp a c King, but not by mee: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: howe long will they be without d innocencie!

6 e For it came euen from Israel: the Woorke man made it, therefore it is not

a God encouragerth ꝑ Prophet to ignifie the speedie cōming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam, by whome they fought their owne liberrie, and not to obey my will.
d That is, vnright iudgement and godly life.
e Meaning, the calfe was inuented by them selues, and of their fathers in the wilderneſſe.

God: but the calfe of Samaria shall be [broken] in pieces.

7 For they haue f sowne the winde, and they shall reape the whirlewinde: it hath no stalke: but the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, nowe shal they be among ꝑ Gentiles as a vessell wherein [is] no pleasure.

9 For they are gone vp to Asshur: [they are as] a g wilde asse alone by him selfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, nowe will I gather them, and they shal forowe a litle, for the h burden of the king, [and] the princes.

11 Because Ephraim hath made many altars to sinne, his altars [shalbe] to sinne.

12 I haue written to them the great things of my law: [but] they were counted as a i strange thing.

13 They sacrifice flesh for the sacrifices of mine offringes, and eate it: [but] the k Lord accepteth them not: nowe will he remember their iniquitie, & visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

f Shewing that their religion hath but a shewe, and in it selfe is but vanitie.

g They neuer cease but run to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them: which meanes ꝑ Lord vseth to bring them to repentance.

i Thus ꝑ idolaters count the worde of God as strange in respect of their owne inuentions.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he him selfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioye as [other] people: for thou hast gone a whoring fro thy God: thou hast loued l a reward vpon euery corne flooze.

2 m The flooze, & the wine presse shall not feede them, and the newe wine shall fayle in her.

3 They shal not dwel in ꝑ Lords land, but Ephraim shall returne to Egypt, and they shall eat vncleane things in Asshur.

4 They shall not offer n wine to the Lord, neither shall their sacrifices bee pleasant vnto him: [but they shalbe] vnto thē as the bread of mourners: all that eate thereof, shall be polluted: for their bread o for their soules shall not come into the house of the Lord.

5 What will yee doe p then in the solemne day, and in the day of the feast of the Lord?

6 For lo, they are gone from q destruction: [but] Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant [places] of their siluer, [and] the thorne [shalbe] in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: r the Prophet [is] a foole: the spirituall man [is] mad, for the multitude of thine iniquitie: therfore the hatred is great.

8 The watchmā of Ephraim [should be] with my God: [but] the Prophet [is] the snare of a fouler in all his wayes, [and] hatred in the house of his God.

9 They s are deepely set: they are corrupt as in ꝑ dayes of Gibeah: [therfore] he will remember their iniquitie, he will visite their sinnes.

10 I found Israel like t grapes in the wildernes: I sawe your fathers as the first ripe in ꝑ figge tree at her first time: [but] they went to Baal-Peor, and separated themselues vnto that shame, and [their] abominations were according to u their louers.

11 Ephraim their glory shal flee away like a bird: from the birth v and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, [is as a tree] w in Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue thē? giue thē a x baren wombe and dry breastes.

15 All their wickednes [is] in y Gilgal: for there doe I hate thē: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their bodie.

17 My God will cast them away, because they did not obey him: & they shall wander among the nations.

g Though they thinke to escape by fleing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall knowe that they were deluded by the who challenged to themselues to be their prophets and spirituall men.

i The Prophets ductie is to bring me to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednes, that Gibe, ah which was like to Sodom, was neuer more corrupt. Iudg. 19.22.

l Meaning, that he so cherished them and deliuered in thē.

m They were as abominable vnto me, as their louers the idoles.

n Signifying, ꝑ God would destroy their children by these sundrie meanes, and so consume them by little and litle.

o As they kept tender plants in their houses in Tyrus to preserue them from the colde ayre of the sea, so was Ephraim at the first vnto me, but nowe I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

a For though al other people should escape, yet thou shalt be punished.

b Thou hast committed idolatrie in hope of reward, and to haue thy barns filled, Iere. 44. 17. as an harlot that had rather liue by playing the whore then to be entertained of her owne husband.

c These outward thinges that thou seekest, shalbe taken from thee.

d All their doings both touching policie and religion, shalbe reiected as things polluted.

e The meate offring which they offer for ꝑ themselues.

f When the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous poynt of your captiuitie, when you shall see your selues cut off from God.

CHAP. X.

1 Against Israel and his idoles, 14 His destruction for the same.

ISrael [is] a emptie vine, [yet] hath it brought forth fruit vnto it selfe, [and] according to the multitude of the fruite thereof he hath increased the altars: according to the b goodnesse of their lande they haue made faire images.

2 Their heart is c deuided: now shall they bee founde faultie: hee shall breake downe their altars: hee shall destroy their images.

3 For nowe they shal say, We haue no d King because we feared not the Lord: and what should a King do to vs?

4. They haue spoken words, [wearing] falsly in making e a couenãt: thus f iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall g feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the h Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto king Jareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the King thereof is destroied, as the fome vpon the water.

8 The hie places also of i Auen shalbe destroyed, [euen] the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountains, *Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast k sinned from the daies of Gibeah: there they l stoode: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire n that I should chastice them, & the people shalbe gathered against them, when they shall gather themselues in their two o furrowes.

11 And Ephraim [is as] an heifer vsed to delite p in threshing: but I will passe by her q faire neeke: I will make Ephraim to ride: Iudah shall plowe, [&] Iaakob shall breake his cloddes.

12 Sowe to your selues in righteousnes: reape after the measure of mercie: breake vp your fallow ground: for [it is] time to seeke the Lord, till hee come and rayne righteousnesse vpon you.

13 [But] you haue plowed wickednes: ye haue reaped iniquitie: you haue eate the fruite of lies: because thou didest trust in thine owne wayes, [and] in the multitude of thy strong men,

14. Therefore shall a tumult arise among thy people and all thy munitions shalbe destroied, as r Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the King of Israel be destroyed.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel a [was] a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, [but] they b went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, [as one] should beare thẽ in his armes: but they knewe not that I healed them.

4 I led them with cordes c of a man, [euen] with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returne into d land of Egypt: but Asshur shall be his e king, because they refused to conuert.

6 And the sworde shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against mee: though f they called them to the most hie, [yet] none at all would exalt [him.]

8 g How shall I giue thee vp, Ephraim? [howe] shall I deliuer thee, Israel? howe shall I make thee, as h Admah? [howe] shall I set thee, as Zeboim? mine heart is turned within me: i my repẽtings are rolled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I will not k enter into the citie.

a Whereof though the grapes were gathered, yet euen as it gathered newe strength, it increased newe wickednes, so that the correction which should haue brought them to obedience, did but better their stubburnnesse.

b As they were rich and had abundance.

c To wit from God.

d The day that come that God shall take away their King, and then they shall feele the fruite of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.

e In promising to be faithfull toward God.

f Thus their integritie and fidelitie which they pretended, was nothing but bitternes and griefe.

g When the calfe shalbe caried away.

h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cried with a loude voyce: which superstition Elias derided, 1 Kin. 18. 27. reade 2 King. 23. 5.

i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. Ier. 2. 19. Luke 23. 30. reuel. 6. 16. and. 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coulde not bee good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs. l To wit, to fight, or the Israelites remayned in that stubburnnesse from that time. m The Israelites were not mooued by their example to cease from their sinnes. n Because they are so desperate, I will delight to bestroy them. o That is, when they haue gathered all their strength together. p Wherein is pleasure, as in plowing is labour and payne. q I will lay my yoke vpon her fat necke. r Reade Iere. 4. 4.

a Whiles the Israelites were in Egypt and did not prouoke my wyath by their malice and ingratitude.

b They rebelled and went a contrary way when the prophets called them to repentance.

c That is, friendly and not as beastes or slaues.

d Seeing they contemne all this kindnes, they shalbe led captiue into Assyria.

e To wit, the Prophets.

f God conferreth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Deu. 29. 23.

h Speaking, that his loue wherewith he shewed it selfe touch the, made him bewoune doute and assurance what to do and herein appeareth his fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to perdue and to receiue thee to mercy: and this is ment of the small number who shall walke after the Lord.

10 They shal walke after the Lord: he shal roare like a lion: whē he shal roare, then the children of the west shall feare.

11 [k]They shal feare as a sparrow out of Egypt, and as a doue out of the lande of Asshur, and I wil place them in their houses, sayth the Lord.

12 Ephraim cōpasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth [l]with God, and is faithfull with the Saints.

k The Egyptians & Assyrians shall be afrayde when the Lord maintayneth his people.

l Gouerneth their state according to Gods worde, and doth not degenerate.

CHAP. XII.

He admonisheth by Iaakobs example to trust in God, and not in man.

EPhraim is fedde [a]with the wind, and foloweth after the East wind: he encreaseth dayly lies and destruction, & they do make a couenant with Asshur, and [b]oyle is caried into Egypt.

2 The Lord hath also a controuersie with [c]Iudah, and will visite Iaakob, according to his wayes: according to his workes will he recompence him.

3 He tooke his brother by the heele in the wombe, and by his strength he had [d]power with God,

4 And had [e]power ouer the Angel, & preuailed: he wept and praied vnto him: [f]he found him in Beth-el, and there hee spake with vs.

5 Yea the Lorde God of hostes, the Lord [is] himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 [He is] Canaan: [g]ballāces of deceit [are] in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstāding I am rich, I haue found me out riches in al my labours: they shal find none iniquitie in me, [h]that were wickednes.

9 Though I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwel in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by [i]the Prophets, & I haue multiplied visions, & vsed similitudes by the ministerie of the Prophets.

11 Is there [k]iniquitie in Gilead: surely they are vanitie: they sacrifice bullocks in Gilgal, & their altars [are] as heapes in the furrowes of the field.

12 [l]And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept [sheepe.]

a That is, flattereth himselfe with vaine confidence.

b Speaning, presents to get friendship.

c Which in these points was like to Ephraim, but not in idolatries.

d Seeing that God dio thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Read Gen. 32.31.

f God found Iaakob as he lay sleeping in Beth-el, Gen. 28.12, and so spake with him there, that the fruite of that preach appereyned to the whole body of the people, where of we are.

g As for Ephraim he is more like the wicked Canaanites, then godly Abrahā or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, & like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefites, I wil bring thee again to dwell in tents as in the feast of the Tabernacles, which thou doest now celebrate.

13 And by a [m]Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserued.

14 [But] Ephraim prouoked him to wrath most bitterly: therefore shall his bloud bee powred vpon him, and his reproch shall his Lord reward him.

m Speaning, Poles, where by appeareth, the whatsoeure they haue, is cōmeth of Gods free goodnes.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destructiō.

WHen Ephraim spake, there [was] a trēbling: he [b]exalted himself in Israel, but he hath sinned in Baal, [c]and is dead.

2 And now they sinne more & more, & haue made them molte images of their siluer, [& idoles according to their owne vnderstanding: they were all the worke of the craftesmē: they say one to another whiles they sacrifice a [d]man, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the flooze, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e]from the land of Egypt, and thou shalt know no God but me: for there [is] no Sauiour beside me.

5 I did know thee in the wildernes, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a very lyon, [and] as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the hall of their heart, and there will I deuoure them like a lyon: the wilde beaste shall teare them.

9 O Israel, one [f]hath destroied thee, but in me [is] thine helpe.

10 [g]I am: where is thy King, that should helpe thee in all thy cities? and thy iudges, of whom thou saidest, Giue me a King, and princes?

11 I gaue thee a king in mine anger, & I tooke him away in my wrath.

12 The iniquitie of Ephraim [is] [h]bounde vp: his sinne [is] hid.

13 The sorowes of a trauailing Woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the [i]time, [euen] at the breaking forth of the children.

a Be shewed the excellencie, and authoritie that this tribe had aboue all the rest.

b He made a king of his tribe.

c The Ephraimites are not farre from destruction and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abahā, and he sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

e He calleth them to repentance and reproueth their ingratitude.

f The destruction is certain, and my benefites towarde thee declare it cōmeth not of me: therefore thine own malice, idolatrie & vaine confidece in men must needes be the cause thereof.

g I am all one Iames. 1.17.

h It is surely laid vp to be punished, as Ierem. 17.1.

i But would come out of the wombe, that is, out of this danger wherein he is, and not tarry to be stifeled.

14 I

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will bee thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though he grewe vp among [his] brethren, an East winde shall come, [euen] the winde of the Lorde shall come vp from the wildernesse, and drie vp his veyne, and his fountaine shall bee dried vp: he shal spoyle the treasure of all pleasant vessels.

k Meaning, that no power shall resist God when he will deliuer his but euen in death will he giue them life.
l Because they will not turne to me, I will not chaunge my purpole.

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

SAmaria shall be desolate: for the hath rebelled against her God: they shall fall by the swoorde: their infants shall be dashed in pieces, and their women with childe shalbe ript.

a He exhorteth them to repentance, to auoyd all these plagues, willing them to declare by wordes their obedience and repentance.
b He sheweth them howe they ought to confesse their sinnes.
c Declaring that this is the true sacrifice, that the faithfull can offer, euen thankes and prayse, Heb. 13. 15.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lorde, and say vnto him, [b] Take away all iniquitie, and receiue [vs] graciously: so will we render the calues of our [c] lippes.

4 Asshur shall [d] not saue vs, neyther will we ride vpon horses, neither will we say any more to the worke of our hands, [Ye are] our gods: for in thee the fatherlesse findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: he shall growe as the lilie and fasten his rootes, as [the trees] of Lebanon.

7 His branches shall spreade, and his beautie shall be as the olive tree, and his smell as Lebanon.

8 They [f] dwell vnder his [g] shadowe, shall returne: they shall reuiue [as] the corne, [h] flourish as the vine: the sent thereof [shalbe] as the wine of Lebanon.

9 Ephraim [shall say,] what haue I to doe any more with idoles? [i] I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

10 Who is [k] wise, and he shall vnderstand these things: [and] prudent, and he shall knowe them: for the wayes of the Lorde [are] righteous, and the iust shall walke in them: but the wicked shal fall therein.

d We will leaue off all vaine confidence and pryde.
e He declareth howe readie God is to receiue them that doe repent.
f Whosoeuer ioyne them selues to this people, shalbe blessed.
g God sheweth how plyable he is to heare his, when they repent, and to offer himselfe as a protector and fauourable vnto them, as a most sure fruite and profit.
h Signifying that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

Ioel.

The Argvment.

THe Prophet Ioel first rebuketh the of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, becaufe they grewe daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart becaufe they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will sende his Christ who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Bethuel.

2 Heare ye this, O [a] Elders, and hearken ye all inhabitants of the lande, whether [b] such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children [shewe] to their children, and their children to another generatiõ.

4 That which is left of the palmer worme, hath the grashopper eaten, and the reliqoue of the grashopper hath the canker worme eaten, & the residue of the canker worme hath caterpiller eaten.

a Signifying, the Princes, the Priestes, and the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had nowe plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

5 Awake ye [c] drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

6 For a [d] nation commeth vpon my land, mighty, & without nomber, whose teeth [are like] the teeth of a lyon, and he hath the iawes of a great lyon.

7 He maketh my vine waste, and pilleth of the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the [e] husbande of her youth.

9 The meate offring, and the drinke

c Meaning, that the occasion of their excesse & drunkennesse was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously as a woman, which hath lost her husbande, to whom she hath bene married in her youth.

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will bee thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though he grewe vp among [his] brethren, an East winde shall come, [euen] the winde of the Lorde shall come vp from the wildernesse, and drie vp his veyne, and his fountaine shall bee dried vp: he shal spoyle the treasure of all pleasant vessels.

k Meaning, that no power shall resist God when he will deliuer his but euen in death will he giue them life.
l Because they will not turne to me, I will not chaunge my purpole.

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

SAmaria shall be desolate: for the hath rebelled against her God: they shall fall by the swoorde: their infants shall be dashed in pieces, and their women with childe shalbe ript.

a He exhorteth them to repentance, to auoyd all these plagues, willing them to declare by wordes their obedience and repentance.
b He sheweth them howe they ought to confesse their sinnes.
c Declaring that this is the true sacrifice, that the faithfull can offer, euen thankes and prayse, Heb. 13. 15.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lorde, and say vnto him, [b] Take away all iniquitie, and receiue [vs] graciously: so will we render the calues of our [c] lippes.

4 Asshur shall [d] not saue vs, neyther will we ride vpon horses, neither will we say any more to the worke of our hands, [Ye are] our gods: for in thee the fatherlesse findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: he shall growe as the lilie and fasten his rootes, as [the trees] of Lebanon.

7 His branches shall spreade, and his beautie shall be as the olive tree, and his smell as Lebanon.

8 They [f] dwell vnder his [g] shadowe, shall returne: they shall reuiue [as] the corne, [h] flourish as the vine: the sent thereof [shalbe] as the wine of Lebanon.

9 Ephraim [shall say,] what haue I to doe any more with idoles? [i] I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

10 Who is [k] wise, and he shall vnderstand these things: [and] prudent, and he shall knowe them: for the wayes of the Lorde [are] righteous, and the iust shall walke in them: but the wicked shal fall therein.

d We will leaue off all vaine confidence and pryde.
e He declareth howe readie God is to receiue them that doe repent.
f Whosoeuer ioyne them selues to this people, shalbe blessed.
g God sheweth how plyable he is to heare his, when they repent, and to offer himselfe as a protector and fauourable vnto them, as a most sure fruite and profit.
h Signifying that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

Ioel.

The Argvment.

THe Prophet Ioel first rebuketh the of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, becaufe they grewe daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart becaufe they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will sende his Christ who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Bethuel.

2 Heare ye this, O [a] Elders, and hearken ye all inhabitants of the lande, whether [b] such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children [shewe] to their children, and their children to another generatiõ.

4 That which is left of the palmer worme, hath the grashopper eaten, and the reliqoue of the grashopper hath the canker worme eaten, & the residue of the canker worme hath caterpiller eaten.

a Signifying, the Princes, the Priestes, and the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had nowe plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

5 Awake ye [c] drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

6 For a [d] nation commeth vpon my land, mighty, & without nomber, whose teeth [are like] the teeth of a lyon, and he hath the iawes of a great lyon.

7 He maketh my vine waste, and pilleth of the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the [e] husbande of her youth.

9 The meate offring, and the drinke

c Meaning, that the occasion of their excesse & drunkennesse was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously as a woman, which hath lost her husbande, to whom she hath bene married in her youth.

offring is f cut off from the house of the Lord: the Priestes the Lords ministers mourne.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.

10 The fielde is wasted: the lande mourneth: for the corne is destroyed: g the newe wine is dried vp, [and] the oyle is decayed.

g All comfort and substance for nourishmēt is taken away.

11 Be yee ashamed, O husbandmen: howle, O ye vine dressers for ꝓ wheate, and for the barly, because the harueste of the fielde is perished.

12 The vine is dryed vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, [euen] all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, [and] lie all night in sackecloth, ye ministers of my God: for the meate offering, and the drinke offring is taken away from the house of your God.

h He sheweth that the onely meanes to auoyde Gods wrath, and to haue all things restored is vnfeined repentance,

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, [and] all the inhabitantes of the lande into the house of the Lorde your God, and crye vnto the Lord,

15 Alas: for the day, for the i day of the Lorde is at hande, and it commeth as a destruction from the Almightie.

i We see by these great plagues that vtter destruction is at hand.

16 Is not the meat cut off before our eyes: [and] ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beasts mourne: the herdes of cattel pine away, because they haue no pasture, ɛ the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderneſſe, and the flame hath burnte vp all the trees of the fielde.

20 The beasts of the fielde cryed also vnto thee: for ꝓ riuers of waters are dryed vp, ɛ the k fire hath deuoured the pastures of the wilderneſſe.

k That is, drought.

CHAP. II.

Hee prophesieth of the comming and cruelties of their enemies. 13 An exhortation to mone them to conuert. 18 The loue of God toward his people.

BLowe the trumpet in Zion, ɛ shout in mine holy Mountaine: let all the inhabitants of the land tremble: for ꝓ day of the Lord is come: for it [is] at hand.

a He sheweth ꝓ great vngrēments of God which are at hand, ɛ recepe they repent.

2 A b day of darkenes, and of blackenesse, a day of cloudes, and obscuritie, as the morning spredde vpon the mountaines, [so is] there a c great people, and a mightie: there was none like it frō the beginning, neither shalbe any more after it, vnto the yeeres of many generations.

b Of afflictiō and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land [is] as the garden of d Eden before him, and behinde him a desolate wilderneſſe, so that nothing shall escape him.

d The enemie destroyeth our plentiful countrie, wherefoeuer he commeth.

4 The beholding of him [is] like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charets in the tops of the mountaines shal they leape, like the noyse of a flame of fire that deuoureth the stubble, [and] as a mightie people prepared to the battell.

6 Before his face shall the people treble: all faces e shall gather blackenesse.

e They shall be pale and blacke for feare, as Nahum 2, 10.

7 They shall runne like strong men, and go vp to the wall like men of warre, and euery man shall go forwarde in his wayes, and they shall not stay in their paths.

8 Neither shall one f thrust another, [but] euery one shall walke in his path: and when they fal vpon the sword, they shall not be wounded.

f For none shalbe able to resist them.

9 They shall runne to and fro in the citie: they shall run vpon the wall: they shall clime vp vpon the houses, [and] enter in at the windowes like the theefe.

10 The earth shall trēble before him, the heauens shall shake, the g sunne and the moone shalbe darke, and the starres shall withdrawe their shining,

g Reade Ieremie 2, 31. & Isa. 13, 10. Ezek. 32, 7. chap. 3, 15. mat. 24, 29.

11 And the Lorde shall h vtter his voyce before his hoste: for his hoste is very great: for [he is] strong ꝓ doeth his word: for the day of the Lorde is great and very terrible, and who can abide it?

h The Lord shall sturre vp the Assyrians to execute his iudgements. Ierem. 30, 7. amos 5, 18. zeph. 1, 15.

12 Therefore also nowe the Lorde saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And i rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gratious, and mercifull, slowe to anger, and of great kindnesse, and repenteth him of the euill.

i Ꝓ title your affections and serue God with purenesse of heart and not with ceremonies.

14 Who knoweth, [if] he will k returne and repēt and leaue a blessing behind him, [euē] a meat offring, ɛ a drink offring vnto the Lorde your God?

k He speaketh this to stir vp their slouthfulnesse, ɛ not that he doubted of Gods mercies, if they did repent. Ꝓ our God repenteth, reade Ierem. 18, 8.

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

16 Gather the people: sanctifie the congre-

congregation, gather the elders: assemble the children, and those that sucke the breastes: let the bridegrome goe fooorth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lorde weepe betweene the porche and the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproche that the heathen shoulde rule ouer them. * Wherefore shoulde they say among the people, Where is their God?

18 Then will the Lorde be [m] iealous ouer his lande and spare his people.

19 Yea, the Lorde will answere and say vnto his people, Beholde, I will sende you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remoue farre off from you the [n] Northren [armie,] and I will drive him into a lande, barren and desolate with his face toward the [o] East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascende, because he hath exalted himselfe to doe [this.]

21 Feare not, O lande, [but] be glad, and reioyce: for the Lorde will doe great things.

22 Be not afraid, ye beasts of [p] fielde: for the pastures of the wildernesse are greene: for the tree beareth her fruit: the fig tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lorde your God: for he hath giuen you the raine of [p] righteousnesse, * he will cause to come downe for you the raine, [euen] the [first] raine, and the latter raine in [p] first [moneth].

24 And the barnes shall be full of wheate, and the presses shall abounde with wine and oyle.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoste which I sent among you.

26 So you shal eate and be satisfied & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the middes of Israel, and that I am the Lorde your God and none other, and my people shall neuer be ashamed.

28 And afterwarde will I powre [q] out my Spirit vpon all flesh: and your sonnes & your daughters shall prophecie: your old men shal dreame dreames, [and] your yong men shall see visions,

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shewe [r] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [r] sunne shall be turned into darkenesse, and the moone into blood, before the great and terrible day of the Lorde come.

32 But whosoeuer shall call [u] on the Name of the Lord, shalbe saued: for in mount Zion, and in Jerusalem shall be deliuerance, as the Lorde hath said, & in the [x] remnant, whom the Lord shal call.

what terrible things shoulde come, to the intent that they shoulde not looke for continuall quietnesse in this worlde, and yet in all these troubles he serue them. t The order of nature shall seeme to be changed for the afflictions that shall be in the worlde, Isa. 13.10. Ezek. 32.7. Mat. 24.29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in [a] those dayes and in that time, whē I shall bring againe the captiuitie of Judah and Jerusalem,

2 I will also gather all nations, and will bring thē downe into [b] the valley of Jehoshaphat, and will pleade with thē there for my people, and for mine heritage Israel, whom they haue scattered among the nations, & parted my lande,

3 And they haue cast lottes for my people, and haue giuen the childe for the harlot, and solde the girle for wine, that they might drinke.

4 Yea, and [d] what haue you to doe with me, O Tyrus and Zidon and all the coastes of Palestina? will ye render me [c] a recompence? and if ye recompence me, swiftly [and] speedily will I render your recompence vpon your head:

5 For ye haue take my siluer and my golde, and haue caryed into your temples my goodly [and] pleasant things.

6 The children also of Judah and the children of Jerusalem haue you sold vnto the Grecians, that ye might sende them farre from their border.

7 Beholde, I will raise them out of the place where ye haue solde them, and will render your reward vpon your owne head,

8 And I will sell your sonnes and

to him selfe. c Haue I done you wrong, that ye will render me the like?

yours

1 That as all shall haue sinned, so all may shewe tooth fignes of their repentance, that men seeing the chastisement, which are not free from Gods wrath, might be the more likely touched with the consideration of their owne sinnes. Psal. 79.10.

m If they repent, he sheweth that God will preserue and defende them with a most ardent affection.

n That is, the Assyrians your enemies. o Called the salt sea, or Persian sea: meaning, that though his army were so great, that it filled all from this sea to the sea called Mediterraneum, yet he woulde scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. Leuit. 26.4. deut. 11.14.

q That is, in greater abundance & more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his spirit vnder the Gospell was abundantly giuen to the Church, Isa. 44.3. actes 2.17. ioh. 7.38,39.

r As they had visions, and dreames in olde time, so shal they nowe haue clearer reuelations.

s He warneth the faithfull what terrible things shoulde come, to the intent that they shoulde not looke for continuall quietnesse in this worlde, and yet in all these troubles he woulde preserue them. t The order of nature shall seeme to be changed for the afflictions that shall be in the worlde, Isa. 13.10. Ezek. 32.7. chap. 2.15. mat. 24.29. u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10.13.

a When I shall deliuer my Church, which standeth of the Iewes, and of the Gentiles.

b It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20.26. also

be hath respect to this worde Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

c That which is enemie gate for a sale of my people, he shewed vpō his hartlesse & drinke.

d He taketh the cause of his Church in hande against the enemy, as though the iniurie were done

pour daughters vnto the hande of the children of Iudah, and they [f] ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

f For afterwarde God ſolde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, & thereby they were comforted as though the price had bene theirs.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere [and] come vp.

10 [g] Breake your plowſhares into ſwordes, and your ſieths into ſpeares: let the weake ſay, I am ſtrong.

g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another, for my Churches ſake.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your [h] ſieths, for the haruеſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes run ouer, for their wickednеſſe is great.

h Thus he ſhall encourage the enemies when their wickednеſſe is full ripe to deſtroy one another, which he calleth the valley of Gods iudgement.

14 O multitude, O multitude, [come] into the valley of threſhing: for the day of the Lord [is] neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.

16 The Lorde alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lorde will be the hope [i] of his people, and the ſtrength of the children of Iſrael.

i God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhalbe deliuered.

17 So ſhall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhal no ſtrangers goe [k] through her any more.

k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make ſ heauy for the enemie.

18 And in that day ſhall the mountaines [l] droppe downe newe wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall runne with waters, and a fountaine ſhal come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

l He himſelfe to his Church abundance of graces, reade Eſech. 47.1. which ſhoulde water & comfort the moſt baren places, Amos. 9.13.

19 [m] Egypt ſhall be waſte, and Edom ſhalbe a deſolate wildernes, for the iniuries of [n] the children of Iudah, becauſe they haue ſhed innocent blood in their lande.

m The malicious enemies ſhall haue no parte of this grace.

n He had ſuffered his Church hitherto to lye in their filthineſſe, but nowe he promiſeth to cleanſe them and to make them pure vnto him.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will [o] cleanſe their blood, that I haue not cleanſed, and the Lorde will dwell in Zion.

o Or, auenge.

Amos.

The Argvment.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednеſſe and idolatrie, he ſtirred vp Amos, who was an heardman or ſhepherd of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lorde by vnfeined repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whome they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The woorde of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

THe woordes of Amos, who was among the heardmen [a] at Tecoa, which he ſawe vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of [b] Ieroboam the ſonne of Ioaſh king of Iſrael, two yeere before the [c] earthquake.

a Which was a towne fiue miles from Ieruſalem in Iuden, but he prophecied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt floriſh.

c Which, as Joſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten vp the Leprоſie.

2 And he ſayde, The Lorde ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepherdes ſhall periſh, and the toppe of [d] Carmel ſhall withet.

d Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

3 Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] threſhed Gilead with threſhing inſtruments of yron.

e He ſheweth firſt that all the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are ment by three and foure which make ſeuen, becauſe the Iſraelites ſhoulde the more deepely conſider Gods iudgements towarde them.

f If the Syrians ſhall not be ſpared for committing this cruеltie againſt one citie, it is not poſſible that Iſrael ſhoulde eſcape puniſhment which harly committed ſo many and grieuous ſinnes againſt God and man.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

g The antiquitie of their buildings ſhall not auoyde my iudgements, reade Jerem. 49.27.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: & him that holdeth the ſcepter out of Beth-eden, and the people

pour daughters vnto the hande of the children of Iudah, and they [f] ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

f For afterwarde God ſolde them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, & thereby they were comforted as though the price had bene theirs.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere [and] come vp.

10 [g] Breake your plowſhares into ſwordes, and your ſieths into ſpeares: let the weake ſay, I am ſtrong.

g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another, for my Churches ſake.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your [h] ſieths, for the haruеſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes run ouer, for their wickednеſſe is great.

h Thus he ſhall encourage the enemies when their wickednеſſe is full ripe to deſtroy one another, which he calleth the valley of Gods iudgement.

14 O multitude, O multitude, [come] into the valley of threſhing: for the day of the Lord [is] neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.

16 The Lorde alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lorde will be the hope [i] of his people, and the ſtrength of the children of Iſrael.

i God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhalbe deliuered.

17 So ſhall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhal no ſtrangers goe [k] through her any more.

k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make ſ heauy for the enemie.

18 And in that day ſhall the mountaines [l] droppe downe newe wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall runne with waters, and a fountaine ſhal come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

l He himſelfe to his Church abundance of graces, reade Eſech. 47.1. which ſhoulde water & comfort the moſt baren places, Amos. 9.13.

19 [m] Egypt ſhall be waſte, and Edom ſhalbe a deſolate wildernes, for the iniuries of [n] the children of Iudah, becauſe they haue ſhed innocent blood in their lande.

m The malicious enemies ſhall haue no parte of this grace.

n He had ſuffered his Church hitherto to lye in their filthineſſe, but nowe he promiſeth to cleanſe them and to make them pure vnto him.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will [o] cleanſe their blood, that I haue not cleanſed, and the Lorde will dwell in Zion.

o Or, auenge.

Amos.

The Argvment.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednеſſe and idolatrie, he ſtirred vp Amos, who was an heardman or ſhepherd of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lorde by vnfeined repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whome they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The woorde of the Lorde againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

THe woordes of Amos, who was among the heardmen [a] at Tecoa, which he ſawe vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of [b] Ieroboam the ſonne of Ioaſh king of Iſrael, two yeere before the [c] earthquake.

a Which was a towne fiue miles from Ieruſalem in Iuden, but he prophecied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt floriſh.

c Which, as Joſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten vp the Leprоſie.

2 And he ſayde, The Lorde ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepherdes ſhall periſh, and the toppe of [d] Carmel ſhall withet.

d Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

3 Thus ſaith the Lord, For [e] three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue [f] threſhed Gilead with threſhing inſtruments of yron.

e He ſheweth firſt that all the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are ment by three and foure which make ſeuen, becauſe the Iſraelites ſhoulde the more deepely conſider Gods iudgements towarde them.

f If the Syrians ſhall not be ſpared for committing this cruеltie againſt one citie, it is not poſſible that Iſrael ſhoulde eſcape puniſhment which harly committed ſo many and grieuous ſinnes againſt God and man.

4 Therefore will I ſende a fire into the houſe of Hazael, and it ſhall deuoure the [g] palaces of Ben-hadad.

g The antiquitie of their buildings ſhall not auoyde my iudgements, reade Jerem. 49.27.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: & him that holdeth the ſcepter out of Beth-eden, and the people

of Aram shall goe into captiuitie vnto h Kir, saith the Lorde.

h Tiglath Pileser led the Syrians captiue, & brought them to Cyrene, which he called heere Kir.

6 Thus sayeth the Lorde, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuitie to shut them vp in Edom.

i They ioyned them selues with the Edomites their enemies, which carped them away captiues,

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, & the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, & for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.

k For Elau (of whome came the Edomites) and Iaakob were brethren: therefore they ought to haue ammonished them of their brotherly friendship, and not to haue prouoked them to hatred, ‡Ebr. corrupt his compassions.

10 Therefore will I send a fire vpon the walles of Tyrus, & it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did ‡ cast off all pitie, and his anger spoyled him euermore, and his wrath watched him l alway.

l He was a continuall enemie vnto him.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with childe of Gilead, that they might enlarge their border.

m He noteth the great cruelties of the Ammonites that spared not the wome, but most tyrannously tormented them, and yet the Ammonites came of Lot who was of the houshold of Abraham.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shal deuoure the palaces therof, with shouting in the day of battell, [and] with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lorde.

CHAP. II.

Against Moab, Iuda, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the King of Edom into lime.

a For the Moabites were so cruel against the king of Edom y they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge them selues of the dead.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, [and] with the sounde of a trumpet.

3 And I will cut off the iudge out of the middes thereof, and will slay all the princes thereof with him, saith p the Lorde.

4 ¶ Thus saith the Lorde, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Lawe of the Lorde, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.

b Seeing the Gentiles that had not so far knowledge were thus punished, Iudah which was so fully instructed of y Lords will, might not thinke to escape.

5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus sayeth the Lorde, For three transgressions of c Israel, and for foure, I will not turne to it, because they solde the righteous for siluer and the poore for d shooes.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bodies more then mes liues.

e Either they haue spoyled him & thrown him to the grounde, they gape for his life.

7 They gape ouer the head of the poore, in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayde to dishonour mine holy Name.

f Thinking by these ceremonies, that is, by sacrificing, & being neere mine altar, they may excuse all their other wickednesse.

8 And they lie downe vpon clothes laide to pledge f by euery altar: and they g drinke the wine of the condemned in the house of their God.

g They spoile others, and offer thereof vnto God, thinking y he will dispence with them, when he is made partaker of their iniquitie.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

h The destruction of their enemies and his mercie towarde them should haue caused their hearts to melt for loue towarde him.

10 Also I brought you vp from the lande of Egypt, and ledde you fourtie yeeres thorowe the Wildernesse, to possesse the lande of the Amorite.

11 And I raised vp of your sonnes for Prophets, and i of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

i Ye contemned my benefits, and abused my graces and craftely went about to stoppe the mouthes of my prophets.

12 But ye gaue the Nazarites wine to drinke, and comanded the Prophets, saying, Prophecie not.

k You haue wearyed me with your sinnes, Isa. 1.14.

13 Beholde, I am k pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the l swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

l None shall be deliuered by any meanes,

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this worde that the Lorde pronounceth against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lyon roare in the forest, whe he hath no pray? or will a lyons whelpe crye out of his denne, if he haue taken nothing?

5 [d] Can a birde fall in a snare vpon the earth, where no fouler is? or will he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet be blowen in the citie, and the people be not afrayde? or shall there [g] be euill in a citie, and the Lorde hath not done it?

7 Surely the Lord God will do nothing, but he [h] reueileth his secrete vnto his seruants the Prophets.

8 The lyon hath roared: Who will not be afrayde? the Lord God hath spoken: Who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: to behold the great tumultes in the midst thereof, and the oppressed in the middes thereof.

10 For they knowe not to doe right, saith the Lorde: they store vp violence, and robberie [l] in their palaces.

11 Therefore thus sayeth the Lorde God, An aduersarie [shall come] euen round about the countrey, and shal bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepherd taketh [m] out of the mouth of the lion two legs, or a piece of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus, [as in] a couch.

13 Heare, & testifie in the house of Iaakob, saith the Lorde God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Bethel, and the homes of the altar shall be broken off, and fall to the ground.

15 And I will smite the Winter house with the sommer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, [and] destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe, the dayes shall come vpon you, that he will take you away with [c] thornes, and your posteritie with fish hookes.

3 And ye shall goe out at the breaches euery [kow] forward: & ye shal cast your selues out of the palace, saith the Lorde.

4 Come to [d] Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, [and] your tithes after three [e] yeeres.

5 And offer a thankesgiuing [f] of leauen, publish [and] proclaime the free offrings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannesse of teeth in al your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lorde.

7 And also I haue withholden the raine from you, when there [were] yet three [i] moneths to the harueste, & I caused it to raine vpon one citie, & haue not caused it to raine vpon an other citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two [or] three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lorde.

9 I haue smitten you with blasting and mildewe: your great gardens and your vineyardes, and your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lorde.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your young

a I haue only chosen you to be mine among all other people, and yet you haue forsaken me.
b Hereby the Prophet sufficiently that he speaketh not of him selfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Will God threaten by his Prophets, except there be some great occasion?
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afraide?
g Doth any aduersitie come without Gods appointment? Isa. 45.7.
h God declareth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to be witnesses of oppression.
l The fruite of their crueltie and theft appeareth by their great riches, which they haue in their houses.
m When the lyon hath taciate his hunger, the shepherd findeth a legge or a tippe of an eare to shewe that the sheepe hath bene worried.
n Where they thought to haue had a sure holdeand, to haue bene in safetie.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therfore he calleth them by the name of beasts and not of men.
b They encourage such as haue authoritie ouer the people, to powle them, so that they may haue posite by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which reioyced to these places, thinking that their great deuotion & good intention had bene sufficient to haue bound God vnto them.
e Reade Deu. 14.28.
f As Leuit. 7.13.
g You onely delight in these outwarde ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I stayed the raine till the fruites of the earth were destroyed with mought, & yet you would not confider it to

returne to me by repentance.
k They could not find water inough, where they had heard say it had rayned.
l As I plagued the Egyptians, Exodus 9.10.

men

men haue I flame with the ſworde, and haue taken away your horſes: and I haue made the ſtinke of your tentes to come vp euen into your noſtrels: yet haue ye not returned vnto me, ſaith the Lorde.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a [m] fire brand pluckt out of the burning: yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore, thus will I doe vnto thee, O Iſrael: and becauſe I will doe this vnto thee, prepare to [n] meete thy God, O Iſrael.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man What is his thought: Which maketh the morning darkeneſſe, and walketh vpon the hie places of the earth, the Lorde God of hoſtes [is] his Name.

m You were almoſt all conſumed, & a few of you wonderfully preſerued, 2. King. 14.26.

n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Iſrael.

HEare ye this worde, which I lift vp vpon you, [euen] a lamentation of the houſe of Iſrael.

2 The [a] virgin Iſrael is fallen, [and] ſhall no more riſe: ſhe is left vpon her land, [&] there [is] none to raiſe her vp.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhall leaue an [b] hundreth: and that which went forth by an hundreth, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lorde vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into [c] Gilgal, and goe not to Beer-sheba: for Gilgal ſhall goe into captiuitie, and Beth-el ſhall come to nought.

6 Seeke the Lorde, and ye ſhall liue, leaſt he breake out like fire in the houſe of Ioſeph and deuoure it, and there [be] none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue off righteouſnes in the earth.

8 He [e] maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, & he maketh the day darke as night: he calleth the waters of the ſea, & powreth them out vpon the open earth: the Lord [is] his Name.

9 He ſtrengtheneth the deſtroyer againſt the mightie: and the deſtroyer ſhall come againſt the fortreſſe.

a He ſo calleth them becauſe they ſo boaſted of them ſelues, or becauſe they were giuen to wantonnes & daintineſſe.

b Meaning, that the tenth part ſhoulde ſcarſely be ſaued.

c In theſe places they worſhipped newe idoles, which afore time ſerued for the true honor of God: therefore he ſaith that theſe ſhall not ſaue them.

d In ſtead of iudgement and equitie they execute crueltie and oppreſſion.

e He deſcribeth the power of God, Iob. 9.9.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that ſpeaketh vprightly.

11 Foraſmuch then as your treading [is] vpon the poore, and [g] ye take from him burdens of wheate, ye haue built houſes of hewen ſtone, but ye ſhall not dwell in them: ye haue planted pleaſant vineyardes, but ye ſhall not drinke wine of them.

12 For I know your manifolde tranſgreſſions, and your mightie ſinnes: they afflict the iuſt, they take rewardes, and they oppreſſe the poore in the gate.

13 Therefore [h] the prudent ſhall keepe ſilence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lorde God of hoſtes ſhall be with you, as you haue ſpoken.

15 Hate the euill, and loue the good, and eſtabliſh iudgement in the gate: it may be that the Lorde God of hoſtes will be mercifull vnto the remnant of Ioſeph.

16 Therefore [i] the Lord God of hoſtes, the Lorde ſaith thus, Mourning [ſhall be] in all ſtreetes: and they ſhall ſay in all the hie wayes, Alas, alas: and they ſhall call the [k] huſbandman to lamentation, and ſuch as can mourne, to mourning.

17 And in all the vines [ſhall be] lamentation: for I will paſſe through thee, ſaith the Lorde.

18 [l] Woe vnto you, that [m] deſire the day of the Lord: What haue you to doe with it? the day of the Lord [is] darknes and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lorde be darkenes, and not light? euen darkenes and no light in it?

21 I hate [and] abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies.

22 Though ye offer mee burnt offrings and meate offrings, I will not accept them: neither will I regarde the peace offrings of your fat beaſts.

23 Take thou away from mee the multitude of thy ſongs (for I will not heare the melodie of thy violes)

24 And let iudgement runne downe as [n] waters, and righteouſneſſe as a mightie riuer.

25 Haue ye offered vnto me ſacrifices

f They hate the Prophets, which reproue the in the open aſſemblies.

g Ye take both his money and alſo his foode wherewith he ſhould liue.

h God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouthes to admoniſh the of their faults.

i So that all degrees ſhall haue matter of lamentation for the great plagues.

k Thus hee ſpeaketh becauſe the wicked and hypocrites ſayde they were content to abide Gods iudgements, where as the godly tremble and feare, Ierc. 30. 7. Ioel. 2. 2, 11. Zeph. 1. 15.

l Becauſe ye haue contempt myerue ſeruice and remaine obſtinate in your vices, Iſa. 1. 11. Ierc. 6. 10.

m Doe your duetie to God and to your neighbour, and ſo ye ſhall feele his grace plentifully, if you ſhewe your abundant affections according to Gods worde.

and offrings in the wildernesse fourtie yeeres, O house of Israel?

26 But you haue borne [n] Sicuth your King, & Chiun your images, [and] the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lorde, whose Name [is] the God of hostes.

n That Idole which you esteemed as your king, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

CHAP. VI.

Against the Princes of Israel liuing in pleasures.

a The prophet threatneth the welthy, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile the that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c Iif God haue destroyed these excellent cities in three diuers kingdomes, as in Nasson, Syria, and of the Philistims, & hath brought their wide borders into a greater straitnesse, then yours yet are, thinke you to be better or to escape?

d Ye that continue still in your wickednes and thinke that Gods plagues are not at hande but geue your selues to all idlenes, wantonnes and ryote.

e As he caused diuerse kindes of instruments to be made to serue Gods glorie, to these did contende to inuent as many to serue their wanton affections and lustes. f They pitied not their brethren, whereof nowe many were slaine and caried away captiue.

g Some reade, the tope of them that stretch them selues, shall departe.

h Reade Iere. 51.14. i That is, the riches and pompe. k The destruction shall be so great that none shall almost be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease. l That is, to some neighbour, that dwelleth round about.

[a] WOe to them that are at ease in Zion & trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Go you vnto Calneh, and see: and from thence go you to Hamath ỹ great: then goe downe to Gath of the Philistims: be they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the [d] euill day, and approch to the seate of iniquitie:

4 They lye vpon beddes of yuorie, and stretch themselues vpon their beds, and eate the lambs of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to them selues instruments of musike like [e] Dauid.

6 They drinke wine in bowles, and anoint themselues with the chiefe oyntments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore nowe shall they go captiue with the first that goe captiue, and [g] the sorow of them that stretched themselues, is at hand.

8 [h] The Lorde God hath sworne by him selfe, saith the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall dye.

10 And his vncle [k] shall take him vp & burne him to carie out the bones out of the house, and shall say vnto him, that is by the [l] sides of the house, Is there yet any with thee? And he shall say, None.

11 Then shall he say, [m] Holde thy tongue: for we may not remember the Name of the Lord.

12 For beholde, the Lorde commaundeth, and he will smite the great house with breaches, and the litle house with clefts.

13 Shall horses [n] runne vpon the rocke? or will one plowe [there] with oxen? for ye haue turned iudgement into gall, and the fruite of righteousnes into [o] Wormewood.

14 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs [p] hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, O house of Israel, saith the Lord God of hostes: and they shall afflict you, from the entring in of [q] Hamath vnto the riuer of the wildernesse.

m They shall be so astonished at this destruction, that they shall bouth no more of the name of God, and that they are his people: but they shall be dumme when they heare Gods name, and abhorre it, as they that are desperate or reprobate.

n He compareth them to baren rockes where upon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

o Reade Chap. 5.7. p That is, power and glorie. q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

[a] THus hath the Lorde God shewed vnto me, and behold, he formed [a] grashoppers in the beginning of the shooting vp of the latter grouth: and lo, [it was] in the latter grouth [b] after the Kings mowing.

2 And when they had made an ende of eating the grasse of the land, then I sayde, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 [So] the Lorde [c] repented for this. It shall not be, saith the Lord.

4 [Thus also] hath the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then sayd I, O Lorde God, ceasse, I beseech thee: who shall raise vp Iaakob? for he is small.

6 [So] the Lorde repented for this. This also shal not be, saith ỹ Lord God.

7 [Thus again] hee shewed me, and behold, the Lord stood vpon a wall made by line, with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I sayde, A line. Then said the Lord, Beholde, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the hie places of Isaak shalbe desolate,

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, whē the kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbernesse of this people.

e Signifying that this should be the last measuring of the people, & that he would defer his iudgement no longer,

desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the swoord.

10 [c] Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Jeroboam shall die by the swoorde, and Israel shall be led away captiue out of their owne land.

12 Also [g] Amaziah sayde vnto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eate [thy] bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then answered Amos, and sayd to Amaziah, I was no [h] Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figges.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophecie vnto my people Israel.

16 Nowe therefore heare thou the worde of the Lorde. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Jshak.

17 Therefore thus saith the Lorde, [i] Thy wife shalbe an harlot in the citie, and thy sonnes and thy daughters shall fall by the swoorde, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuitie forth of his land.

f That is, when Amos had prophecied that the king should be destroyed: for this wicked Priest wrote for hatred he bare to the Prophet then for loue towarde the king, thought this accusation sufficient to condemne him, where as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profite.

h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which he must needes execute.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Jere. 28. 12. and 29. 21, 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Jsrael. 7 The Lord sweareth. 11 The famine of the worde of God.

THus hath the Lorde God shewed vnto me, and behold, a basket of sommer fruite.

2 And he sayd, Amos, what seest thou? And I sayd, A basket of sommer [a] fruite. Then sayd the Lorde vnto me, The ende is come vpon my people of Jsrael, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies [shall be] in euery place: they shall cast them forth with [b] silence.

a Which signified the ripenes of their sinnes: therefore is Gods iudgements.

b There shall be none left to mourne for them.

4 Heare this, Oye that [c] swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the [d] newe moneth be gone, that we may sel corne? and the Sabbath, that we may set forth wheate, and make [e] the Ephah small, and the shekel great, and falsifie the weightes by deceit?

6 That we may bye the poore for siluer, and the needie for [f] shoes: yea, and sell the refuse of the wheat.

7 The Lord hath sworne by the excellencie of Jaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, and [g] drowned as by the flood of Egypt.

9 And in that day, saith the Lorde God, I will cause the [h] sunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loines, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, [i] the end thereof as a bitter day.

11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the [k] Worde of the Lorde, and shall not finde it.

13 In that day shall the fayre virgins and the yong men perish for thirst.

14 They that sweare by the sinne [l] of Samaria, and that say, Thy God, O Dan, liueth, and [m] the manner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

c By staying the sale of foode and merchandise things which you haue gotten into your owne hands, and so cause the poore to spend quickly that little that they haue and at length for necessitie to become your slaues.

d When the dearth was once come, they were so gredy of gaine that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the midst of their prosperitie, I will sende great affliction.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde which is the food thereof.

i For the idolaters vsed vse to sweare by their idoles: whiely here be called their sinne, as the Papists vse oth vpon their saints. k That is, the manner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple. 2 And against Jsrael. 11 The restoring of the Church.

I Sawe the Lorde standing vpon the [a] altar, and he sayd, Smite the lintel of [b] the doore, that the postes may shake: and cut them in pieces, [euen] the [b] heads

a Which was at Jerusalem: for he appeared not in the idolatrous places of Jsrael. b Both the chiefe of them and also the common people.

desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the swoord.

10 [c] Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Jeroboam shall die by the swoorde, and Israel shall be led away captiue out of their owne land.

12 Also [g] Amaziah sayde vnto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eate [thy] bread and prophecie there.

13 But prophecie no more at Beth-el: for it is the Kings chappell, and it is the Kings court.

14 Then answered Amos, and sayd to Amaziah, I was no [h] Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figges.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophecie vnto my people Israel.

16 Nowe therefore heare thou the worde of the Lorde. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Jshak.

17 Therefore thus saith the Lorde, [i] Thy wife shalbe an harlot in the citie, and thy sonnes and thy daughters shall fall by the swoorde, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuitie forth of his land.

f That is, when Amos had prophecied that the king should be destroyed: for this wicked Priest wrote for hatred he bare to the Prophet then for loue towarde the king, thought this accusation sufficient to condemne him, where as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profite.

h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which he must needes execute.

i Thus God vsed to approue the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Jere. 28. 12. and 29. 21, 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Jsrael. 7 The Lord sweareth. 11 The famine of the worde of God.

THus hath the Lorde God shewed vnto me, and behold, a basket of sommer fruite.

2 And he sayd, Amos, what seest thou? And I sayd, A basket of sommer [a] fruite. Then sayd the Lorde vnto me, The ende is come vpon my people of Jsrael, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies [shall be] in euery place: they shall cast them forth with [b] silence.

a Which signified the ripenes of their sinnes: therefore is Gods iudgements.

b There shall be none left to mourne for them.

4 Heare this, Oye that [c] swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the [d] newe moneth be gone, that we may sel corne? and the Sabbath, that we may set forth wheate, and make [e] the Ephah small, and the shekel great, and falsifie the weightes by deceit?

6 That we may bye the poore for siluer, and the needie for [f] shoes: yea, and sell the refuse of the wheat.

7 The Lord hath sworne by the excellencie of Jaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, and [g] drowned as by the flood of Egypt.

9 And in that day, saith the Lorde God, I will cause the [h] sunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loines, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, [i] the end thereof as a bitter day.

11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the [k] Worde of the Lorde, and shall not finde it.

13 In that day shall the fayre virgins and the yong men perish for thirst.

14 They that sweare by the sinne [l] of Samaria, and that say, Thy God, O Dan, liueth, and [m] the manner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

c By staying the sale of foode and merchandise things which you haue gotten into your owne hands, and so cause the poore to spend quickly that little that they haue and at length for necessitie to become your slaues.

d When the dearth was once come, they were so gredy of gaine that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the midst of their prosperitie, I will sende great affliction.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde which is the food thereof.

i For the idolaters vsed vse to sweare by their idoles: whiely here be called their sinne, as the Papists vse oth vpon their saints. k That is, the manner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple. 2 And against Jsrael. 11 The restoring of the Church.

I Sawe the Lorde standing vpon the [a] altar, and he sayd, Smite the lintel of [b] the doore, that the postes may shake: and cut them in pieces, [euen] the [b] heads

a Which was at Jerusalem: for he appeared not in the idolatrous places of Jsrael. b Both the chiefe of them and also the common people.

of them all, and I will slay the last of them with the sworde: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shal mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] spheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord [is] his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the sinfull kingdome, & I will destroy it cleane out of the earth. Neuertheles I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For lo, I will commaund and I will sifte the house of Israel among all nations, like as [corne is] sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 [But] all the sinners of my people shall dye by the sworde, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Beholde, the dayes come, saith the Lorde, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

c He sheweth that God will declare himself enemie vnto them in all places, & that his elements and all creatures shalbe enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmoyes? yet haue I bestowed vpon you greater benefites.
f Read Jere. 47.4.
g Though he destroy ỳ rebellious multitude, yet he will euer referue ỳ remnant his Church to call vpõ his Name.
h Meaning, ỳ none of his shoulo perish in his wrath.
i I will sende the Messiah promised & reuiued by him ỳ spirituall Israel, Act. 15.16.
k Meaning, that ỳ very enemies, as were the Edomites & others, shuld be ioyned with the Iewes in one society and body, whereof Christ should be the head.
l Signifying that there shall be great plenty of all things, so that when one kinde of fruite is rype, another should followe and euery one in course, Leuit. 26.5.
m Reade Joel 3.18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

The Argument.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which hee had promised.

THe vision of Obadiah. Thus saith the Lorde God against Edom, [a] We haue heard a rumour from the Lorde, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation art but an handfull in comparison of others, and art set vp among the hilles as separate from the rest of the worlde,

a God hath certainely reuelled to his Prophets that he will raise vp the heathen to destroye the Edomites, whereof the rumour is nowe published, Jeremi. 49.14.
b Thus the heathen encourage them selues to rise against Edom.
c Which deceiueth all others in respect of thy selfe, and yet

of them all, and I will slay the last of them with the sworde: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hell, thence shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shal mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] spheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord [is] his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the sinfull kingdome, & I will destroy it cleane out of the earth. Neuertheles I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For lo, I will commaund and I will sifte the house of Israel among all nations, like as [corne is] sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 [But] all the sinners of my people shall dye by the sworde, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Beholde, the dayes come, saith the Lorde, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

c He sheweth that God will declare himself enemie vnto them in all places, & that his elements and all creatures shalbe enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmoyes? yet haue I bestowed vpon you greater benefites.
f Read Jere. 47.4.
g Though he destroy ỳ rebellious multitude, yet he will euer referue ỳ remnant his Church to call vpõ his Name.
h Meaning, ỳ none of his shoulo perish in his wrath.
i I will sende the Messiah promised & reuiued by him ỳ spirituall Israel, Act. 15.16.
k Meaning, that ỳ very enemies, as were the Edomites & others, shuld be ioyned with the Iewes in one society and body, whereof Christ should be the head.
l Signifying that there shall be great plenty of all things, so that when one kinde of fruite is rype, another should followe and euery one in course, Leuit. 26.5.
m Reade Joel 3.18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

The Argument.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundrie kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which hee had promised.

THe vision of Obadiah. Thus saith the Lorde God against Edom, [a] We haue heard a rumour from the Lorde, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation art but an handfull in comparison of others, and art set vp among the hilles as separate from the rest of the worlde,

a God hath certainely reuelled to his Prophets that he will raise vp the heathen to destroye the Edomites, whereof the rumour is nowe published, Jeremi. 49.14.
b Thus the heathen encourage them selues to rise against Edom.
c Which deceiueth all others in respect of thy selfe, and yet

[is]hie,that ſaith in his heart,who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the egle, & make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

d God will ſo deſtroy them that he will leaue none, though thieues when they come,take but till they haue ynough, and they that gather grapes, euer leaue ſome behinde them, Iere.49.9.

5 d Came thieues to thee or robbers by night: howe waſt thou brought to ſilence? would they not haue ſtollen, till they had ynough? if the grape gatherers came to thee, would they not leaue [ſome] grapes?

6 How are the things of Eſau ſought vp,[and] his treaſures ſearched?

e They in whome thou diddeſt truſt, for to haue helpe & friendſhip of them, ſhalbe thine enemies and deſtroy thee.

7 All the men of thy cõfederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, [and] preuailed againſt thee: [they that eat] thy f bread, haue layed a wound vnder thee: there is none vnderſtanding in him.

f That is, thy familiar friendes and gueſtes haue by ſecret practiſes deſtroyed ther.

8 Shall not I in that day, ſaith the Lorde, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

g He ſheweth the cauſe why the Edomites were ſo ſharpely punished: to wit, becauſe they were enemies to his Church whom now he comforteth by puniſhing their enemies.

9 And thy ſtrong men, O Teman, ſhalbe afraide, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy g brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

h When Nebuchad-nezzar came againſt Ieruſalem, thou ioyneddeſt with him, and haddeſt part of the ſpoyle, and ſo diddeſt reioyce when my people, that is, thy brother, were afflicted,

11 When thou ſtoodeſt h on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made i a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudely in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layed handes on their ſubſtance in the day of their deſtruction.

k When he will ſummon all the heathen, and ſend them to deſtroy thee.

14 Neither ſhouldeſt thou haue ſtand in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

l That is, reioyced and triumphed.

15 For the day k of the Lord [is] neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

m The Edomites ſhalbe vtterly deſtroyed, and yet in deſpite of all the enemies I will reſerue my Church and reſtore it.

16 For as ye haue l drunke vpon mine holy Mountaine, [ſo] ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall be m as though they had not bene.

n God attributeth this power,to conſume his enemies, to his Church: which power is onely proper to himſelfe, as Iſa. 10.17. Deut. 4.24. Hebr. 12, 29.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions,

o He deſcribeth how the Church ſhalbe enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithfull are made heires and lords of all things by him which is their head.

18 And the houſe of Iaakob ſhall be n a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau [as] ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the o mount of Eſau, and p plaine of the Philiſtims: and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin [ſhall haue] Gilead.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, Fraunce, and by Sepharad Spaine.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the p Canaanites, [ſhall poſſeſſe] vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

q Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne

21 And they q that ſhall ſaue, ſhall come vp to Mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

where as thou ſhouldeſt haue pitied and holpen thy brother.

i When the Lord depriued them of their former dignitie and gaue them to be caried into captiuitie.

for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

The Argvment.

WHen Ionah had long prophecied in Iſrael and had litle profited, God gaue him expreſſe charge to go and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeres, had not conuerted to the Lord for ſo many Prophets and ſo diligent preaching. He prophecied vnder Ioaſh, and Ieroboam, as 2. King. 14.25.

[is]hie,that ſaith in his heart,who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the egle, & make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.

d God will ſo deſtroy them that he will leaue none, though thieues when they come,take but till they haue ynough, and they that gather grapes, euer leaue ſome behinde them, Iere.49.9.

5 d Came thieues to thee or robbers by night: howe waſt thou brought to ſilence? would they not haue ſtollen, till they had ynough? if the grape gatherers came to thee, would they not leaue [ſome] grapes?

6 How are the things of Eſau ſought vp,[and] his treaſures ſearched?

e They in whome thou diddeſt truſt, for to haue helpe & friendſhip of them, ſhalbe thine enemies and deſtroy thee.

7 All the men of thy cõfederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, [and] preuailed againſt thee: [they that eat] thy f bread, haue layed a wound vnder thee: there is none vnderſtanding in him.

f That is, thy familiar friendes and gueſtes haue by ſecret practiſes deſtroyed ther.

8 Shall not I in that day, ſaith the Lorde, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

g He ſheweth the cauſe why the Edomites were ſo ſharpely punished: to wit, becauſe they were enemies to his Church whom now he comforteth by puniſhing their enemies.

9 And thy ſtrong men, O Teman, ſhalbe afraide, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy g brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

h When Nebuchad-nezzar came againſt Ieruſalem, thou ioyneddeſt with him, and haddeſt part of the ſpoyle, and ſo diddeſt reioyce when my people, that is, thy brother, were afflicted,

11 When thou ſtoodeſt h on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made i a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudely in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layed handes on their ſubſtance in the day of their deſtruction.

k When he will ſummon all the heathen, and ſend them to deſtroy thee.

14 Neither ſhouldeſt thou haue ſtand in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

l That is, reioyced and triumphed.

15 For the day k of the Lord [is] neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

m The Edomites ſhalbe vtterly deſtroyed, and yet in deſpite of all the enemies I will reſerue my Church and reſtore it.

16 For as ye haue l drunke vpon mine holy Mountaine, [ſo] ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall be m as though they had not bene.

n God attributeth this power,to conſume his enemies, to his Church: which power is onely proper to himſelfe, as Iſa. 10.17. Deut. 4.24. Hebr. 12, 29.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions,

o He deſcribeth how the Church ſhalbe enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithfull are made heires and lords of all things by him which is their head.

18 And the houſe of Iaakob ſhall be n a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau [as] ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the o mount of Eſau, and p plaine of the Philiſtims: and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin [ſhall haue] Gilead.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, Fraunce, and by Sepharad Spaine.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the p Canaanites, [ſhall poſſeſſe] vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

q Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne

21 And they q that ſhall ſaue, ſhall come vp to Mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

where as thou ſhouldeſt haue pitied and holpen thy brother.

i When the Lord depriued them of their former dignitie and gaue them to be caried into captiuitie.

for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

The Argvment.

WHen Ionah had long prophecied in Iſrael and had litle profited, God gaue him expreſſe charge to go and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appointed, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeres, had not conuerted to the Lord for ſo many Prophets and ſo diligent preaching. He prophecied vnder Ioaſh, and Ieroboam, as 2. King. 14.25.

CHAP. I.

3 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THe worde of the Lorde came [a] also vnto Ionah the sonne of Amittai, saying,

2 Arise, [and] goe to [b] Nineueh, that great [c] citie, & crie against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to [d] flee into Tarshish from the presence of the Lord, and went downe to [e] Iapho: and hee founde a shippe going to Tarshish: so he payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the [f] presence of the Lorde.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afrayde, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Ionah was gone downe [g] into the sides of the shippe, and he lay downe, and was fast a sleepe.

6 So the shipmaster came to him, and saide vnto him, What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God will thinke vpon vs, that we perish not.

7 And they saide euery one to his fellowe, Come, and let vs cast [i] lottes, that we may know, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Ionah.

8 Then saide they vnto him, Tell vs for whose cause this euill [is] vpon vs: what is thine occupation? and whence commest thou? which is thy country? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lorde God of heauen, which hath made the sea, and the drie land.

10 Then were the men exceedingly afraide, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lorde, because he had told them)

11 Then saide they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he saide vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest [is] vpon you.

13 Neuertheless, the men rowed to bring it to the lande, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, [k] We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men [l] feared the Lorde exceedingly, and offred a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] bellie of the fish three dayes, and three nights.

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iudea, he had visions in Babylon, Ezek. 1.1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authors write, it contained in circuite about fiftie mile: and had a thousand and fiue hundred towers, and at this time there were an hundred and twentie thousande children therein, Chap. 4.11.

d Whereby he declared his weakenes, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profite there, seeing he had done so small good among his owne people, Chap. 4.2.

e Which was the hauen and poyte to take shipping thither, called also Ioppe.

f From that vocation wherunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care, and solicitude by seeking rest and quietnesse.

h As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke, they cannot tell to whome.

i Which declareth that the matter was in great extremitie, and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to slea mans bloud, whereas they knowe no manifest signe of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they saue themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither accepting to Gods woyde.

m Thus the Lorde would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 Ionah is in the fishes bellie. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God [a] out of the fishes bellie,

2 And said, I cryed in mine affliction vnto the Lorde, and hee heard mee: out of the bellie [b] of hell cryed I, [and] thou heardest my voyce.

3 For thou haddest cast mee into the bottome in the middes of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am [c] cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto [d] soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my [e] life from the pit, O Lord my God.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith wrought out vnto the Lorde, knowing that out of the very hell he was able to deliuer him.

b For he was nowe in the fishes bellie as in a graue or place of darkenesse.

c This declared what his prayer was, and how hee laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the end faith gate the victorie.

d Thou hast deliuered me from the bellie of the fish, & all these dangers, as it were rayling me from death to life,

7 When my soule faynted within mee, I remembred the Lorde: and my prayer came vnto thee, into thine holy Temple.

c They that deyende vpon any thing saue on God alone.

8 They that waite vpon lying c vanities, forsake their owne c mercie.

f They refuse their owne felicitie, and that goodnes which they should els receiue of God.

9 But I will sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: saluation [is] of the Lord.

10 And the Lord spake vnto the fishe, and it cast out Jonah vpō the drie land.

CHAP. III.

1 Jonah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

AND the worde of the Lorde came vnto a Jonah the second time, saying,

a This is a great declaration of Gods mercie that he receiueth him againe and sendeth him forth as his Prophet which had before shewed so great vnkindnesse.

2 Arise, go vnto Nineueh that great citie, and preache vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the worde of the Lorde: nowe Nineueh was a b great and excellent citie of three dayes iourney.

b Read Chap. 1,2.

4 And Jonah began to enter into the citie a dayes c iourney, and he cryed, and saide, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

5 So the people of Nineueh d beleeued God and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

d For that they hearde a Prophet sent from God to denounce his iudgements against them.

6 For worde came vnto the King of Nineueh, and hee rose from his throne, and layed his robe from him, and couered him with sackecloth, and sate in ashes.

e Not that the vnmine beasts had sinned, or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

7 And hee proclaimed e & said through Nineueh, (by the counsell of the King and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

f He willed, that the men should earnestly call vnto God for mercie.

8 But let man and beast put on sackecloth, and f crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their handes.

g For partly by the threatnings of the Prophet, and partly by the motion of his owne conscience he douted whether God would shewe them mercie.

9 g Who can tell [if] God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h workes that they turned from their euill wayes: and i God repented of the euill that hee had saide that he would doe vnto them, and he did it not.

h That is, the fruites of their repentance, which did procede of faith, which God had planted by the ministerie of his Prophet.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Jonah exceedingly, and he was angrie.

a Because hereby he should be taken as a false Prophet, and so the name of God, which he preached, should be blasphemed.

2 And he prayed vnto the Lorde, and saide, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knewe that thou art a gracious God, and mercifull, slowe to anger, and of great kindenesse, and repentest thee of the euill.

b Read Chap. 1,3.

3 Therefore nowe, O Lord, take, I beseeche thee, my life c from me: for it is better for me to die then to liue.

c Thus he prayed of griefe fearing lest Gods name by this forgiuenes might be blasphemed as though he sent his Prophets for-nought to denounce his iudgements in vaine.

4 Then saide the Lorde, Doest thou well to be d angrie?

d Wilt thou be iudge when I doe things for my glorie, and when I do not?

5 So Jonah went out of the citie and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe e till hee might see what should be done in the citie.

e For he doubted as yet whether God would shewe them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what issue God would sende.

6 And the Lorde God prepared a f gourde, and made it to come vp ouer Jonah, that it might be a shadowe ouer his head and deliuer him from his griefe. So Jonah was exceeding glad of the gourde.

f Which was a further meanes, to cōuer him from the heate of the sunne, as he remained in his boothe.

7 But God prepared a worme when the morning rose the next daye, and it smote the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Jonah, that he fainted, and wished in his heart to die, and said, it is better for me to die, then to liue.

g This declareth the great inconuenience where-into Gods seruants do fall when they giue place to their owne affections, and do not in all things willingly submit themselues to God.

9 And God saide vnto Jonah, Doest thou well to be angrie for the gourde? And he said, I do well to be g angrie vnto the death.

h Thus God mercifully reasoneth him, which would pitie himselfe and this gourde, and yet would refraine God to shew his compassion to so many thousand people.

10 Then saide the Lorde, Thou hast had pitie on the gourde for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night,

i Meaning that they were children, & infants.

11 And should h not I spare Nineueh that great citie, wherein are fiue score thousand persons, that i cannot discerne betweene their right hand, and their left hand, and [also] much cattell?

Micah.

The Argvment.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednes, but chiefly for their idolatrie. And to this ende he noteth the wickednes of the people, the cruelties of the princes, and gouernours, and the permission of the false Prophets, and the deliting in them. Then he setteth foorth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King. 22. 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah & Israel because of their idolatrie.

THe word of the Lorde, that came vnto Micah the [a] Morasthite in the dayes of Iotham, Ahaz, [&] Hezekiah kings of Iudah, which hee sawe concerning Samaria & Ierusalem.

2 Heare, [b] all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, [euen] the Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come [c] downe, and treade vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as ware before the fire, [and] as the waters that are powred downeward.

5 For the wickednes of Iaakob [is] all this, and for the sinnes of the house of Israel: what is the wickednes of Iaakob? Is not [d] Samaria? and which are the hie [e] places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the fielde, [and] for the planting of a vineyarde, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the [f] gifts thereof shalbe burnt with the fire, and all the idoles thereof will I destroy: for she gathered it of the hyre of an harlot, & they shal returne [g] to the wages of an harlot.

8 Therefore I wil mourne & howle: I will go without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: [the enemie] is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at [h] Gath, neither weepe ye: for the houle of [i] Aphrah roule thy selfe in the dust.

11 Thou that dwellest at [k] Shaphir, go together naked with shame: the that dwelleth at Zaanan, shall not come foorth in the mourning of Beth-ezel: [the enemie] shall [l] receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the [m] gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the [beasts] [n] of price: she [o] is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth [p] Gath: the houses of Achzib [shalbe] as a lie to [q] the kings of Israel.

15 Yet will I bring an [r] heire vnto thee, O inhabitant of Mareshah, he shall come vnto Adullam, [s] the glorie of Israel.

16 Make thee bald: and shaue thee for thy delicate children: enlarge thy baldenesse as the egle, for they are gone into captiuitie from thee.

a Borne in Mareshah a citie of Iudah, b Because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he summoneth them to Gods iudgements taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged. c Meaning thereby that God will come to vengement against the strong cities and holdes. d Samaria, which should haue bene an example to all Israel of true religion and iustice, was the pryde and newes of all idolatrie and corruption, and boasted themselues of their father Iaakob. e That is, the idolatrie and infection. f Which they gathered by euill practises, and thought that their idols had enriched them therewith for their seruice vnto them. g The gaine that came by their idoles, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction. i Which was a citie neere to Ierusalem, Iosh. 18. 23. there called Ophrah, and signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust for their owne citie. k These were cities whereby the enemie should passe as he came to Iudah. l He shall not depart before he hath ouercome you, & so you shal pay for his tarrying. m For Nebuchadnezzar had shut vp Ierusalem, that they could not send to succour them. n To flee away: for Sancherib layd siege first to that citie, and remained therein when he sent his captaines, and armie against Ierusalem. o Thou first receiuedst the idolatrie of Ieroboam, and so didst infect Ierusalem. p Thou shalt hyde the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. q Dee prophecieth against his owne citie, and because it signified an heritage, he saieth that God would send an heire to possesse it. r For so they thought themselues for the strength of their citie.

CHAP. II.

1 The threatnings against the wanton and deintie people. 6 They would teach the Prophets to preache.

WO vnto them, that imagine iniquitie, & worke wickednes vpon their beds: [a] when the morning is light they practise it because their hand [t] hath power.

2 And they couet fieldes, & take them by violence, and houses, and take them away: so they oppresse a man and his house, [euen] man and his heritage.

3 Therefore thus saith the Lord, Behold, against this familie haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe [so] proudely

a Alone as they rise, they execute their wicked deuises of the night, and according to their power hurt others. t Ebr. is in power.

proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, [b] we be vtterly wasted: he hath changed the portion of my people: howe hath he taken it away to restore it vnto me? hee hath deuided our fields.

5 Therefore thou shalt haue none that shall cast a corde by lot in [c] the Congregation of the Lord.

6 [d] They that prophesied, Prophesie ye not. [e] They shall not prophesie to them, neyther shall they take shame.

7 O thou that art named the house of Iaakob, is [f] Spirit of the Lord shortned? [g] are these his workes? are not my wordes good vnto him [g] that walketh vprightly?

8 But he that was [h] yesterday my people, is risen vp on the other side, [as] against an enemie: they spoyle the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, [k] from their children haue ye taken away [k] my glory continually.

10 Arise [l] depart, for this is not [your] rest: because it is polluted, it shal destroy [you,] euen with a sore destruction.

11 If a man [m] walke in the Spirit, and would lie falsely, [saying,] [n] I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the Prophet of this people.

12 I will surely gather [o] thee wholy, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, [euen] as the flocke in the middes of their fold: [the cities] shalbe ful of brute of the men.

13 The [p] breaker vp shall come vp before them: they shall breake out, [q] passe by the gate, and go out by it, and their king shall go before them, and the Lord [shalbe] [q] vpon their heads.

b Thus the Iewes lament and say that there is no hope of restitution, seeing their possessions are deuided among the enemies.

c Ye shal haue no more landes to deuide, as you had in times past, and as you vsed to measure them in the Iubile.

d Thus the people warne the Prophets [e] they speake to them no more: for they cannot abide their threatnings.

e God sayth, that they shall not prophesie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his Lawe?

g Do not the godly find my wordes comfortable?

h That is, afore time.

i The poore can haue no commoditie by them, but they spoyle them, as though they were enemies.

k That is, their substance and liuing, which is gods blessing, and as it were, part of his glorie.

l Ierusalem shall not be your safegard: but the cause of your destruction.

m That is, shewe himselfe

n To be wel weyed what Prophets they belitte in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake their gates, and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I sayde, Heare, I pray you, O heads of Iaakob, [r] ye princes of the house of Israel: shoulde not ye knowe [s] iudgement:

2 [But] they hate the good, and loue the euil: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flaye off their skinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then [c] shall they crie vnto [t] Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayth the Lord, Concerning the prophets that deceiue my people, [d] bite them with their teeth, [e] crie peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore [c] night shalbe vnto you for a vision, and darkenes [shalbe] vnto you for a diuination, and the sunne shall go downe ouer the Prophets, and [t] day shalbe darke ouer them.

7 Then shal the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full [g] of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vpon the Lord, and say, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be [k] plowed [as] a field, and Ierusalem shall be an heape, and the mountaine of the house, as the hie places of [t] forest.

a That thing which is iust & lawful, both to gouerne my people aright, and also to discharge your owne office.

b The Prophet condemneth the wicked gouernors not only of couetousnesse, theft and murther, but compareth them to woulues, lions, and most cruell beasts.

c That is, why I shall suffer their wickednes: for though I beare the godly before they crie, Isa. 65.24. yet I will not heare their thogh they crie, Isa. 1.15. Ezek. 8. 18, Iam. 2.13.

d They deuoure all their substance, and then flatter them, promising that all shall go wel: but if one refraine from their bellies, then they inuent all wayes to make breache.

e As you haue vsed to walke in darkenes, & and to prophecie lies, so God shall reward you [f] grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shal go blind men creepe as in the night.

f When God shall discouer them to the worlde, they shalbe afrayd to speake: for all shall know that they were but false prophets, and did belie [t] word of God.

g The Prophet being assured of his vocation by [t] spirit of God, setteth himselfe alone against al [t] wicked, shewing how God both gaue him gifts, habilitie, and knowledge to discerne betweene good & euil, and also constancie to reproue the sinnes of the people, and not to flatter them.

h They builde them houses by iniberie, which he calleth blood and iniquitie.

i They will say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie.

k Reade Ierem. 26, 18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church.

BVt in the [a] last dayes it shall come to passe, that the mountaine of the house of [t] Lorde shalbe prepared in the top of

a With Christ shall come, and the Temple shall be destroyed,

the

the mountaines, and it shall be exalted
aboue the [b] hilles, and people shall flow
vnto it.

2 Yea, many nations shall come and
say, Come, and let vs go vp to the moun-
taine of the Lorde, and to the house of
the God of Iaakob, and he will [c] teache
vs his wayes, and we will walke in his
paths: for the Law shall go forth of Zi-
on, and the worde of the Lord from Ie-
rusalem.

3 And hee shall iudge among many
people, and [d] rebuke mightie nations a
farre off, [e] they shall breake their swords
into mattocks, and their speares into
[e] sithes: nation shall not lift vp a sword
against nation, neither shall they [f] learne
to fight any more.

4 But they shall sit euery man vnder
his vine, and vnder his fig tree, and none
shall make them afraide: for the mouth
of the Lord of hostes hath spoken it.

5 For all people will walke [g] euery
one in the name of his god, and wee
will walke in the Name of the Lord our
God, for euer and euer.

6 At the same day, sayth the Lorde,
will I gather her that halteth, and I
will gather her that is cast out, and her
that I haue afflicted.

7 And I will make her that halted,
[h] a remnant, and her that was cast farre
off, a mightie nation: and the Lord shal
reigne ouer them in mount Zion, from
hence forth euen for euer.

8 And thou, O [i] towre of the flocke,
the strong holde of the daughter Zion,
vnto thee shal it come, euen [k] the first do-
minion, [and] kingdome shall come to
the daughter Ierusalem.

9 Now why doest thou crie out with
lamentation? [is] there no king in thee?
is thy counseller perished? for sorowe
hath taken thee, as a woman in trauaile.

10 Sorowe and mourne, O daughter
Zion, like a woman in trauaile: for now
shalt thou go forth of the citie, and dwell
in the fielde, & shalt go into Babel, [but]
there shalt thou be deliuered: there the
Lord shall redeeme thee from the hand
of thine enemies.

11 Now also many nations are gathe-
red against thee, saying, Zion shalbe
condemned and our eye shall looke vp-
on Zion.

12 But they [m] know not the thoughts
of the Lorde: they vnderstand not his
counsell, for he shall gather them as the
sheaues in the barne.

13 Arise, and threth, [n] O daughter Zi-
on: for I will make thine horne yron,
and I will make thine hooues brasse,
and thou shalt breake in pieces many
people: and I will consecrate their ri-
ches vnto the Lord, and their substance
vnto the ruler of the whole world.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Bethleem.

NOw assemble thy garisons,
O daughter [a] of garisons: he
hath layed siege against vs:
they shall smite the iudge of
Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah
art [b] litle to be among the thousands of
Iudah, [yet] out of thee shall hee come
forth vnto me, that shalbe the ruler in
Israel: whose [c] goings forth [haue bin]
from the beginning [and] from euer-
lasting.

3 Therefore will he giue them vp, vn-
till the time that [d] she which shall beare,
shall trauaile: then the remnant of their
brethren shall returne vnto the children
of Israel.

4 And he shall [e] stand, and feede in
the strength of the Lorde, [and] in the
maiestie of the Name of the Lord his
God, and they shall dwell still: for now
shall he be magnified vnto the endes of
the world.

5 And he [f] shalbe [our] peace when
Asshur shall come into our land: when
he shall treade in our palaces, then shall
we rayse against him seuen shepherds,
and eight principall men.

6 And they shall destroy [g] Asshur
with the sworde, and [p] land of Nimrod
with their swordes: thus shall he [h] deli-
uer [vs] from Asshur, whē he commeth
into our land, and when he shall treade
within our borders.

7 And the [i] remnant of Iaakob shall
be among many people, as a dewe from
the Lorde, [and] as the showres vpon
the grasse, that waiteth not for man, nor

b Reade Isai 2,2.

c He sheweth that there is no true church but where as the people are taught by Gods pure worde.

d By his corrections and threatnings he will bring the people into subiection which are in the vtmost corners of the worlde.

e They shall abstaine from all euill doing, and exercise themselues in godlines and in well doing to others.

f Reade Isai 2,4.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde shoulde giue themselues to their superstition & idolatry.

h I will cause that Israel which is nowe as one lame and halting, and so almost destroyed, shall liue againe and growe into a great people.

i Meaning, Ierusalem, where p Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid & Salomon, which thing was accomplished to the Church by the comming of Christ.

l In p meane season he sheweth that they should endure great troubles and tentations when they saw themselues neither to haue king nor counsell. m He sheweth that the faithfull ought not to measure Gods iudgements by the haggges & threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victorie so oft as he ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

a He forewarneth them of the dangers that shal come, before they enioy these comforts, shewing that Ierusalem as Ierusalem was accustomed with her garisons to trouble others, the Lord would nowe cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

b For so the Iewes deuided their countrey, that for euery thousand there was a chiefe captaine: and because Bethleem was not able to make a thousand, hee calleth it litle, but yet God will rayse vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Psalm. 2,6.

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d The comparesth p Iewes to women with childe, who for a time should haue great sorowes, but at length they should haue comfortable deliuerance, Iohn 16,21. e That is, Christs kingdome shalbe stable and euerlasting, and his people, as well the Gentiles as the Iewes shall dwell in safetie. f This Messiah shalbe a sufficient sauegarde for vs, and though the enemie inuade vs for a time, yet shall God stirre vp many which shalbe able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shal destroy al p enemies thereof, which are ment here by the Assyrians & Babylonians which were p chiefe at p time. h By these gouernours will God deliuer vs when the enemie commeth into our land. i This remnant of Church which God shall deliuer, shall onely depend on Gods power and defence, as doth the grasse of the fielde, and not on the hope of man.

hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles in the middes of many people, as the lyon among the beastes of the forest, [and] as the lyons whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, sayth the Lord, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in [my] wrath and indignation vpon the heathen, which they haue not heard.

k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l Je shalbe so terrible that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

HEarken ye nowe what the Lord sayth, Aryse thou, [and] contend [before] the [a] mountaines, & let the hilles heare thy voyce.

a He taketh the hie mountaines and hard rockes to witnes against the obstinacie of his people.

2 Heare ye, O mountaines, [b] Lords quarell, and ye mightie fundations of the earth: for the Lord hath a quarell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

b Ihaue not hurt thee, but bestowed infinite benefites vpon thee.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may know the [d] righteousnes of the Lord.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

6 Wherewith [e] shall I come before the Lord, [and] bowe my selfe before the hie God? Shal I come before him with burnt offrings, [and] with calues of a yeere olde?

d That is, the trueth of his promes and his manifolde benefites toward you.

e Thus the people by hypocrisie alike bolde to please God, and are content to offer sacrifices but will not change their liues.

7 Will [f] Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my [g] firstborne for my transgression, [euen] the fruite of my body, for the sinne of my soule?

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer be brought to mortifie their owne affections and to giue themselues willingly to serue God as hee commandeth.

g The Prophet in fewe words calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to do this.

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: is surely to do iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the [h] citie, and the man of wisedome shall see thy name: heare the rod, and who hath appointed it.

h Speaning, that when god breaketh to any citie or nation, the godly will acknowledge his mightie, and consider not the mortall man that hangeth the threatening, but God that sendeth it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of crueltie, and [k] inhabitants thereof haue spoken lies, and their tongue [is] deceitfull in their mouth.

i That is, of Jerusalem.

k Thou shalt be consumed with inwarde griefe & cuils.

13 Therefore also will I make thee sicke in smiting thee, [and] in making [thee] desolate, because of thy sinnes.

l Speaning, that God will not spare them, that they shall be destroyed with the rest.

14 Thou shalt eate and not be satisfied, and [k] thy calling downe [shalbe] in the middes of thee, and thou [l] shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt treade the olines, but thou shalt not anoynt thee with oyle, and [make] sweete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproche of my people.

m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authoritie by his statutes, and also wisdome and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

CHAP. VII.

1 A complaint for the small nomber of the righteous. 4 The wickednes of those times. 14 The prosperitie of ꝙ Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to cruelties and deceit, so that none spareth his owne brother.

b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to stroke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues & conspire with one consent to do euill.

e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophets & gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

i To wit, whē God shew himselfe a deliuerer of this Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.

m After this grace appeare, see sheweth howe grieuously the hypocrites themselues shalbe punished, seeing that the earth it selfe, which cannot sinne, shalbe made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people as he had bene

WO is me, for I am as a the sommer gatherings, [and] as the grapes of the vintage: there [is] no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there [is] none righteous among men: b they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the prince asked, and the iudge [iudgeth] for a rewarde: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them [is] as e a bryer, and the most righteous of them [is sharper] then a thorne hedge: the day of f thy watchmen [and] thy visitation cometh: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For g sonne reuileth the father: the daughter ryseth vp against her mother: the daughter in law against her mother in lawe, [and] a mans enemies [are] the men of his owne house.

7 Therefore h I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not against me, b O mine enemie: though I fall, I shal arise: whē I shal sit in darkenes, the Lord [shalbe] a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: [then] will he bring me forth to the light, [and] I shall see his righteousnes.

10 Then she that is mine enemie, shal looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall beholde her: nowe shall she be troden downe as the myre of the streetes.

11 [This is] i the day, that thy walles shalbe built: this day shall come farre away k the decree.

12 In this day also they shall come vnto thee from l Asshur, and [from] the strong cities, and from p strong holdes euen vnto the riuer, and from sea to sea, and [from] mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, [and] for the fruites of m their inuentions.

14 n Feede thy people with thy rod, the flocke of thine heritage (which dwel solitarie in the wood) [as] in the middes of Carmel: let them feede in Basshan and Gilead, as in olde time.

15 o According to the dayes of thy comming out of the land of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p laye their hand vpon their mouth: q their eares shalbe deafe.

17 They shall licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraide of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and r passeth by the transgression of the remnant of his heritage! he reteyneth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, [and] haue compassion vpon vs: he will subdue our iniquities, and cast all their s sinnes into the bottome of the sea.

20 Thou wilt performe [thy] u trueth to Iaakob, [and] mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

afore time. p They shalbe as dumme men, & dare hang no more. q They shalbe astonished, & afraid to heare men speake, lest they should be heare of their destruction. r They shall fall flat on the ground for feare. s Meaning, of his elect. t The Church is assured, that God will declare in effect þ trueth of his mercifull promises, which he had made of olde to Abraham, and to al that should apprehende the promes by faith.

Nahum.

The Argument.

AS they of Nineueh shewed themselues prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to cruelties and deceit, so that none spareth his owne brother.

b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to stroke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues & conspire with one consent to do euill.

e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.

f Meaning, of the Prophets & gouernours.

g The Prophet sheweth that the onely remedie for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

i To wit, whē God shew himselfe a deliuerer of this Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.

m After this grace appeare, see sheweth howe grieuously the hypocrites themselues shalbe punished, seeing that the earth it selfe, which cannot sinne, shalbe made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people as he had bene

WO is me, for I am as a the sommer gatherings, [and] as the grapes of the vintage: there [is] no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there [is] none righteous among men: b they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the prince asked, and the iudge [iudgeth] for a rewarde: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them [is] as e a bryer, and the most righteous of them [is sharper] then a thorne hedge: the day of f thy watchmen [and] thy visitation cometh: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For g sonne reuileth the father: the daughter ryseth vp against her mother: the daughter in law against her mother in lawe, [and] a mans enemies [are] the men of his owne house.

7 Therefore h I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not against me, b O mine enemie: though I fall, I shal arise: whē I shal sit in darkenes, the Lord [shalbe] a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: [then] will he bring me forth to the light, [and] I shall see his righteousnes.

10 Then she that is mine enemie, shal looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall beholde her: nowe shall she be troden downe as the myre of the streetes.

11 [This is] i the day, that thy walles shalbe built: this day shall come farre away k the decree.

12 In this day also they shall come vnto thee from l Asshur, and [from] the strong cities, and from p strong holdes euen vnto the riuer, and from sea to sea, and [from] mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, [and] for the fruites of m their inuentions.

14 n Feede thy people with thy rod, the flocke of thine heritage (which dwel solitarie in the wood) [as] in the middes of Carmel: let them feede in Basshan and Gilead, as in olde time.

15 o According to the dayes of thy comming out of the land of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p laye their hand vpon their mouth: q their eares shalbe deafe.

17 They shall licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraide of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and r passeth by the transgression of the remnant of his heritage! he reteyneth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, [and] haue compassion vpon vs: he will subdue our iniquities, and cast all their s sinnes into the bottome of the sea.

20 Thou wilt performe [thy] u trueth to Iaakob, [and] mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

afore time. p They shalbe as dumme men, & dare hang no more. q They shalbe astonished, & afraid to heare men speake, lest they should be heare of their destruction. r They shall fall flat on the ground for feare. s Meaning, of his elect. t The Church is assured, that God will declare in effect þ trueth of his mercifull promises, which he had made of olde to Abraham, and to al that should apprehende the promes by faith.

Nahum.

The Argument.

AS they of Nineueh shewed themselues prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and

and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkushite.

2 God [is] [d] iealous, and the Lord reuengeth: the Lord reuengeth: and the Lord [e] of anger, the Lord will take vengeance on his aduersaries, & he reserueth [wrath] for his enemies.

3 The [f] Lord [is] slowe to anger, but [he is] great in power, and will not surely cleare [the wicked: the Lord hath] his way in the whirlewinde, and in the storme, and the cloudes [are] the dust of his feete.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] [&] as a strong holde in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer [as with a flood], he will vtterly destroy the [i] place thereof, and darkenes shall pursue his enemies.

9 What doe ye [k] imagine against the Lord? he will make an vtter destruction: affliction shal not rise vp the second time.

10 For [l] he shal come as [vnto] thornes folden one in another, and as vnto drunkards in their drunkennes: they shall be deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, [euen] a wicked counseller.

12 Thus saith the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke frō thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the graue, and the molten image: I will make it thy graue for thee, for thou art vile.

15 *Beholde vpon the mountaines the feete of him that declareth, and publisheth [p] peace: O Iudah, keepe thy solemne feastes, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

a. Read. Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Ninenites.
c That is, born in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his be is but angry for a time, but his anger neuer allaugeth toward the reprobate, though for a time he defer it.
f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenes, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroye them at once, that hee should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any foyce, so they shall be nothing able to resist him.
m Which may be vnderstand either of Sancherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shal passe by, he wil destroy them: notwithstanding he commaundeth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning Sancherib, who should be haue no more children, but be slayne in the house of his gods,
p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

He describeth the victories of the Caldeans against the Syrians.

THE [a] destroyer is come before thy face: keepe the munition: looke to the way: make [thy] loynes strong: increase [thy] strength mightily.

2 For the Lord hath [b] turned away the glorie of Iaakob, as the glorie of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red: [d] the valiant men are in scarlet: the charets [shall be as] in the fire [and] flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the [f] streets: they shall runne to and fro in the hie wayes: they shall seeme like lamps: they shall shoot like the lightning.

5 [g] He shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Huzzab [the Queene] shall be led away captiue, and her maydes shall leade [her] as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is [h] of old like a poole

a That is, Nebuchad-nezzar is in a readines to destroy the Assyrians: and the Prophet perceth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will nowe punish the enemies by whome he scourged them (read Isa. 10.12.
c Signifying that the Israelites were vtterly destroied.
d Both to feare the enemie, and also that they them selues houlde not so soone shed blood one of another to discourage them.
e Meaning, their spearers should shake & crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shal faple them.
g The Assyrians wil flatter themselues, & say, that Nineueh is so ancient that it can neuer perish, & is as a fishpoole, whose waters they that walke on the banks cannot coitch, but they shall be scattered, and shall not looke backe though men would call them.

of water: yet they shall flee away. Stand, stand, [shall they crye:] but none shall looke backe.

9 [h] Spoyle ye the siluer, spoyle the golde: for there is none end of the store, [and] glorie of all the pleasant vessels.

10 [i] She is emptie and voyde & waste, and the heart melteth, and the knees smite together, & sorowe is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the lions, and the pasture of the lions whelpes: where the lion, [and] the lioneſſe walked, [and] the lions whelpe, and none made them afraide.

12 The lion did teare in pieces ynough for his whelpes, and wored for his lionesse, and filled his holes with pray, and his dennes with spoyle.

13 Beholde, I [come] vnto thee, saith the Lorde of hostes, and I will burne her charets in the [m] smoke, & the sworde shall deuoure thy yong lions, and I wil cut off thy spoyle from the earth, and the voyce of thy [n] messengers shall no more be heard.

Some reade of thy gumme teeth wherewith Nineueh was wont to bruſe the bones of the poore.

h God commaudeth the enemies to spoyle Nineueh, and reproueth them infinite riches & treasures.

i That is, Nineueh, and the men thereof shalbe after this sort.

k Read Ioel 2.6.

l Meaning Nineueh, whose inhabitants were cruel like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues, and children.

m That is, as soone as my wrath beginneth to kindle.

n Signifying the heraldes, which were accustomed to proclaime warre.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

Bloodie citie, it is all full of lies, [and] robberie: [a] the pray departeth not:

2 The noyse of a whip, [b] and the noyse of the mooning of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth vp both the bright sworde, and the glittering speare, and a multitude is slaine, and the dead bodies [are] many: there is none ende of their corpses: they stumble vpon their corpses,

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, & the nations through her witchcraftes.

5 Beholde, I [come] vpon thee, saith the Lord of hostes, and wil discouer thy skirts vpon thy face, and will shewe the nations thy filthines, & the kingdomes thy shame.

6 And I wil cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shal flee from thee, and say, Nineueh is destroied, Who will haue pitie vpon her? where shall I seeke comforters for thee?

8 Art thou better then [d] No, [which] was [full of people] that lay in the riuers, and [had] the waters round about it? whose ditch was the sea, [and] her wall [was] from the sea?

9 Ethiopia and Egypt [were] her strength, and there [was] none end: Put and Lubim were [her] helpers.

10 Yet was she caried away, [and] went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lottes for her noble men, and all her mightie men were bound in chaines.

11 Also thou shalt be dronken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemie.

12 All thy strong cities [shall be like] figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee [are] women: the gates of thy land shall be opened vnto thine enemies, [and] the fire shall deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clay, & temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the [e] locusts, [though] thou be multiplied like the locusts, [and] multiplied like the grashopper.

16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoyleth and flyeth away.

17 Thy princes [are] as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: [but] when the sunne ariseth, they flee away and their place is not knowen where they are.

18 Thy [f] shepherds doe sleepe, O king of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the brute of thee, shall clappe the hands ouer thee: for vpon [g] whome hath not thy malice passed continually?

a Ie neuer ceaseth to spoyle and robbe,

b He sheweth how & Caldeans shall haste, and howe outragious their horses shall be in beating the ground when they come against the Assyrians.

c He compareth Nineueh to an harlot, which by her beautie and subtiltie inticeth young men, and bringeth them to destruction.

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroied.

[Or, thine.

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

f Thy princes and counsellers.

g Meaning, that there was no people to whom the Assyrians had not done hurt.

Habakkuk.

The Argvment.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which indure all kinde of affliction and crueltie, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubburnnes and rebellion against the Lorde. And least the godly should despaire, seeing this horrible confusion, he comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, & sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

2 A complaint against the wicked that persecute the iust.

a The Prophet complaineth vnto God and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention and strife.

THe burden, which Habakkuk the Prophete did see.

2 O Lord, how long shall I cry, & thou wilt not heare! [euen] crye out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doest thou shewe me iniquitie, and cause me to beholde sorow: for spoyling & violence [are] before me: and there are that raise vp strife and contention.

b To suppresse him if any should shewe himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euil as the rest.

4 Therefore the Lawe is dissolued, and iudgement doeth neuer go forth: for the wicked doeth [b] compasse about the righteous: therefore [c] wrong iudgement proceedeth.

d As in times past you would not beleeue Gods worde, so shall ye not nowe beleeue the strange plagues which are at hand.

5 Behold among the heathen, and regarde, and wonder, [&] marualle: for I will worke a worke in your dayes: [d] ye will not beleeue it though it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter and furious nation, which shal go vpon the breadth of the land to possesse [e] dwelling places, [that are] not theirs.

e They are terrible and fearefull: their iudgement and their dignitie shal proceede of themselues.

7 They are terrible and fearefull: [e] their iudgement and their dignitie shal proceede of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the *euening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the egle hasting to meate.

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shalbe so many in nomber.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victorie and become proude and insolent, attributing the praise thereof to their idoles.

9 They come all to spoyle: before their faces [shalbe] an [f] Eastwinde, and they shall gather the captiuitie, [g] as the sand.

10 And they shal mocke [h] Kings, and the princes [shall be] a scorne vnto them: they shall deride euery strong holde: for they shall gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse & doe wickedly, [imputing] this their power vnto their god.

12 Art not thou of olde, O Lorde my God, mine holy one? We shall [k] not die. O Lorde, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 [Thou art] of pure eyes, and canst not see euill: thou canst not beholde wickednes: wherefore doest thou looke vpon the transgressours, [and] holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes requested such a sharpe rod.

14 And makest men as the [l] fishes of the sea, [and] as the creeping thinges, that haue no ruler ouer them.

l So that the great deuourer the small and the Caldeans destroy all the worlde.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, & burne incense vnto their yarne, because by them their portion [is] fat and their meate plenteous.

m Meaning, that the enemies flatter themselues, and glorie in their owne force, power, and wit.

17 Shall they therefore stretch out their nette and not spare continually to slay [n] the nations?

n Meaning, that they should not.

CHAP. II.

2 A vision, 5 Against pride, couetousnes, drunkennes and idolatrie.

I Will stand vpon my [a] wateh, and set me vpon the towre, and will looke and see what he would say vnto me, and what I shall answere to him that rebuketh me.

a I will renounce mine owne iudgement and onely depende on God to be instructed what I shal answere them that abuse my preaching, and to be armed against all tentations.

2 And the Lord answered me, & said, Write the vision, & make it plaine vpon tables, that he may run [b] that readeth it.

b Write it in great letters, that he that runneth, may reade it.

3 For the vision [is] yet for an appointed time, but at the [c] last it shall speake, and not lye: though it tarie, waite: for it shall surely come, [and] shall not stay.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appointed.

4 Beholde, [d] he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his fayth,

d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom.1.17. galat.3.11. heb.10.38.

5 Yea, in deede the proude man [is as]

e He compareth the proude and couetous man to a dyuinarde that is without reason and sense, whome God will punith and make him a laughing stock to all ꝑ world: and this he speaketh by the comyng of the godly, ens against the Caldeans.

f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and couetousnes, they heape but vpon them selues more heaue burdens: for the more they get, the more are they encombred.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his own house, when as hee thinketh to enrich it by cruelties and oppression.

i The stones of ꝑ house shall crie, & say that they are built of blood, and the wood shall answere & say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glorie shal appeare though all the world.

m He reproocheth thus the King of Babylon, who as he was drunken with couetousnes & cruelties, so he prouoked others to the same, and inflamed them by his rage, & so in the end brought them to shame.

n Whereas thou thoughtest to haue glorie of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, & the beasts therein, he sheweth that the like cruelties shalbe executed against them.

c he that transgresseth by Wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shal not all these take vp a parable against him, and a taunting prouerbe against him, & say, Ho, he that increaseth [that which is] not his: d how long? and he that ladeth himselfe with thicke clay?

7 Shall e they not rise vp suddenly, that shal bite thee? and awake, that shal stirre thee? and thou shalt be their praye?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, & for the wrong done [in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shall crye out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, & erecteth a citie by iniquitie.

13 Beholde, is it not of the k Lorde of hostes that the people shall labour in the very fire? & the people shall euen weare them selues for very banitie.

14 For the earth shall l be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour m drinke: thou poynest thine heate, and makest [him] drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and be made naked: the cup of the Lordes right hand shalbe turned vnto thee, and shamefull spuing [shalbe] for thy glorie.

17 For the o cruelties of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraide, because of mens blood, and for the wrong [done] in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lyes, though hee that made it, trust therein, when he maketh dumme idoles.

19 Woe vnto him that saieth to the wood, Awake, [&] to the dumme stone, Rise vp, it shall teach thee: q beholde, it is laide ouer with golde and siluer, and there [is] no breath in it.

20 But the Lord [is] in his holy Temple: let all the earth keepe silence before him.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blocks or stones, reade Iere. 10.8.

q If chou wile consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. III.

1 A prayer for the faythfull.

A Prayer of Habakkuk ꝑ Prophet for the a ignorances.

2 b O Lord, I haue heard thy voyce, [and] was afrayd: O Lord, reuiue thy c worke in ꝑ midst of the people, in ꝑ midst of the yeeres make it knowne: in wrath remember mercie.

3 God commeth from d Teman, and the holy one from mount Paran, Selah. His glorie coureth the heauens, and the earth is full of his prayse,

4 And [his] brightnes was as the light: e he had homes [comming] out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feet.

6 He stoode and measured the earth: he beheld and dissolued the nations and the euerlasting mountaines were broken, [and] the ancient hilles did bowe: his f wayes [are] euerlasting.

7 g For [his] iniquitie I saw the tents of Cushan, [and] the curtaines of the land of Midian did tremble.

8 Was the Lorde angrie against the h riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou didest ride ꝑpon thine horses? thy charets brought saluation.

9 Thy k bowe was manifestly reueiled, [and] the i othes of the tribes [were] a sure worde, Selah. thou m didest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afrayd when they heard Gods threatnings, and prayed.

c That is, the state of thy Church which is now ready to perish, before it come to ripe age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Lawe was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is ment a power that was ioyned with his brightnesse, which was ꝑceiued of the worlde, but was reueiled in mount Sinai to his people, Psal. 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people was made manifest by thy iudgement, to ꝑ comfort of the Church, Iudg. 3.10. and also of the Ninimites, which destroyed themselues, Iudg. 7.22.

h Meaning, that God was not angrie ꝑ the waters, but that by this meanes he would destroy his enemies & deliuer his Church.

i And to diuert the all ꝑ elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not only made a couenant ꝑ Abraham, but renued it with his posterite.

m Read Nū. 20, 11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their handes.

o As appeareth, Iosh. 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward.

q Signifying that there is no saluation, but by Christ.

r From the toppe to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their awne weapons, though they were neuer so fierce against his Church.

n passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The o sunne [and] moone stood still in [their] habitation: p at ỹ light of thine arrowes they went, [and] at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, [and] didest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, [euen] for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discouered it the foundations vnto the r necke, Selah.

14 Thou didest [r] strike thorowe with his owne staues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing [was] as to deuoure the poore secretly.

15 Thou didest walke in the sea with thine horses vpon the heape of great waters.

16 When I [s] heard, my bellie trembled: my lippes shooke at the voyce: rottennes entred into my bones, & I trembled in my selfe, that I might rest in u the day of trouble: [for] when he commeth vp x vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruite [be] in the vines: the labour of the oliue shall faile, and the fieldes shall yeelde no meate: the sheepe shalbe cut off from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God [is] my strength: he will make my feete like hindes [feete,] and hee will make me to walke vpon mine hie places. z To the chiefe singer on Neginothai.

s He returneth to that which he spake in the second verse, and sheweth how he was afraide of Gods iudgements.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein standeth the comfort and ioye of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

The Argument.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians & others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I wil surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, & ruines [shalbe] to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretche out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, [and] the name of the b Chemarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and sweare by the Lorde, and sweare by c Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a sacrifice, [and] hath sanctified his ghestes.

8 And it shalbe in ỹ day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with d strange apparell.

9 In the same day also will I visite all those that e dance vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day, saith ỹ Lord, there

2. King. 22. 1. 2. King. 21. 19.

a Not that God was angrie with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King. 23. 5. Hosea, 10. 5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their king and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, & serue them: which halting is here condemned, as Ezek. 20. 39. 2. King. 17. 33. 1. king. 18. 21.

d Meaning, the courtiers, which vse to imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withall.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their handes.

o As appeareth, Iosh. 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward.

q Signifying that there is no saluation, but by Christ.

r From the toppe to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their awne weapons, though they were neuer so fierce against his Church.

n passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The o sunne [and] moone stood still in [their] habitation: p at ỹ light of thine arrowes they went, [and] at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, [and] didest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, [euen] for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discouered it the foundations vnto the r necke, Selah.

14 Thou didest [r] strike thorowe with his owne staues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing [was] as to deuoure the poore secretly.

15 Thou didest walke in the sea with thine horses vpon the heape of great waters.

16 When I [s] heard, my bellie trembled: my lippes shooke at the voyce: rottennes entred into my bones, & I trembled in my selfe, that I might rest in u the day of trouble: [for] when he commeth vp x vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruite [be] in the vines: the labour of the oliue shall faile, and the fieldes shall yeelde no meate: the sheepe shalbe cut off from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God [is] my strength: he will make my feete like hindes [feete,] and hee will make me to walke vpon mine hie places. z To the chiefe singer on Neginothai.

s He returneth to that which he spake in the second verse, and sheweth how he was afraide of Gods iudgements.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein standeth the comfort and ioye of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

The Argument.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians & others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I wil surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, & ruines [shalbe] to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretche out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, [and] the name of the b Chemarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and sweare by the Lorde, and sweare by c Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a sacrifice, [and] hath sanctified his ghestes.

8 And it shalbe in ỹ day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with d strange apparell.

9 In the same day also will I visite all those that e dance vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day, saith ỹ Lord, there

2. King. 22. 1. 2. King. 21. 19.

a Not that God was angrie with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King. 23. 5. Hosea, 10. 5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their king and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, & serue them: which halting is here condemned, as Ezek. 20. 39. 2. King. 17. 33. 1. king. 18. 21.

d Meaning, the courtiers, which vse to imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.

e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withall.

f Signifying that all the coyners of the citie of Jeruſalem ſhould be full of trouble.
g This is ment of the ſtreete of the marchants, which was lower then the reſt of the place about it.
h So that nothing ſhall eſcape me.
i By their proſperitie they are hardened in their wickednes. Deut.28.30. amos 5.11.

k They that truſted in their owne ſtrength and contemned the Prophets of God. Iere.30.7. ioel.2.11. amos 5.18.

Ezek.7.19.

Chap.3.8.

[ſhalbe] a noyſe, [and] crie from the [f] fiſh gate, & an howling from [g] ſecond [gate,] and a great deſtruction from the hilles.

11 Howle ye inhabitants of [g] the lowe place: for the companie of the marchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time wil I ſearch Jeruſalem with [h] lights, and viſite the men that are froſen [i] in their dregges, and ſay in their heartes, The Lord will neither do good nor do euill.

13 Therefore their goods ſhalbe ſpoyled, & their houſes waſte: [k] they ſhall alſo builde houſes, but not inhabite [them,] and they ſhall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde [is] neere: it [is] neere, and haſteth greatly, [euen] the voyce of the day of the Lord: [k] the ſtrong man ſhall crie there bitterly.

15 * That day [is] a day of wrath, a day of trouble and heaunes, a day of deſtruction and deſolation, a day of obſcuritie and darkenes, a day of cloudes and blackenes,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I will bring diſtreſſe vpon men, that they ſhall walke like blinde me, becauſe they haue ſinned againſt the Lorde, & their blood ſhalbe powred out as duſt, and their fleſh as the dongue.

18 * Neither their ſiluer nor their gold ſhall be able to deliuer them in the day of the Lords wrath, but the * whole lande ſhall be deuoured by the fire of his ielouſie: for he ſhall make euen a ſpeedie riddance of all them that dwell in the land.

CHAP. II.

He mooueth to returne to God, 5 Propheſying deſtruction againſt the Philiſtims, Moabites and others.

a He exhorteth them to repentance, and willeth them to deſcende into themſelues and gather themſelues together, leaſt they be ſcattered like chaffe.

b That is, which haue liued vprightly and godly according as he preſcribeth by his word.

c He comforteth the faithfull in that, that God would change his punithments from them vnto the Philiſtims their enemies and other nations.

Ather [a] your ſelues, euen gather you, O nation not worthie to be loued,

2 Before the decree come forth, [and ye be] as chaffe that paſſeth in a day, [and] before the fierce wrath of the Lord come vpon you, [&] before the day of the Lords anger come vpon you.

3 Seeke ye the Lorde all the meeke of the earth, which [b] haue wrought his iudgement: ſeeke righteouſnes, ſeeke lowlines, if ſo be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhalbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhalbe rooted vp.

5 Woe vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the worde of the Lorde [is] againſt you: O Canaan, the lande of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhalbe dwellings [and] cottages for ſhepheards & ſheepefoldes.

7 And [that] coaſt ſhalbe for the [e] remnant of the houſe of Judah, to feede thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lorde their God ſhall viſite them, and turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themſelues againſt their borders.

9 Therefore, as I liue, ſaith the Lord of hoſtes, the God of Iſrael, ſurely Moab ſhal be as Sodom, and the children of Ammon as Gomorah, [euen] the breeding of nettels and ſalt pittes, and a perpetual deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lorde [will be] terrible vnto them: [g] for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, [euen] all the yles of the heathen.

12 Ye Mozians alſo ſhalbe ſlaine by my ſword with them.

13 And he will ſtretche out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, [and] waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the [h] pelicane, and the ‖ owle ſhall abide in the vpper poſtes of it: the voyce [of birdes] ſhall ſing in the windowes, [and] deſolations ſhalbe vpon [i] poſtes: for the cedars are vncouered.

15 This is the [i] reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there [is] none beſides me: how is ſhe made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

d That is, Galilea: by theſe nations here meaneth the people that dwelt neere to the Iewes and in ſteade of friendſhip were their enemies: therefore he calleth them Canaanites whome the Lord appointed to be ſlaine.
e He ſheweth why God would deſtroy their enemies, becauſe their country might be a reſting place for his Church.
f Theſe nations preſumed to take from the Iewes that country which the Lord had giuen them.

g When he ſhall deſtroy his people and deſtroy their enemies and idoles, his glorie ſhall ſhine throughout all the world.

h Reade Iſa. 34.11. ‖ Or, hedgehog.

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie, ſhould be thus made waſte & Gods people deliuered.

CHAP.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſtoue of Israel.

WO to her that is filthie and polluted, to the ꝓ robbing a citie.
2 She heard not the voyce: she receiued not correction: the trusted not in the Lorde: she drewe not neere to her God.
3 Her princes within her [are] as roaring *lions: her iudges [are] as *wolues in the euening, [which] b leaue not the bones till the morow.
4 Her prophets are light, [and] wicked persons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Lawe.
5 The c iuſt Lorde [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he fayleth not: but the wicked will not learne to be aſhamed.
6 I haue d cut off the nations: their towres are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man [and] without inhabitant.
7 I ſayde, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but e they roſe earely [and] corrupted all their workes.
8 Therefore f waite ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the praye: for my iudgement is to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, [euen] all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.
9 Surely g then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him h with one conſent.
10 From beyond ꝓ riuers of Ethiopia, the i daughter of my diſperſed, praying vnto me, ſhall bring me an offring.
11 In that day ſhalt thou not be aſhamed for k all thy workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine holy Mountaine.
12 Then will I leaue in the middes of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.
13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhalbe fed, ‡ lie downe, and none ſhall make them afraide.
14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad ‡ reioyce with all [thine] heart, O daughter Ieruſalem.
15 The Lorde hath taken away thy l iudgements: he hath caſt out thine m enemie: the king of Iſrael, [euen] the Lord [is] in the middes of n thee: thou ſhalt ſee no more euill.
16 In that day it ſhalbe ſaid to Ieruſalem, Feare thou not, O Zion: let not thine handes be faint.
17 The Lord thy God in the middes of thee [is] mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in o his loue: he will reioyce ouer thee with ioy.
18 After a certaine time will I gather the afflicted that were of thee, [‡] them that bare the reproche for p it.
19 Beholde, at that time I will bruſe all that afflict thee, and I will q ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the r landes of their ſhame.
20 At ſ that time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

a That is, Ieruſalem. Eze. 22. 25, 27. micah 3. 11. Habak. 1. 8.
b They are ſo greedie that they eate vp bones and all.
c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he proſited nothing.
d By the deſtruction of other nations he ſhewed that the Iewes ſhould haue learned to feare God.
e They were moſt earneſt and readie to do wickedly.
f Seeing ye will not repent, you ſhall looke for my vengeance as well as other nations.
g I. caſt any ſhould thinke then that Gods glorie ſhould haue periſhed when Iudah was deſtroyed. he ſhewed that he will publiſh his grace though all the world. ‡ Ebr. with one ſhoulder, as Hoſe. 6. 9.
h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtand vnder the time of the Goſpel.
i For they ſhal haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.
k That is, the puniſhment for thy ſinne.
l As the Aſſyrians, Caldeans, Egyptians, and other nations.
m To defende thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exo. 32. 25.
n Signifying, that God delighteth to ſhew his loue and great affection towarde his Church.
o That is, them that were bad in hatred and reuiled for the Church and becauſe of their religion.
p I will deliuer the Church which now is afflicted, as Micah 4. 6.
q As among the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

Haggai.

The Argvment.

WHen the time of the ſeuentie yeeres captiuitie prophecied by Ieremiah, was expired, God rayſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpiritual Temple and Church of God, whoſe perfection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promes of greater felicitie, for aſmuch as the Lorde will finiſh the worke that hee hath begonne, and ſende Chriſt whome hee had promiſed, and by whome they ſhould attaine to perfite ioy and glorie.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſtoue of Israel.

WO to her that is filthie and polluted, to the ꝓ robbing a citie.
2 She heard not the voyce: she receiued not correction: the trusted not in the Lorde: she drewe not neere to her God.
3 Her princes within her [are] as roaring *lions: her iudges [are] as *wolues in the euening, [which] b leaue not the bones till the morow.
4 Her prophets are light, [and] wicked persons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Lawe.
5 The c iuſt Lorde [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he fayleth not: but the wicked will not learne to be aſhamed.
6 I haue d cut off the nations: their towres are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man [and] without inhabitant.
7 I ſayde, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but e they roſe earely [and] corrupted all their workes.
8 Therefore f waite ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the praye: for my iudgement is to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, [euen] all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.
9 Surely g then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him h with one conſent.
10 From beyond ꝓ riuers of Ethiopia, the i daughter of my diſperſed, praying vnto me, ſhall bring me an offring.
11 In that day ſhalt thou not be aſhamed for k all thy workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine holy Mountaine.
12 Then will I leaue in the middes of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.
13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhalbe fed, ‡ lie downe, and none ſhall make them afraide.
14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad ‡ reioyce with all [thine] heart, O daughter Ieruſalem.
15 The Lorde hath taken away thy l iudgements: he hath caſt out thine m enemie: the king of Iſrael, [euen] the Lord [is] in the middes of n thee: thou ſhalt ſee no more euill.
16 In that day it ſhalbe ſaid to Ieruſalem, Feare thou not, O Zion: let not thine handes be faint.
17 The Lord thy God in the middes of thee [is] mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in o his loue: he will reioyce ouer thee with ioy.
18 After a certaine time will I gather the afflicted that were of thee, [‡] them that bare the reproche for p it.
19 Beholde, at that time I will bruſe all that afflict thee, and I will q ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the r landes of their ſhame.
20 At ſ that time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

a That is, Ieruſalem. Eze. 22. 25, 27. micah 3. 11. Habak. 1. 8.
b They are ſo greedie that they eate vp bones and all.
c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he proſited nothing.
d By the deſtruction of other nations he ſhewed that the Iewes ſhould haue learned to feare God.
e They were moſt earneſt and readie to do wickedly.
f Seeing ye will not repent, you ſhall looke for my vengeance as well as other nations.
g I. caſt any ſhould thinke then that Gods glorie ſhould haue periſhed when Iudah was deſtroyed. he ſhewed that he will publiſh his grace though all the world. ‡ Ebr. with one ſhoulder, as Hoſe. 6. 9.
h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtand vnder the time of the Goſpel.
i For they ſhal haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.
k That is, the puniſhment for thy ſinne.
l As the Aſſyrians, Caldeans, Egyptians, and other nations.
m To defende thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exo. 32. 25.
n Signifying, that God delighteth to ſhew his loue and great affection towarde his Church.
o That is, them that were bad in hatred and reuiled for the Church and becauſe of their religion.
p I will deliuer the Church which now is afflicted, as Micah 4. 6.
q As among the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

Haggai.

The Argvment.

WHen the time of the ſeuentie yeeres captiuitie prophecied by Ieremiah, was expired, God rayſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpiritual Temple and Church of God, whoſe perfection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promes of greater felicitie, for aſmuch as the Lorde will finiſh the worke that hee hath begonne, and ſende Chriſt whome hee had promiſed, and by whome they ſhould attaine to perfite ioy and glorie.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to builde the Temple againe.

IN the seconde yeere of king [a] Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lords house should be builded.

3 Then came the word of the Lorde by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your owne wayes in your heartes.

6 [e] Ye haue sowne much, and bring in litle: ye eate, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hosts, Consider your owne wayes in your hearts.

8 Go [f] vp to the mountaine, and bring wood, and build this house, and [g] I will be fauourable in it, and I will [h] be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to litle: and when ye brought it home, I did blowe [i] vpon it. And why, saith the Lord of hostes? Because of mine house that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, [j] vpon the corne, and vpon the wine, and vpon the oyle, vpon [all] that the ground bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, [k] Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the [l] voyce of the Lord their God, and the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai [m] Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp [1] the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

a Who was the sonne of Cyaxaris, and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very colde in his cause?
c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with small beginnings.
d Shewing that they sought not only their necessities, but their very pleasures before Gods honour.
e Confirmeth the plagues of God vpon you for preferring your policies to his religion, and because ye seeke not him first of all.
f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.
g That is, I will heare your prayers according to my promises, 1. King. 8. 21, 29.
h That is, my glorie shalbe set forth by you.
i And so lying it to nothing.
k This declared that God was the author of the doctrine, and that he was but the minister, as Exo. 14. 31. Iudg. 7. 20. Act. 15. 28.
l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his worde or his messengers before God reforme their heartes and giue them new spirites, Iohn 6. 44.

CHAP. II.

He sheweth that the glorie of the seconde Temple shall exceede the first.

IN the foure and twentieth day of the first moneth, in the second yeere of king Darius, 2 In the seuenth [moneth], in the one and twentieth [day] of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake nowe to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this [a] house in her first glorie, and howe do you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lorde, and [b] do it: for I am with you, saith the Lord of hostes,

6 [According] to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lorde of hostes, [c] Yet a litle while, and I will shake the heauens and the earth, and the sea, and the drie land:

8 And I will moouе all nations, and [d] the desire of all nations shall come, and I will fill this house with glorie, saith the Lord of hostes.

9 The [e] siluer [is] mine, and the golde [is] mine, saith the Lord of hostes.

10 The glorie of this last house shalbe

a For the people, according as Ia. 32. 11. and Ezr. 41. 1. hath prophecied, thought this Temple should haue bene more excellent then Salomons temple, which was destroyed by the Babylonians, but the Prophets ment the spiritual Temple the Church of Christ.
b That is, go forwarde in building the Temple.
c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whome all things should be renued.
d Meaning, Christ whome all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like.
e Therefore when his time commeth, he can make all the treasures of the worlde to serue his purpose: but the glorie of this second Temple doeth not stand in materiall things, neither can be built.

greater

greater then the first, sayth the Lorde of hostes: and in this place will I giue [f] peace, sayth the Lord of hostes.

II ¶ In the foure and twentieth [day] of the ninth moneth, in the second yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lorde of hostes, Aske nowe the Priests [concerning] the Law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt doe touche the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and saide, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lord: and so [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this [h] day, and afore, [euen] afore a stone was laide vpon a stone in the Temple of the Lorde:

17 [i] Before these things were, when one came to an heape of twentie [measures,] there were but ten: When one came to the wine presse for to drawe out fiftie [vessels] out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you [turned] not to me, sayth the Lorde.

19 Consider, I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth [moneth], euen] from the day that the fundation of the Lords Temple was layde: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought foorth: from this day will I blesse [you.]

21 And againe the Word of the Lorde came vnto Haggai in the foure [m] twentieth [day] of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [n] will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [o] kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

24 In that day, sayth the Lorde of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayth the Lorde, and will make thee as a [p] signet: for I haue chosen thee, sayth the Lord of hostes.

f Meaning all spirituall blessings and felicitie purchased by Christ, Phil. 4.7.

g That is, the flesh of the sanctified: whereby he signifieth that the thing, which of it selfe is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doth corrupt those things and make them detestable vnto God, which els are good and godly.

h Consider howe God did plague you with famine afore you began to builde the Temple.

i That is, before the building was begunne.

k From the time they began to builde the Temple, be promiseth that God wold blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they shoulde haue plentie.

l He exhorteth them to patience and to abide till the harueft came, and then they shoulde see Gods blessings.

m I will make a change and renue all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying that his dignitie shoulde be most excellent, which thing was accomplished in Christ.

p He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him as their fathers had done, whom he so grieuously punished.

q Let your fruites declare, that you are Gods people, & that he hath wrought in you by his spirit & mortified you: for els man hath no power to returne to God, but God must conuert him, as Ier. 31.18. Iam. 5.21. Isa. 21.8. & 31.6. & 45.22.

Zechariah.

The Argvment.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set foorth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whom all shoulde be sanctified to the Lorde.

CHAP. I.

1 Hee exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. 16 He signifieth the restitution of Jerusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius, came the worde of the Lorde vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene [c] sore displeased with your fathers.

3 Therefore saye thou vnto them, Thus saith the Lord of hostes, [d] Turne ye vnto me, sayth the Lorde of hostes, and I will turne vnto you, sayth the Lorde of hostes.

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24.20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Ioiada or Berechiah and Iddo.

c He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him as their fathers had done, whom he so grieuously punished.

d Let your fruites declare, that you are Gods people, & that he hath wrought in you by his spirit & mortified you: for els man hath no power to returne to God, but God must conuert him, as Ier. 31.18. Iam. 5.21. Isa. 21.8. & 31.6. & 45.22.

greater then the first, sayth the Lorde of hostes: and in this place will I giue [f] peace, sayth the Lord of hostes.

II ¶ In the foure and twentieth [day] of the ninth moneth, in the second yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lorde of hostes, Aske nowe the Priests [concerning] the Law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt doe touche the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and saide, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lord: and so [are] all the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this [h] day, and afore, [euen] afore a stone was laide vpon a stone in the Temple of the Lorde:

17 [i] Before these things were, when one came to an heape of twentie [measures,] there were but ten: When one came to the wine presse for to drawe out fiftie [vessels] out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you [turned] not to me, sayth the Lorde.

19 Consider, I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth [moneth], euen] from the day that the fundation of the Lords Temple was layde: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought foorth: from this day will I blesse [you.]

21 And againe the Word of the Lorde came vnto Haggai in the foure [m] twentieth [day] of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [n] will shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [o] kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

24 In that day, sayth the Lorde of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayth the Lorde, and will make thee as a [p] signet: for I haue chosen thee, sayth the Lord of hostes.

f Meaning all spirituall blessings and felicitie purchased by Christ, Phil. 4.7.

g That is, the flesh of the sanctified: whereby he signifieth that the thing, which of it selfe is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doth corrupt those things and make them detestable vnto God, which els are good and godly.

h Consider howe God did plague you with famine afore you began to builde the Temple.

i That is, before the building was begunne.

k From the time they began to builde the Temple, be promiseth that God wold blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they shoulde haue plentie.

l He exhorteth them to patience and to abide till the harueft came, and then they shoulde see Gods blessings.

m I will make a change and renue all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying that his dignitie shoulde be most excellent, which thing was accomplished in Christ.

p He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him as their fathers had done, whom he so grieuously punished.

q Let your fruites declare, that you are Gods people, & that he hath wrought in you by his spirit & mortified you: for els man hath no power to returne to God, but God must conuert him, as Ier. 31.18. Iam. 5.21. Isa. 21.8. & 31.6. & 45.22.

Zechariah.

The Argvment.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set foorth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whom all shoulde be sanctified to the Lorde.

CHAP. I.

1 Hee exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. 16 He signifieth the restitution of Jerusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius, came the worde of the Lorde vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene [c] sore displeased with your fathers.

3 Therefore saye thou vnto them, Thus saith the Lord of hostes, [d] Turne ye vnto me, sayth the Lorde of hostes, and I will turne vnto you, sayth the Lorde of hostes.

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24.20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Ioiada or Berechiah and Iddo.

c He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him as their fathers had done, whom he so grieuously punished.

d Let your fruites declare, that you are Gods people, & that he hath wrought in you by his spirit & mortified you: for els man hath no power to returne to God, but God must conuert him, as Ier. 31.18. Iam. 5.21. Isa. 21.8. & 31.6. & 45.22.

Ierem.3.12. ezek.18.30. hos.14.2. ioel 2.12.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cryed, saying, thus sayth the Lorde of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, sayth the Lord.

c Though your fathers be dead, yet Gods iudgements in punishing them ought stil to be before your eyes: & though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1.15.

5 Your fathers, where c are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophets, take holde of your fathers? and d they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

d Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteyned in the same and declared by my Prophets? e As men attonished with my iudgements, and not that they were touched with true repentance.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the worde of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

h Which conteineth part of Ianuarie and part of Februarie.

8 I [i] sawe by night, and beholde [k] a man riding vpon a red horse, and hee stoode among the mirre trees, that were in a bottome, and behinde him were there [l] red horses speckeled and white.

i This vision signifieth the restauration of the Church, but as yet it houlde not appeare to mans eyes, which is here ment by the night, by the bottome, and by the mirre trees, which are blacke and giue a darke shadowe: yet he comparesh God to a king, who hath his posts and messengers abroade, by whom he still worketh his purpose and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels by whome God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sortes. m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled when all the countreis about them were at rest.

I am [n] ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the careles heathen: for I was angrie but [o] a litle, and they helped forward the affliction.

16 Therefore thus sayth the Lord, I will returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, sayth the Lord of hostes, and a line [p] shalbe stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lorde of hostes, My cities shall yet [q] be broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most mercifull father his children, & an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate I shewed my selfe but a litle angrie towarde my Church, but the enemie would haue destroyed them alto, and considered not the ende of my chastisements.

p To measure out the buildings.

q The abundance shalbe so great that the places of store shall not be able to conteine these blessings that God will send, but shall euen breake for fulnes.

18 Then lift I vp mine eyes and sawe, and beholde, [r] foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lorde shewed me foure [s] carpenters.

21 Then saide I, what come these to do? and he answered, and saide, These are ỹ hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scatter it.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrowe the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in peeces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a [a] man with a measuring line in his hand.

a That is, the Angell who was Christ: for in respect of his office he is oft times called an Angell, but in respect of his eternall essence, is God and so called.

2 Then saide I, whither goest thou? And he saide vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angel went out to meete him,

b Meaning himselfe Zechariah.

4 And said vnto him, Runne, speake to this [b] yong man, and say, [c] Ierusalem shalbe inhabited without walles, for ỹ multitude of men & cattell therein.

c Signifying the spirituall Ierusalem and Church vnder Christ, which houlde be extended by the Gospell through all the worlde, and houlde need no materiall walles, nor trust in any worldly strength, but houlde be safely preserued, and dwell in peace among all their enemies.

5 For I, sayth the Lord, will be vnto her a wall of [d] fire round about, and will

d To defende my Church, to feare the enemies, and to destroy them if they approche neere.

c In me they shall haue their full felicitie and glorie.
f He calleth to them, which partly for feare and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church.
g As it was I that scattered you, so haue I power to reloye you.
h By sterling from Babylon and comming to the Church.
i Seeing that God hath begun to shewe his grace among you by deliuering you, be continueth the same still toward you, and therefore sendeth me his Angel, and his Chyld to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.
k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psalm. 17.8.
l Vpon the heathen your enemies.
m They shall be your seruants as you haue bene theirs.
n This must necessarily be vnderstand of Chyld, who being God equall with his Father, was sent as he was Mediator, to dwell in his Church, and to gouerne them.

be the glorie in the middes of her.

6 Ho, ho, [come] fo[e]th, and flee from the land of the North, sayth the Lorde: for I haue scattered you into the foure windes of the heauen, sayth the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lorde of hostes, After [this] glorie hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the apple of his eye.

9 For beholde, I will lift vp mine hand vpon them: and they shall be a spoyle to those that serued them, and ye shall knowe, that the Lord of hostes hath sent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come, and will dwell in the middes of thee, sayth the Lord.

11 And many nations shalbe ioyned to the Lord in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt know that the Lorde of hostes hath sent me vnto thee.

12 And the Lord shal inherite Judah his portion in the holy land, and shall chuse Jerusalem againe.

13 Let al flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Chyld and of his kingdome.

a Be prayed to Chyld the Mediator for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6.12.
c That is, Chyld hereketh to God as the Mediatour of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preserver of his Church.
d Meaning, that Jehoshua was wonderfully preserued in the captiuitie, and now Satan fought to afflict and trouble him when hee was doing his office.
e In respect of the glorious garmens, and precious stones that the Priestes did weare before the captiuities: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Chyld shall make the full restitution of his Church.

And he shewed mee Jehoshua the hie Priest, a standing before the Angel of the Lorde, and b Satan stoode at his right hand to resist him.

2 And the c Lorde laide vnto Satan, The Lorde reproue thee, O Satan: euen the Lord that hath chosen Jerusalem, reproue thee. Is not this a d brand taken out of the fire?

3 Now Jehoshua was clothed with filthie garments, and stoode before the Angell.

4 And he answered and spake vnto those that stoode before him, saying, Take away the e filthy garments from him. And vnto him he said, Beholde, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

f He sheweth of what apparell he speaketh, which is that our filthie sinnes are taken away, and we are clad with gods mercies, which is ment of the spirituall restitution.

5 And I saide, Let them g set a fayre diademe vpon his head. So they set a fayre diademe vpon his head, and clothed him with garments, & the Angel of the Lord stoode by.

g The Prophet prayeth that beside the rayment, the Priest might also haue eye for his head accordingly, that is, that the dignitie of the Priesthode might be perfect: and this was fulfilled in Chyld, who was both Priest and King: and here all such are condemned that eare content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obedience it.

6 And the Angel of the Lord testified vnto Jehoshua, saying,

7 Thus sayth the Lorde of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine house, and shalt also keepe my i courtes, and I will giue thee place among k these that stand by.

h That is, haue rule and gouernement in my Church as thy predecessours haue had.
i Whereby he meaneth to haue the whole charge and ministerie of the Church.
k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly should willingly receiue him.

8 Heare nowe, O Jehoshua the hie Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but beholde, I will bring forth the m Branch my seruant.

l Because they followe my woyne, they are contemned in the world, and esteemed as monsters, Isa. 8.18.
m That is, Chyld, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. Iere. 23.5. and 33.14,15.

9 For loe the n stone that I haue layde before Jehoshua: vpon one stone shall be seuen eyes: beholde, I will o cut out the grauing thereof, sayth the Lorde of hostes, and I will take p away the iniquitie of this land in one day.

n He sheweth that in Chyld is the perfection, and obedience of the whole number of the faithfull: signifying that all the godly should willingly receiue him.
o Because they will not be reformed by the Prophet, he threateneth the perfection, and obedience of Chyld.
p Meaning, that the sinnes of the whole land should be taken away by the sacrifice of Chyld, which was figured by the sacrifices of the Law.

10 In that day, sayth the Lorde of hostes, shal ye call euery man his neighbour vnder the q vine, and vnder the figge tree.

q Ye shall then liue in peace and quietnes, that is, in the kingdome of Chyld, Isa. 2.2. micah. 4.4. hag. 2.10.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

And the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

a Which was euer in the middes of the Temple, signifying that the graces of gods spirite should shine there in most abundance, and in all perfection.

2 And said vnto me, what seest thou? And I sayd, I haue looked, and behold, a a candlesticke all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes, which were vpon the top thereof.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel þ talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of þ Lord vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirit, sayth the Lord of hostes.

7 Who art thou, O c great mountaine, before Zerubbabel? [thou shalt be] a plaine, and e he shall bring forth the head stone thereof, with shoutings, [crying,] Grace, grace vnto it.

8 Moreouer, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layde the fundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the h small things? but they shal reioyce, and shall see the stone of i tinne in the hand of Zerubbabel: k these seuen are the eyes of the Lord, which go thorowe the whole world.

11 Then answered I, and saide vnto him, what are these two olive trees vpon the right & vpon the left side thereof?

12 And I spake moreouer, and saide vnto him, What be these two olive branches, which thorowe the two golden pipes emptie themselues into the golde?

13 And he answered me, and saide, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two l olive branches, that stand with the ruler of the whole earth.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his bodie and members.

d He sheweth that Gods power onely is sufficient to preserue his Church, though hee vse not mans helpe thereunto.

e He comforteth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who repaired Christ, whom the enemies daily labour to set in the building of his spirituall Temple, but all in baine.

f Though the enemies thinke to stay this building, yet Zerubbabel shal lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that her would continue his grace and fauour towarde the Temple.

g Meaning, the Prophet, that I am Christ sent of my father for the building, and preseruation of my spiritual Temple. h Signifying that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which repesented Christ, should go forward with his building to the ioy and comfort of the godly, though the world be against him, and though his foy a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world, can go about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God wil continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying þ curse of thieues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned me, and lifted vp mine eyes & looked, and beholde, a flying booke.

2 And hee saide vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof [is] twentie cubites, and the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse that goeth foorth ouer the whole earth: for euery one that b stealeth, shall be cut off [as well on] this c side, as on that: and euery one that d sweareth, shal be cut off [as well on] this side, as on that.

4 I wil bring it forth, saith the Lord of hostes, and it shal enter into the house of the thiefe, and into the house of him, that falsely sweareth by my Name: and it shall remaine in þ middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth forth.

6 And I said, what is it? And he said, This is an e Ephah that goeth forth. He said moreouer, This is the f sight of the, throughout all the earth.

7 And beholde, there was lift vp a g talent of lead: and this is a h woman that sitteth in the middes of the Ephah.

8 And he said, This is i wickednes, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: & behold, there came out two k women, and the wind [was] in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, whither do these beare the Ephah?

11 And he said vnto me, l To builde it an house in the land of Shinar, & it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his worde, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had sufficiently light both on them, and their fathers: but nowe if they would repent, God would send the same among the Caldeans their former enemies.

b That is, he sheweth any iniurie toward his neighbour.

c Meaning, wheresoeuer he be in the worlde.

d He þ transgresseth the first table, and feruently not God aright, but abuseth Gods Name.

e Which was a measure in dyie things conteining about tenne pottels.

f That is, all the wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it or open it at his pleasure.

g To store the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan shoulde not haue such power against the Iewes to keepe them, as

a measure as in a prison.

k Which declared that God woulde execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and affections that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned, and lift vp mine eyes, and looked: and beholde, there came foure a charets out from betweene

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute & declare his will.

b By the hylen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath before all eternitie decreed what shal come to passe, and that which neither Satan nor all the worlde can alter.

c Which signifieth great cruelties and persecutions that the Church had endured vnder diuerse enemies.

d Signifying that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians which restored them to liberty.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh & Babylo, and other their enemies.

g Meaning all the actions and motions of Gods Spirit, which according to his vnchangeable counsel he ceaseth to appeare though all the world.

h That is, toward Egypt, and other countreys there about.

i That is, they of diuers colours, which alke leaue to

b two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet [were] red horses, and in the second charet d blacke horses,

3 And in the third charet e white horses, and in the fourth charet, horses of f diuers colours, and reddish.

4 Then I answered, and saide vnto the Angel that talked with mee, what are these, my Lord?

5 And the Angell answered, and sayd vnto me, These are the g foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth towarde the h South countrey.

7 And the i reddish went out, and required to goe, and passe through the worlde, and he saide, Go passe through the worlde. So they went throwe out the world.

8 Then cried he vpon me, and spake vnto me, saying, Beholde, these that go toward the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, [euen] of Heldai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and gold, & make crownes, and set [them] vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Beholde the man whose name is the n Branch, and he shall grow o vp out of his place, and he shal p build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the q glorie, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne,

and the counsell of peace shalbe between r them both.

14 And the crownes shalbe to s Helem, and to Tobiah, and to Iedaiah, and to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come & build in the Temple of the Lord, and ye shall know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if yee will y obey the voyce of the Lord your God.

lenge their filthinesse, which looked that all things should be restored incontinently: and of this their infidelitie these two crownes as tokens, Act. 1.6.

k That is, the Gentiles by the preaching of the Gospell

l Type

r The two offices of the kingdome, and priesthoode shal be so ioyned together, that they shall be no more bullet-

s Who was also called Heldai.

t He also was called Iosiah.

u That they may acknow-

x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple.

y Type

have bene restored incontinently: and of this their infidelitie these two crownes shall remaine

and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which conteined part of Nouember, & part of December.

AND in the fourth yere of king Darius, the worde of the Lord came vnto Zechariah in the fourth [day] of the ninth moneth, euen in a Chillen,

2 For b they had sent vnto the house of God Sharezer, and Regemmelech and their men to pray before the Lord,

3 [And] to speake vnto the Priestes, which were in the house of the Lord of hostes, and to the Prophetes, saying, Should I c weepe in the fift moneth, & d separate my selfe as I haue done these so many e yeeres?

b That is, they had remained yet in Calden, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were celebrated vpon by the agreement of the whole Church, the one in the moneth & the Temple was destroyed, and the other, when Gedaliah was slain, Jer. 41.2.

c By weeping and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroied.

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the lande, and to the f Priestes, and say, when ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? g do I [approue it?]

f For there were both of the people, & of the Priests, which doubted accomplishing this con-

6 And when ye did eate, and when ye did drinke, did ye not eat for your selues, and drinke for your selues?

7 Should ye not [heare] the wordes, which the Lord hath cried by the minsterie of the former Prophets when Ierusalem was inhabited, & in prosperitie, & the cities therof round about her, whe the South & the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

trouersie, besides them which as yet remained in Caldea, and resolued of it, as of one of the chiefe points of their religion.

g For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, & trusted therin, it is here reproued.

h Did ye not eat and drinke for your owne commoditie & necessitie? and so likewise ye did abstaine accoyding to your owne fantasies, & not after the prescript of my law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded.

signifie that Sarah hath no power to hurt or afflict til God giue it him, Job. 1.12.

k By punishing the Caldeans mine anger ceaseth, and you were deliuered.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restauration of the kingdome and of the priesthood, and hurt others by their example

m Because this could not bee attributed to any one accoyding to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest & King.

n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe, without the helpe of man.

p Which declareth that none could build this Temple, whereof Haggai speaketh, but one by Christ: and therefore it was spirituall, & not materiall, Hag. 2.10.

q Wher of Iehoshua had but a shadowe.

9 Thus ſpeaketh the Lord of hoſtes, ſaying, [k] Execute true iudgement, and ſhew merey and compaſſion, euery man to his brother,

10 And oppreſſe not the widowe, nor the fatherles, the ſtráger nor the poore, and let none of you imagine euill againſt his brother in your heart.

11 But they refuſed to hearken, & [l] pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.

12 Yea, they made their hearts as an adamát ſtone, leſt they ſhould heare the law and the wordes which the Lord of hoſtes ſent in his [m] ſpirit by the miniſterie of the former Prophets: therefore came a great wrath from the Lord of hoſtes.

13 Therefore it is come to paſſe, that as he cryed, and they would not heare, ſo they cryed, and I would not heare, ſaith the Lord of hoſtes.

14 But I ſcattered them among all the nations, whom they knew not: thus the land was deſolate [n] after them, that no man paſſed through nor returned: for they laid the pleaſant land [o] waſte.

k He ſheweth, that they did not fall with a ſincere heart, but for an hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould haue declared that they were godly. Matt. 23.23.

l An vnwilling to heare the Lords burden, which was ſweete & eaſie, but would heare their owne, which was beaute and grieuous to the fleſh, thinking to merite thereby: which ſimilitude is taken of oxen, which ſhrinke at the yoke. Ezech. 9.29.

m Which declareth, that they rebelled not onely againſt the Prophets, but againſt the ſpirit of God that ſpake in them.

n That is, after they were caried captiue.

o By their ſinnes whereby they prouoked Gods anger.

CHAP. VIII.

1 Of the returne of the people vnto Ieruſalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoſtes came to me, ſaying,

2 Thus ſaith the Lorde of hoſtes, I was [a] ielous for Zion with great ielouſie, and I was ielous for her with great wrath.

3 Thus ſaith the Lord, I will returne vnto Zion, and will dwel in the middes of Ieruſalem: and Ieruſalem ſhall bee called a [b] citie of trueth, and the Mountaine of the Lorde of hoſtes, the holie Mountaine.

4 Thus ſayth the Lorde of hoſtes, There ſhall yet olde [c] men and olde women dwell in the ſtreetes of Ieruſalem, and euery man with his ſtaffe in his hand for verie age.

5 And the ſtreets of the citie ſhall bee full of boyes and girles, playing in the ſtreets thereof.

6 Thus ſayeth the Lorde of hoſtes, Though it be [d] vnpoſſible in the eyes of [e] remnant of this people in theſe dayes, ſhould it therefore bee vnpoſſible in my ſight, ſaith the Lord of hoſtes?

a I loued my citie with a ſingular loue, ſo that I could not abide that any ſhould do her any iniurie.

b Becauſe ſhe ſhalbe faithfull and loyall toward me her husband.

c Though their enemies did greatly miſuſe & trouble them, yet God would come and dwell among them, and ſo preſerue them ſo long as nature would ſuffer them to liue, and increaſe their children in great abundance.

d He ſheweth wherein our faith ſtandeth, that is, to beleeue that God can perfourme that which he hath promiſed though it ſeeme neuer ſo vnpoſſible to man, Rom. 4.20. Gen. 18.14.

7 Thus ſaith the Lord of hoſtes, Behold, I will deliuer my people from the Eaſt countrey, and and from the weſt countrey.

8 And I will bring them, and they ſhall [f] dwell in the middes of Ieruſalem, and they ſhall be my people, and I will bee their God in trueth and in righteouſneſſe.

9 Thus ſaith the Lord of hoſts, Let your [g] handes be ſtrong, ye that heare in theſe dayes theſe words by the mouth of the Prophets, which were in the day, that the foundation of the Houſe of the Lord of hoſts was laide, that the Temple might be builded.

10 For before theſe dayes there was no hire for [h] man nor any hire for beaſt, neither was there any peace to him that went out or came in becauſe of the affliction: for I ſet all men, euery one againſt his neighbour.

11 But now, I will not [intreat] the reſidue of this people as afore time, ſayeth the Lord of hoſtes.

12 For the ſeed [ſhalbe] proſperous: the vine ſhall giue her fruite, and the ground ſhall giue her increaſe, and the heauens ſhall giue their dewe, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as ye were a curſe among the heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliuer you, and ye ſhall be a bleſſing: feare not, [but] let your handes be ſtrong.

14 For thus ſaith the Lord of hoſtes, As I thought to punith [i] you, when your fathers prouoked me vnto wrath, ſayth the Lord of hoſts, and repented not,

15 So againe haue I determined in theſe dayes to do well vnto Ieruſalem and to the houſe of Iudah: feare ye not.

16 Theſe are the things that ye ſhall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euill in your hearts againſt his neighbour, and loue no falſe othe: for all theſe are the things that I hate, ſaith the Lord.

18 And the word of the Lord of hoſts came vnto me, ſaying,

19 Thus ſaith the Lord of hoſts, The faſt of the fourth [moneth,] and the faſt of the fift, and the faſt of the ſeuenth, and the faſt of the [k] tenth, ſhalbe to the houſe of Iudah ioy and gladneſſe, and proſperous

e So that their returne ſhall not be in vaine: for, God will accompliſh his promiſe, and their poſſeſſion ſhall be ſure and ſtable.

f Let neither reſpect of your priuate commodities, nither counſell of others, nor feare of enemies diſcourage you in ꝓ going forward with the building of the Temple, but be conſtant and obey the Prophets, which incourage you thereunto.

g For God curſed your workes, ſo that neither man nor beaſt had profite of their labours.

h Read Ezek. 18.20.

i Which declareth, that man cannot returne to God till he change mans heart by his ſpirit, and ſo begin to do well, which is to pardon his ſinnes and to giue him his graces.

k Which faſt was appointed when the citie was beſieged, & was the firſt faſt of theſe foure: and here the Prophet ſheweth, that if the Iewes will repent, & turne wholy to God, they ſhall haue no more occaſion to faſt, or to ſhew ſignes of heauines: for God will ſend them toy and gladnes.

rous he feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hosts, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one [citie,] shall go to another, saying, *Up, let vs go and pray before the Lorde, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mightie nations shall come to seeke the Lorde of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, [euen] take holde of the skirt of him that is a Iewe, and say, Wee will goe with you: for wee haue heard, that God is with you.

l He declareth the great zeale of God should giue the Gentiles to come to his Church & to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. Isa.2.2. micah. 4.1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lord in the land of a Hadrach: and Damascus [shall be] his rest: when the eyes of man, euen [of] all the tribes of Israel [shalbe] toward the Lord.

2 And Hamath also that bordereth thereby: Tyrus [also] and Zidon, though they be very wise.

3 For Tyrus did buylde her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoile her, & he will smite her power in the Sea, and she shalbe deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall bee ashamed, and the King shall perish from Azzah, and Ashkelon shall not bee inhabited.

6 And the straunger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but he that remaineth, euen he shall be for our God, & he shalbe as a prince in Iudah, but Ekron [shalbe] as a Iebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: he is iust and saued himselfe, poore and riding vpon an asse, and vpon a colt the fole of an asse.

10 And I will cut off the charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion [shall be] from sea vnto sea, and from the Riuer to the end of the land.

11 Thou also [shalt be saued] through the bloud of the couenant. I haue loosed thy prisoners out of the pit wherein [is] no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day do I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bow for me: Ephraims hand haue I filled, & I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lorde shall be seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lorde of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shal drinke [& make a noyse as through wine, and they shalbe filled like bowles, and as the homes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shalbe as the stones of the crowne lifted vp vpon his land.

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.
c When the Iewes shall conuert and repent, then God will destroy their enemies.
d That is, by Damascus: meaning that Damath or Antiochia should be vnder the same rod & plague.
e He secretly sheweth the cause of their destruction, because they decepued all other by their craft & subtiltie, which they cloked with this name of wisdome.
f Though they of Tyrus thinke themselues inuincible by reason of the sea, that compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed saue a very fewe, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them.
i As the Iebusites had bene destroyed, so should Ekron and all the Philistims.
k He sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaryes, bee they neuer so cruell or assemble their power neuer so often.
l That is, God hath now seene the great iniuries & afflictions wherewith they haue bene afflicted by their enemies.
m That is, he hath righteousnes and saluation in himselfe for the vse and cõmoditie of his Church.
n Tilbeth declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is ment of Christ, as Matth.21.5.
o No power of man or creature shalbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his worde.
p That is, frõ the red sea, to the sea called Syriacum: & by these places which the Iewes knewe, he ment an infinite spare and compasse ouer the whole worlde.
q That is from Euphrates.
r Meaning Ierusalem.
s The Church which is saued by the bloud of Christ where of the bloud of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, & left it with them for the loue that he bare vnto them.
t God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.
u That is, into the holy land where the citie and the Temple are, where God will defend you.
v Meaning, the faithful, which seemed to be in danger of their enemies on euerie side, and yet liuen in hope that God would restore them to libertie.
x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie.
y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.
z He promiseth that the Iewes shall destroy their enemyes and haue abundance, and excesse of all things, as there is abundance on the alter when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.
a The faythfull shall be preserued, and reuerenced of all, that the verie enemies shall be compelled to esteeme them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great, when hee met Iadi the hie priest.

17 For how great is his goodnes! and
howe great is his beautie! corne shall
make the yong men chearefull, and new
wine the maydes.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lorde promiseth to visite and comfort the house of Israel.

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

ASke yon of the a Lord raine in the time of the latter raine: [so] shall the Lorde make white cloudes, and giue you showres of raine, [&] to euery one grasse in the field.

2 Surely b the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue told a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles & sorcerers who euer deceyued them.

c That is, the Iewes went into captiuitie.

3 My wrath was kindled against the shepheards, and I did visit the d goates: but the Lorde of hostes will visite his flocke the house of Iudah, and will make them as his beautiful horse in the battell.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34. 16, 17.

4 Out e of him shall the corner come forth: out of him the naile, out of him the bowe of battell, [and] out of him euery f appointer of tribute also.

e He will be mercifull to his Church and therefore them as a king or Prince doth his best hope which shalbe for his owne wife in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shalbe as a corner to vphold the building, and as a nayle to fasten it together.

5 And they shalbe as the mightie men, which treade downe [their enemies] in the myre of the streetes in the battel, and they shal fight, because the Lorde [is] with them, and the riders on horses shal be confounded.

6 And I will strengthen the house of Iudah, & I will preserue the house g of Ioseph, and I will bring them againe, for I pity them: & they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

g Ouer their enemyes.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shal see it, and be glad: [and] their heart shal reioyce in the Lord.

8 I will h hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

h That is, which shoulde bee gathered vnder Christ to the rest of the Church.

9 And I will k sowe them among the people, and they shall remember

i Whereby he declareth the power of God who needeth no great preparation when he will deliuer his: for with a becke or hisse hee can call them from all places sodenly.

k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shal come to the knowledge of my name, which was accomplished vnder the Gospell, among whom it was first preached.

mee in farre countreys: and they shall
liue with their children and l turne a-
gaine.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.

10 I will bring them againe also out
of the land of Egypt, & gather them out
of Asshur: and I will bring them vnto
the land of Gilead, and Lebanon, and
[place] shall not be found for them.

11 And he m shall go into the sea with
affliction, and shall smite the wawes
in the sea, and all the depthes of the riuer
shall drie vp: and the pride of Asshur
shalbe cast downe, and the scepter of E-
gypt shall depart away.

m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

12 And I will strengthen them in the
Lord, and they shal walke in his name,
sayth the Lord.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grieuous bilion against Ierusalem and Iudah.

a Because the Iewes thought themselues so strong, by reason of this mountain, that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shewe it selfe readie to receiue them.

b Shewing how it the strong men were destroyed, the weaker were not able to resist.

OPen thy doores, O a Lebanon, & the fire shall deuoure
thy cedars.

2 Houle, b fyrre trees: for
the cedar is fallen, because all the migh-
tie are destroyed: houle yee, O okes
of Bashan, for the defenced forrest is cut
downe.

c Seeing that Lebanon was destroyed, which was the strongest munition, & weaker places could not thinke to holde out.

3 There [is] the voyce of the houling
of the shepherds: for their d glorie is de-
stroyed: the voyce of the roaring of ly-
ons whelpes: for the pride of Iorden is
destroyed.

d That is, the renowme of Iudah & Israel should perish.

4 Thus sayeth the Lorde my God,
Feede the sheepe of the e slaughter.

e Which being now deliuered out of the lyons mouth.

5 They that possesse them, slay them,
& sinne not: and they that sell them,
say, g Blessed [be] the Lorde: for I am
rich, and their owne shepheardes spare
them not.

f Their gouernours destroy them without any remorse of conscience, yo yet thinking that they doe euill. g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their lyfe and doings they denie God, attributing their gaine to Gods blessing, which commeth of the hoyle of their brethren.

6 Surely I will no more spare those
that dwell in the land, sayth the Lorde:
but lo, h I will deliuer the men euery one
into his neighbours hand, and into the
hand of his i King: and they shall smite
the land, [and] out of their hands I will
not deliuer [them.]

h I will cause one to destroy another.

i Their gouernours shall execute cruelties ouer them.

7 For I fed the sheepe of slaughter,
euen the k poore of the flock, and I tooke
vnto me l two staues: the one I called

k That is, the small remnant, whome he thought worthie to shewe mercie vnto. l God sheweth his great benefits towarde his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull ryder of gouernment, neither continue in the bandes of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed.

Beautie

Beautie, and the other I called Bands, and I fed the sheepe.

8 [m] Three shepherds also I cut off in one moneth, and my soule lothed [n] them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: [e] that that perisheth, let it perish: and let the remnant eat, euery one the flesh of his neighbour.

10 And I tooke my staffe, [euē] Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knewe that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue [me] [p] my wages: and if no, leaue of: so they weighed for my wages thirtie [pieces] of siluer.

13 And the Lord said vnto me, Cast it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie [pieces] of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, [euē] the Bands, that I might dissolue the brotherhoode betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet [r] the instruments of a foolish shepherde.

16 For lo, I will raise vp a shepherde in the lande, which shal not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that [s] standeth vp: but he shal eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaueth the flocke: the sword [shalbe] vpō his [t] arme, and vpon his right eie. His arme shalbe cleane dried vp, and his right eye shall be vtterly darkened.

m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefites of God.

o He sheweth that the least part euer pitie by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but esteemed them as things of nought.

q Shewing that it was too litle to pay his wages, which could scarce suffice to make a few tyles for to couer the Temple.

r Signifying, that they should haue a certaine kind of regiment, and outward shewe of gouernment: but in effect it should be nothing: for they should bee wolues, and deuouring beasts in stead of shepherds.

s And is in health and sound.

t By the arme he signifieth strength, as he doth wisedome & iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, & had rather remaine in captiuitie, then to returne home, when God called them.

THe burden of the word of the Lord vpon [a] Israel, saith the Lorde, which [b] stred the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a [b] cup of poison vnto all the people round about: and also with Iudah will he be, in the siege against Ierusalem.

b Ierusalem shalbe defended against all her enemies: so shal God defend all Iudah also, and shall destroy the enemies.

3 And in that day will I make Ierusalem an heauie stone for all people: al that lift it vp, shalbe torne, though al the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, & will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their heartes, The [c] inhabitantes of Ierusalem [shalbe] my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hande, and on the left: and Ierusalem shalbe inhabited againe in her owne place, [euen] in Ierusalem.

7 The Lorde also shall preserue the [d] tents of Iudah, [as] afore time: therefore the glorie of the house of Dauid that not boast, nor [e] glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid [shalbe] as Gods [house, and] as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of [f] grace and of compassion, and they shal looke vpon me, whom they haue [g] pearced, and they shall lament for [h] him, as one mourneth for [his] only [sonne,] and be sory for him as one is sory for [his] first borne.

11 In that day shall there be a great mourning in Ierusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery familie apart, the family of the [m] house of Dauid apart, & their wiues apart: the

c Euery captaine, that had many vnder him afore, shall now thinke þ the small power of Ierusalē shalbe sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fieldes, and lye open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in their defenced cities.

e They shall haue þ feeling of my grace by faith, & knowe that I haue cōpassion on the.

f That is, whome they haue continually vexed with their obstinacie, and grieued my Spirit, Iob. 19. 37. where it is referred to Christes body, which here is referred to the spirit of God.

g They shall turne to God by true repentance, whome before they had so grieuously offended by their ingratitude.

h They shall lament and repēt exceedingly for their offences against God,

i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35. 22.

k That is, in all places where the Iewes shal remaine.

l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament.

m Vnder these certaine families he conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ.

family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, & their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery family apart, and their wiues apart.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

IN that day there [a] shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannes.

a He sheweth what shalbe the fruit of their repentace, to wit, remission of sinnes by the bloud of Christ, which shall be a continual running fountain, & purge them from all vncleannes.

2 And in that day, saith the Lord of hostes, I will cut off the [b] names of the idoles out of the land: and they shall no more bee remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

b He promiseth that God will also purge the from all superstition and that their religion shall be pure.

c Meaning, the false prophets & teachers, who are the coyners of all religion, whom the Prophet here calleth vncleane spirits.

3 And when any shall yet [d] prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophecieth.

d That is, who they shall prophecie lies, and make God, who is the author of truth, a close thereunto.

e He sheweth what seate the godly shal haue vnder Christ kingdome of Christ, Deut. 13. 6, 9.

4 And in that day shall the Prophets [f] be ashamed euery one of his vision, when he hath prophecied: neither shall they weare a rough garment to deceyue.

f God will make them ashamed of their errors and lies & bring them to repentance, and they shall no more weare prophets apparel to make their doctrine seeme more holy.

5 But he shall say, I am no Prophet: I am an husband man: for man taught me to be an heardman frō my youth vp.

6 And one shall say vnto him, What are these [g] woundes in thine handes? Then he shall answere, Thus was I wounded in the house of my friends.

g They shall confesse their former ignorance, & be content to labour for their liuing

7 ¶ Arise, O sworde, vpon my [h] shepheard, & vpō the mā, [that is] my fellow, saith the Lord of hostes: smite the shepheard, & the sheepe shalbe scattered: and I will turne mine hand vpō [i] litle ones.

h Hereby he sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should bee an horrible dissipation among the people: for their gouernours and pastours should be destroyed, and the people should bee as scattered sheepe: and the Euangelists applyeth this to Christ, because he was the heade of all pastours, Matth. 26, 31.

8 And in all the land, saith the Lord, [k] two partes therein shalbe cut off, [and] die: but the third shalbe left therein.

9 And I will bring that third part thorowbe the fire, and will fine them as the siluer is fined, and will trie them as golde is tried: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord [is] my God.

k Christ saith, Many are called, but few are chosen, Matth. 22, 14.

CHAP. XIIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

BEholde, the day of the Lord commeth, & thy spoyle shall be [a] deuided in the middes of thee.

a De armeth the godly against þ great tentations, that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might knowe that they were warned of the same.

2 For I will gather all nations against Ierusalem to battell, and the citie shalbe take, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off frō the citie.

3 Then shall the Lord goe forth, and fight against those nations, as when [b] he fought in the day of battell.

b As your fathers, and you haue had experience both at the red Sea and at other times.

4 And his feete shal stand in that day vpon the [c] mount of olines, which is before Ierusalem on the East side, and the mount of olines shall cleaue in the midst thereof: toward the East and toward the west there [shalbe] a very great [d] valley, and halfe of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.

c By this manner of speach the Prophet sheweth Gods power, & care ouer his church and how he will ay it were by miracle saue it.

d So that out of all the partes of the worlde they shall see Ierusalem, which was before hid with this mollaine: and chis her meaneth of the spirituall Ierusalem the Church.

5 And ye shall flee vnto the [e] valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from [f] earthquake in the dayes of Vzziah King of Iudah: and the Lorde [g] my God shall come, and all the Saints with thee.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide themselues among the mountaines.

f Read Amos 1.1.

6 And in that day shall there be no cleare light, but darke.

7 And there shalbe a day (it is knowen to the Lord) [h] neither day nor night, but about the euening time it shalbe light.

g Because they did not credite the Prophets words, he turneth to God and comforteth himself in that that he knewe that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing

h Signifying that there should be great troubles in the Church, and that the time hereof is in the Lords handes, yet at length (which is heere ment by the euening) God would sende comfort.

8 And in that day shal there [i] waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, [and] shalbe, both in sommer and winter.

i That is, the spirituall graces of God, which shoulde euer continue in most abundance.

9 And the Lord shalbe king ouer all the earth: in that day shall there be one [k] Lord, and his Name shalbe one.

k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith & one religion.

10 All the lande shalbe turned [l] as a

l This newe Ierusalem shalbe seene through all the worlde, and shall excell the first in excellencie, wealth and greatnes.

playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: frō Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the Kinges wine presses.

11 And men shal dwell in it, and there shalbe no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpō their feete, and their eyes shal consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shall be among them, and euery one shall take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shalbe gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shall bee the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that bee in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall go from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of tabernacles.

17 And who so wil not come vp of [al] the families of the earth vnto Ierusalē to worshipp the King the Lord of hosts, euen vpon them shall come no rayne.

18 And if the familie of [q] Egypt goe not vp, and come not, it shall not [raine] vpon them. [This] shall bee the plague wherewith the Lord wil smite alp heathen, that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written vpon the] bridles of the horses, The holines vnto the Lord, and the [r] pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shalbe holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, & seeth therein: and in that day there shall be no more [s] Canaanite in the house of the Lord of hostes.

10 God will not onely raise vp warre with vs, but confusion at home to ery them.

n To hurt, and oppresse him.

o The enemies are riche, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men shalbe destroyed, verse. 12.

q Vp ſ Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to labor service they were put nowe (whether to labour, or to serue in warre) they were nowe holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

c But at shalbe pure & cleane, and there shall neither be hypocrite, or any that shall corrupt ſ true seruice of God.

Malachi.

The Argvment.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priestes for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wiues, murmurings against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would send Christ his messenger, in whome the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

a Read Isa. 13.1.

THe [a] burden of the worde of the Lorde to Israel by the ministery of Malachi.

2 I haue loued you, sayeth the Lorde: yet ye say, [b] wherein hast thou loued vs? was not Esau Iaakobs brother, saith the Lorde? yet I loued Iaakob,

b Which declareth their great ingratitude that did not acknowledge this loue which was so euident, in that he chose Abraham frō out of all the world, and next whose Iaakob the yonger brother of whome they came, and left Esau the elder,

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne and build the desolate places, yet sayth the Lorde of hostes, they shall build, but I will destroy it, and they shall call the, The border of wickednesse, and the people, with

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterwarde in that he was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that his countrey lyeth waste, and he shall neuer returne to inhabite it, where as ye my people whom the enemie hated more then them are by my grace and loue towarde you deliuered, reade Rom. 9. 13.

playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: frō Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the Kinges wine presses.

11 And men shal dwell in it, and there shalbe no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpō their feete, and their eyes shal consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shall be among them, and euery one shall take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shalbe gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shall bee the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that bee in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall go from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of tabernacles.

17 And who so wil not come vp of [al] the families of the earth vnto Ierusalē to worshipp the King the Lord of hosts, euen vpon them shall come no rayne.

18 And if the familie of [q] Egypt goe not vp, and come not, it shall not [raine] vpon them. [This] shall bee the plague wherewith the Lord wil smite alp heathen, that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written vpon the] bridles of the horses, The holines vnto the Lord, and the [r] pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shalbe holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, & seeth therein: and in that day there shall be no more [s] Canaanite in the house of the Lord of hostes.

10 God will not onely raise vp warre with vs, but confusion at home to ery them.

n To hurt, and oppresse him.

o The enemies are riche, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men shalbe destroyed, verse. 12.

q Vp ſ Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to labor service they were put nowe (whether to labour, or to serue in warre) they were nowe holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

c But at shalbe pure & cleane, and there shall neither be hypocrite, or any that shall corrupt ſ true seruice of God.

Malachi.

The Argvment.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priestes for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wiues, murmurings against God, impaciencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would send Christ his messenger, in whome the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

a Read Isa. 13.1.

THe [a] burden of the worde of the Lorde to Israel by the ministery of Malachi.

2 I haue loued you, sayeth the Lorde: yet ye say, [b] wherein hast thou loued vs? was not Esau Iaakobs brother, saith the Lorde? yet I loued Iaakob,

b Which declareth their great ingratitude that did not acknowledge this loue which was so euident, in that he chose Abraham frō out of all the world, and next whose Iaakob the yonger brother of whome they came, and left Esau the elder,

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne and build the desolate places, yet sayth the Lorde of hostes, they shall build, but I will destroy it, and they shall call the, The border of wickednesse, and the people, with

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his younger brother, being yet in his mothers belly, and also afterwarde in that he was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that his countrey lyeth waste, and he shall neuer returne to inhabite it, where as ye my people whom the enemie hated more then them are by my grace and loue towarde you deliuered, reade Rom. 9. 13.

d Besides the rest of the people he condemneth the priests chiefly, because chiefly they should haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e He noteth their grosse hypocrisie, which would not see their faultes, but most impudently coureed them, and so more blynde guides.

f We receiue all maner offerings for your owne grieuousnes, and do not examine whether they be accepting to my lawe or no.

g Not that they say thus, but by their doings they declared no lesse. h You make it no faulte wherby he condemneth them, & thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.

i He declareth the Priests who bare the people in hand, that they prayed for them, and he sheweth that they were the occasion that these euils came vpon the people.

k Will God confiner your office & state, seeing you are so couetous & wicked?

l Because the Leuites who kept the doores did not esp whether ſ sacrifices that came in, were according to the lawe, God willeth ſ they wouldo rather shut the doores, then to receiue such as were not perfect. m God sheweth ſ their ingratitude & neglect of his true seruice shall be ſ cause of the calling of the Gentiles: and heare ſ prophet that was vnder the law framed his words to the capacitie of the people, & by the altar, & sacrifice he meaneth ſ spirituall seruice of God, which should be vnder the Gospel, whē an ende should be made to al these legal ceremonies by Christs onely sacrifice. n Both the priests & the people were infected wt this errour, that they pased not what was offred: for they thought ſ God was as wel cōtent with ſ leane as wt the fat: but in ſ meane season they shewed not that obedience to God which he required, & so cōmitted both impietie, & also shewed their contempt of God & courtousnes. o The priests & people were both weary with seruing God, and pased not what maner of sacrifice & seruice they gaue to God, for that which was leaſt profitable, was thought good inough for the Lord,

Whom the Lord is angry for euer.

5 And your eyes shall see it, & ye shall say, The Lorde will be magnified vpon the border of Israel.

6 A sonne honoureth [his] father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, sayeth the Lord of hosts vnto you, [d] O priests, that despise my Name: and ye say, wherein haue we despised thy Name?

7 Ye offer [f] vncleane bread vpō mine altar, and you say, wherin haue we polluted thee? In that yee say the table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for sacrifice, it is [h] not euil: and if ye offer the lame and sicke, it is not euill: offer it nowe vnto thy prince: will he be cōtent with thee, or accept thy person, sayth the Lorde of hostes?

9 And now, I pray you, [i] pray before God, that he may haue mercie vpon vs: this hath bene by your meanes: will he regarde [k] your persons, sayth the Lorde of hostes?

10 Who is there euē among you, [l] that would shut ſ doores, & kindle not [fire] on mine altar in vaine? I haue no pleasure in you, sayth the Lord of hosts, neither will I accept an offring at your hād.

11 For from the rising of the sunne vnto ſ going downe of the same, my name is [m] great among the Gentiles, and in euery place incense shalbe offred vnto my Name, & a pure offering: for my Name is great among the heathen, sayeth the Lord of hostes.

12 But ye haue polluted it, in that yee say, The table of the Lord is [n] polluted, and the fruite thereof, [euen] his meate is not to be regarded.

13 Ye said also, Behold, [it is] a [o] wearines, and ye haue snuffed at it, saith the Lord of hosts, and ye offred that which was torne, and the lame, and the sicke: thus ye offred an offring: shoulde I accept this of your hande, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great King, saith the Lorde of hostes, and my Name is terrible among the heathen.

CHAP. II.

The threatnings against the Priests being seuuers of the people.

AND nowe, O ye [a] Priestes, this cōmandemēt is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glorie [b] vnto my Name, saith the Lorde of hostes, I wil euen send a curse vpon you, & will curse your [c] blessings: yea, I haue cursed thē alreadie, because ye doe not consider it in [your] heart.

3 Behold, I wil corrupt [d] your seede, and cast dongue vpon your faces, [euen] the [e] dongue of your solemne feasts, and you shall be like vnto it.

4 And ye shall knowe, that I haue [f] sent this commandement vnto you, ſ my couenant, which I made wt Leui, might stande, saith the Lorde of hostes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared me, and was afrayde before [i] my Name.

6 The Lawe of [k] trueth was in his mouth, and there was no iniquitie foūd in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priests [l] lippes should preserue knowledge, and they should seeke the Lawe at his mouth: for he is the [m] messenger of the Lorde of hostes.

8 But ye are gone out of the way: ye haue caused many to fall by the Lawe: ye haue broken the couenant of Leui, saith the Lorde of hostes.

9 Therefore haue I allo made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we trāgresse euery one against his brother,

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefits.

d Your seede sowen shall come to no profit.

e You boast of your holines, sacrifices, and feastes, but they shall turne to your shame, and be as vile as dongue.

f The Priests obiected against the prophet that he coulde not reproue them, but he must speake against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing slandered, when these vilaines and dongue are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leuiton Gods part, that he would giue them long life and

p That is, hath ability to serue the Lord according to his worde, and yet will serue him according to his couetous minde.

q That is, the Priest ought to haue knowledge to instruct other in the word of the Lorde.

r The Priests were bound to teach the people, & to shew them their duetie.

s Because they were not faithfull in their office.

t Which God will not suffer.

u Because they were not faithfull in their office.

x Which God will not suffer.

y Because they were not faithfull in their office.

z Which God will not suffer.

a Because they were not faithfull in their office.

b Which God will not suffer.

c Because they were not faithfull in their office.

d Which God will not suffer.

e Because they were not faithfull in their office.

f Which God will not suffer.

g Because they were not faithfull in their office.

h Which God will not suffer.

i Because they were not faithfull in their office.

k Which God will not suffer.

l Because they were not faithfull in their office.

m Which God will not suffer.

n Because they were not faithfull in their office.

o Which God will not suffer.

p Because they were not faithfull in their office.

q Which God will not suffer.

r Because they were not faithfull in their office.

s Which God will not suffer.

t Because they were not faithfull in their office.

u Which God will not suffer.

x Because they were not faithfull in their office.

y Which God will not suffer.

z Because they were not faithfull in their office.

a Which God will not suffer.

b Because they were not faithfull in their office.

c Which God will not suffer.

d Because they were not faithfull in their office.

e Which God will not suffer.

f Because they were not faithfull in their office.

g Which God will not suffer.

h Because they were not faithfull in their office.

i Which God will not suffer.

k Because they were not faithfull in their office.

l Which God will not suffer.

m Because they were not faithfull in their office.

n Which God will not suffer.

o Because they were not faithfull in their office.

p Which God will not suffer.

q Because they were not faithfull in their office.

r Which God will not suffer

and breake the couenāt of o our fathers:
11 Iudah hath transgressed, and an abomination is committed in Israel & in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the p daughter of a strange god.
12 The Lord wil cut off the man that doeth this: [both] the master & the seruant out of the Tabernacle of Iaakob, and him that q offereth an offring vnto the Lord of hostes.
13 And this haue ye done againe, and r couered the altar of the Lorde with teares, with weeping and with mourning: because the offring is no more regarded, neither receiued acceptably at your handes.
14 Yet ye say, s wherein? Because t the Lord hath bene witnesse betwene thee and t wife of thy youth, against whome thou hast transgressed: yet is she thy u companion, and the wife of thy u couenant.
15 And did not he make one? yet had he x abundance of spirit: and wherefore one? because hee sought a godly z seede: therefore keepe your selues in your a spirite, and let none trespace against t wife of his youth.
16 If thou hatest [her,] b put her away, saith the Lord God of Israel, yet he couereth c the iniurie vnder his garment, saieth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.
17 Ye haue d wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When yee say, euery one that e doth euill, is good in the sight of the Lord, and he delliteth in them. Or where is the God of f iudgement?

o Whereby they had vowed themselues to God to be an holy people.
p They haue ioyned themselues in mariage with the that are of another religion.
q That is, the Priests.
r Be cause the people to lament, because that God doth not regarde their sacrifices, so that they seeme to sacrifice in vaine.
s This is another fault, wher of he accuseth them, that is, that they brake the lawes of mariage.
t As the one half of thy self.
u Shee that was ioyned to thee by a solemne couenant, & by the inuocation of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power and vertue he could haue made many women for one man.
z Such as should be borne in lawfull and moderate mariage wherein is no excesse of luttes.
a Conteine your selues within your bounds, and be sober in minde, and bridle your affections.
b Not that he doth allowe diuorcement, but of the two faultes he sheweth, which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were coureth his fault.
d Ye murmured against God, because he heard not you as soone as ye called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, & of Christs office.

BEholde, I will send my messenger, and hee shall prepare the way before mee: and the b Lord whom ye seeke, shall speedily come to his Temple: euen the c messenger of the couenāt whom ye desire: beholde, hee shall come, saith the Lord of hostes.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke. 7.27.
b Meaning Messiah, as Psal.40.17. Dan.9.17,25.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he receiueth vs to his father: and is Lord or king, because he hath the gouernment of his Church.

2 But who d may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.
3 And he shall sit downe to trie & fine the siluer: he shall euen fine the sonnes of e Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousnes.
4 Then shal the offerings of Iudah and Ierusalem bee acceptable vnto the Lord, as in olde time and in the yeeres afore.
5 And I will come neere to you to iudgement, and I wil be a swift witnes against the soothsayers, and against the adulterers, and against false swearers, and against those that wrōgfully keepe backe the hirelings wages, [and vexe] the widow, and the fatheries, and oppresse the stranger, and feare not mee, saith the Lord of hostes.
6 For I am the Lord: I change not, and ye sonnes of Iaakob f are not consumed.
7 From the dayes of your fathers, ye are gone away frō mine ordinances, and haue not kept [them:] g returne vnto me, and I wil returne vnto you, saith the Lord of hostes: but ye said, wherin shall we returne?
8 Will a h man spoyle [his] gods? yet haue ye spoyled me: but ye say, wherein haue we spoyled thee? In i tithes, and offrings.
9 Ye are cursed with a curse: for yee haue spoyled me, euen this whole natiō.
10 Bring ye all þ tithes into the storehouse that there may bee meate in mine house, and proue mee nowe herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing k without measure.
11 And I will rebuke the l deuourer for your sakes, and he shall not destroye the fruite of your ground, neither shall your vine be baren in the field, saith the Lord of hostes.
12 And all nations shall call you blessed: for ye shalbe a pleasant lande, saith the Lord of hostes.
13 Your wordes haue bene stoute m against mee, saith the Lorde: yet ye say, What haue we spoken against thee?
14 Ye haue saide, [It is] in vaine to serue God: and what profite is it that

d He sheweth that the hypocrites which were so much for the Lordes comming, will not abide when he draweth neere: for he will consume them, & purge his and make them cleane.
e He beginneth at the Priests that they might be lightes and shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, & sheweth that in that they are not daily consumed, it is a token, that he doth still defend them: and so his mercy toward them neuer chaseth.
g Read Zechariah.1.3.
h There are none of the heathen so barbarous, that will defraude their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should be maintened, and the Priestes, & the poore relieued.
k Not hauing respect howe much ye neede, but I wil giue you in al abundance: so that ye shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.
m The Prophet condemneth them of double blasphemy against God: first in that they said

that God had no respect to them that serueth him, and next that the wicked were more in his fauour then the godly.

We

we haue kept his commandement, and that we walked humbly before ỹ Lord of hostes?

15 Therefore wee count the proude blessed: euen they that worke wickednesse, are set vp, & they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrãce was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day [q] that I shal do [this,] for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, & him that serueth him not.

n They are not onely preserued to honour, but also deliuered from dangers.

o After these admonitions of the Prophet some were liuely touched, & encouraged others to feare God.

p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to al penitent sinners.

q When I shall restore my Church according to my promes, they shall be as mine owne proper goodes.

r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

[a] For behold, the day commeth that shall burne as an ouen, and all the proude, yea, and all that do wickedly, shall be stubble, and the day that commeth, shall burne them vp, saith ỹ Lorde of hostes, and shall leaue them neither roote nor branche.

2 But vnto you ỹ feare my Name, shall the [b] sunne of righteousnes arise, & health [shalbe] vnder his wings, and ye shall [c] go forth, & growe vp as fat calues.

3 And ye shall treade downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shall doe [this,] saith the Lord of hostes.

4 [d] Remember the Lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Behold, I will sende you [e] Eliah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And he shal [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come [h] and smite the earth with curling.

a He propheciety of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

b Meaning Christ, who with his wings & beames of his grace shold lighten and comfort his Church, Ephe. 5. 14. & he is called the sunne of righteousnes, because in himselfe he hath al perfection, & also the iustice of the father dwelleth in him whereby he regenerateth vs into righteousnes, cleanseth vs from the filth of this world, and reformeth vs to ỹ image of God.

c Ye shall be set at libertie

and increase in the ioye of the Spirit, 2. Corinth. 3. 17.

d Because the time was come ỹ the Iewes should be destitute of Prophets vntil the time of Christ, because they should with more feruẽt myndes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion and also be armed against all tentations.

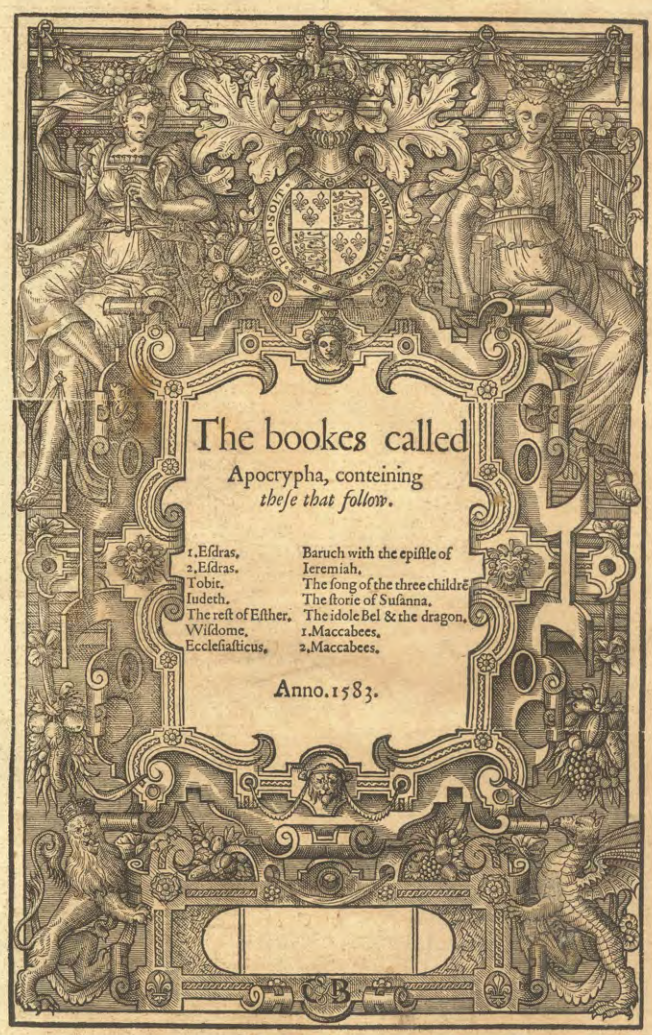
e This Christ expounded of Iohn Baptist, Matth. 11. 13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliah.

f Which as it is true for the wicked, so doth it waken the godly and call them to repentance.

g He sheweth wherein Johns office should stand, in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Izhak and Iaakob.

h The second poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

THE ENDE OF THE PROPHETS.



The bookes called

Apocrypha, conteining *these that follow.*

1. Eſdras.	Baruch with the epiſtle of
2. Eſdras.	Ieremiah.
Tobit.	The ſong of the three childrē
Iudeth.	The ſtorie of Suſanna.
The reſt of Eſther.	The idole Bel & the dragon.
Wiſdome.	1. Maccabees.
Eccleſiaſticus.	2. Maccabees.

Anno. 1583.

The Argvment.

THese bookes that follow in order after the Prophets vnto the Newe testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to proue any poynt of Christian religion, saue in asmuch as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnes that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

i. Esdras.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the passeouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

2.King.23. 21.2.chro. 35.1.

ANd Iosias kept the *passeouer to his Lorde in Ierusalem, and offered the passeouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lorde, to set the holy Arke of the Lord in the house, which Salomon the sonne of King Dauid had built,

4 And sayde, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the Maiestie of Salomon his sonne, and stande in the Temple (according to the order of the dignitie of your fathers the Leuites) which were [appointed] before your brethren the children of Israel.

6 Offer in order the passeouer, and make readie the sacrifices for your brethren, and keepe the Passeouer after the Lordes commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousande lambes and kids with three thousand calues.

8 These were giuen of the Kinges possessions according to the promes, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the Priestes for the Passeouer two thousand fiue hundreth sheepe, and three hundreth calues.

‖Or, Iehiel.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and ‖ Sabias, and ‖ Chielus, and ‖ Iozam captaines gaue to the Leuites for the Passeouer fiue thousande sheepe, and seuen hundreth calues.

‖Or, Hasabias. ‖Or, Iehiel. ‖Or, Chorabe.

10 And when these things were done, the Priests and the Leuites stoode in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lorde, as it is written in the bookes of Moyses: and thus [they did] in the morning.

12 And they rosted the Passeouer with fire as *apperteyned, and they sodde their offerings with perfumes in caldrons and pottes,

Exod.12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offred the fat vnto the euening, and the Leuites did make readie for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, [to wit,] Asaph, and Azarias, & ‖ Eddinus, which was of the Kings appointment.

‖Or, Ieduthun.

16 And the porters were at euery gate, [so that] it was not lawfull, that any shoulde passe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day those things which apperteyned to the sacrifice of the Lorde, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that tyme, kept the Passeouer and the feast of vnleauened bread se-

uen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the Priests, and the Leuites, & the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eightenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lorde with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, [to wit,] of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with sensible things, so that the wordes of the Lord stoode vp against Israel.

Or, by worshipping sensible creatures.

25 ¶ Nowe after all these actes of Iosias, it came to passe that Whē Pharao king of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

2.Chro.35. 20.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lorde hasteneth mee forward: depart from mee, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Ieremias the Prophet by the mouth of the Lorde.

29 But he set himselfe in battell aray against him in the field of Megeddo, and the Princes came downe to King Iosias.

30 And the King saide to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.

32 And in all Iudea was Iosias bewayled, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeyned in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the acts that Iosias did, and his glorie, and his knowledge in the Lawe of the Lorde, and the things which he did before, and the things now [rehersed] are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, & made him King in steade of his father Iosias, when he was three and twentie yeere olde.

2.King.23. 30.2.chro. 36.1.

35 And hee reigned in Iudea and in Ierusalem three moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 Hee tared also the people of an hundreth talents of siluer, and one talent of golde.

37 And the King of Egypt made Ioacim his brother King of Iudea and Ierusalem.

38 And hee bound Ioachaz and his gouernours: but when he had taken Zarates his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Ioacim, when hee reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lorde.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when hee had bound him with a chaine of brasse, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, & set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Ioacim his sonne reigned for him: and when he was made king, hee was eighteene yeere olde.

44 And hee reigned three moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem, when hee was one and twentie yeere olde, and hee reigned eleuen yeeres.

47 And hee did euill in the sight of the Lorde, neither did he feare the wordes spoken * by Ieremias the Prophet from the mouth of the Lord.

Iere.38.21.

48 For after that he was sworne to king Nabuchodonosor, hee forsware himselfe by the Name of the Lorde and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lorde God of Israel.

49 Also

49 Also the gouernours of the people, and the Priests committed many things agaynst the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lorde, which was sanctified in Jerusalem.

50 Neuertheleſſe the God of their fathers sent his messengers to cal them backe, because hee spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake [vnto them,] they mocked his Prophets.

52 So that hee, being moued to anger agaynst his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor maiden, neither old man, nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, & brake downe the walles of Jerusalem, and burnt their towers with fire.

56 They consumed also all the precious things therof, and brought them to naught, and those that were left by the sworde, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of Jeremias,

Jer.25.11. & 29.10.

58 And that the lande might inioy her Sabbaths all the time, that it was desolate, till seuentie yeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

2.Chro.36. 22.Ezr.1.1.

NOw* the first yeere of the reigne of Cyrus King of the Persians, to fulfill the worde of the Lorde by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made mee King ouer the whole world,

4 And he hath commanded me to build him an house in Jerusalem, which is in Judea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, & let him go vp to Jerusalem, which is in Judea, and builde the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold & siluer,

7 With giftes, with horses and cattell, & other things, which shalbe brought according to the vowes, into the Temple of the Lord, which is in Jerusalem.

8 Then arose the cheefe of the families of Judea, and of the tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lord had moued to goe vp, and buylde an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abalsar the gouernour of Judea.

‖Or, Shasbazer, or Sanabassar.

13 Wherof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie violes, of golde thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand, foure hundreth, three score and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Jerusalem.

16 Then* in the time of Artaxerres king of the Persians ‖ Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Judea and Jerusalem, TO THE KING ARTAXERXES OVR LORD,

Ezra.4.6.

‖Or, Bisthemus.

‖Or, Shimsai.

17 Thy seruants, Rathumus the writer of things that come to passe, & Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 Be it nowe therefore knowen to our

lord the King, that the Jewes which came vp from you, are come to vs into Jerusalem, that rebellious and wicked citie, and buyld the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles bee finished, they will not onely not indure to pay tribute, but will also resist Kings.

20 And because the things, perteining to the Temple, go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the King, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the Writings concerning these things, and shalt know that this citie did alwaies rebel, and did trouble both Kings and cities,

23 And that the Jewes are rebellious, raysing alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioined with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue read the epistle, which ye sent to mee: therefore I commaunded, that it should bee sought out, and it was founde, that this citie hath alwaies practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie Kinges and fierce haue reigned in Jerusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the city, & that it be taken heede that no more be done,

29 And that those wicked things, which should molest the King, go not forward.

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which King Artaxerres had written, they moued their tents with speede to Jerusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius King of the Perſians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, hee made a great feast to all his subiectes and to al those of his own house, and to all the Princes of Media and Persia,

2 And to al the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the garde, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, [and] he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, & head tyre of fine linen, and a chaine about his necke.

7 And he shall sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence & sealed it, and put it vnder the pillowe of King Darius,

9 And saide, when the King rose, they would giue him the writing, and whose sentence the King & the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The Wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, & the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the counsell, & the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of Wine,

18 And saide on this maner, O ye men, howe strong is Wyne! it deceiueth all men that

that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euerye thought into ioy and gladnes, so that one remembreth no maner of sorowe, nor det.

21 It maketh euery heart riche, so that one remembreth neither King nor gouernour, and causeth to speake all thinges by ‖talents. ‖Or, pounds

22 When men haue drunke, they haue no minde to loue either friendes or brethren, and a litle after they drawe out swords.

23 But when they are from the Wine, they doe not remember what they haue done.

24 O yee men, is not Wine strongest, which compelleth to doe such thinges? and hee helde his peace when hee had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approued. 47 And his petition graunted.

Then the second which had spoke of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by lande & by sea, and ouer all things which are in them?

3 But the King is yet greater: for hee ruleth all things, and is Lord of them, so that they doe all thinges which he commandeth them.

4 If hee bid them make warre one against another, they doe it: if he sende them out against the enemies, they go and breake downe mountaines and walles & towers.

5 They kill and are killed, and doe not passe the commandement of the King: if they ouercome, they bring all to the King, as well the spoyles as all other things,

6 And those also which goe not to warre and battel, but til the earth: [for] when they haue sowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is [but] one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 [If] he bid, Smite, they smite: [if] he bid them, Make desolate, they make desolate: [if] he bid, Build, they build.

9 [If] he bid, Cut off, they cut off: [if] he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh & sleepeth.

11 For these keepe him rounde about: neither can any one goe and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, howe should not the King be strongest, seeing he is thus obeyed? So he held his tongue.

13 Then the third which had spoken of Women and of the trueth (this was Zorobabel) began to speake.

14 O ye men, neither the mightie King, nor many men nor Wine is strongest: Who then ruleth them or hath dominion ouer them: are they not Women?

15 Women haue borne the King and all the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honorable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue them selues wholy vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, & his owne countrey, and is ioyned with his wife.

21 And for the woman he leopardeth his life, & neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to sayle vpon the sea, and vpon riuers,

24 And hee seeth a lion & goeth in darkenes, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his own wife more then father or mother.

26 Yea, many haue runne madde for Women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for Women.

28 Now therefore do you not beleue me: is not the King great in his power? doe not all regions feare to touch him?

29 [Yet] I sawe him and Apame, the Kinges concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And she tooke the crowne off the kings

head, and put it vpon her owne, and strooke the king with her left hand.

31 Vpon the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: & if shee were angrie with him, he did flatter her that he might bee reconciled with her.

32 How then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon another, & he began to speake of the trueth.

34 O yee men, are not women stronger? great is the earth, and the heauē is hie, and the sunne is swift in his course: for hee turneth rounde about heauen in one daye, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, & the heauen blesseth it: and all things are shaken and tremble: neither is there any vniust thing with it.

37 The wine [is] wicked, the king [is] wicked, women [are] wicked, & all the children of men are wicked, and al their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doth the things which are iust, and absteineth from vniust [and] wicked thinges, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength & the kingdome and the power, and maiestie of al ages. Blessed be the God of trueth.

41 So he ceased to speake, and the all the people cryed and saide, Trueth is great and strongest.

42 Then the King sayd vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art founde the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the king, Remember the vowe that thou hast vowed to build Jerusalem, in the day that thou tookest the kingdome,

44 And to send againe al the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vow to cut of Babylon, and vowed to send them thither.

45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt whē Judea was destroyed by the Chaldeans.

46 And nowe, O lorde the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that they should bring on the way [both] him, and all that were with him, which went vp to builde Jerusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, and to thē that were in Libanus, that they should bring ceder wood from Libanus to Jerusalem, and builde the citie with him.

49 And he wrote for al ꝑ Jewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor stewarde should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they helde,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offrings vpon the altar euery day (as they had a cōmandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to builde the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges and the Priestes garment, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges vntill the house were finished, and Jerusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all ꝑ vessels which Cyrus had set apart out of Babylon, and what so euer Cyrus had commanded to do, he also commanded to doe it, and to send to Jerusalem.

58 And when the ‖ yong man was gone forth, he lift vp his face to heauen towards Jerusalem, and gaue thankes to the King of heauen, ‖ Or, Iuuenis.

59 Saying, Of thee is the victorie, and

of

of thee is wiſedome, and of thee is glorie, & I [am] thy ſeruant.

60 Bleſſed be thou which haſt giuen me wiſedome: for vnto thee I acknowledge it, O Lord of [our] fathers.

61 ¶ So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they bleſſed the God of their fathers, becauſe he had giuen them freedome and libertie

63 To go vp and to buyld Jeruſalem, & the Temple, where his Name is renowmed, and they reioyced with inſtruments of muſicke and ioy, ſeuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 43 Their bowes and ſacrifices. 54 The Temple is begun to be buyld. 66 Their enemies would craftily ioyne with them.

Ezra.1.1. AFter* theſe things, the chiefe of the houſes of their fathers were choſen after their tribes, and their Wiues, and their ſonnes, and their daughters, and their ſeruantes, and their maides, and their cattell.

2 And Darius ſent With thē a thouſand horſemen, till they were reſtored to Jeruſalem in ſafetie, and With muſicall [inſtruments,] with tabrets and flutes.

3 And all their brethren played: thus hee cauſed them to goe vp together With them.

4 ¶ And theſe are the names of the men that went vp after their families, by their tribes, [and] after the order of their dignitie.

5 The Prieſts. The ſonnes of Phinees, the ſonne of Aaron, Jeſus [ſonne] of Joſedec, [ſonne] of Saraias, and Joacim the [ſonne] of Zorobabel, the [ſonne] of Salathiel of the houſe of Dauid, of the kinred of Phares, of the tribe of Juda.

6 ‖ Who ſpake Wiſe Words to Darius the king of the Perſians in the ſecond yeere of his reigne, in the moneth Niſan, Which is the firſt moneth. for. Zoro-babel.

7 ¶ And theſe are they of Judea, Which came out of the captiuitie, Where they dWelt, Whome Nabuchodonoſor King of Babylon had caried away into Babylon,

8 And returned vnto Jeruſalem and to the reſt of Judea, euery one into his owne citie: Which came With Zorobabel, and Jeſus, Nehemias, ‖ Zacharias, Reeſaias, Enenius, Mardocheus, Beelſarus, Alpharaſus, Reelius, Roimus [and] Baana their guides. for. Zacar.

9 The number of them of the nation and their gouernours: the ſonnes of Phares two thouſand an hundreth ſeuentie & two, the ſonnes of Saphat foure hundreth, ſeuentie and two.

10 The ſonnes of ‖ Ares ſeuen hundreth, fiftie and ſix. for. Arah.

11 The ſonnes of Phaath Moab, two thouſand, eight hundreth and twelue.

12 The ſonnes of Elam, a thouſand, two hundreth, fiftie and foure: the ſonnes of Zathui nine hundreth fourtie and fiue: the ſonnes of Cozbe ſeuen hundreth and fiue: the ſonnes of Bani ſix hundreth, fourtie and eight.

13 The ſonnes of ‖ Bibe ſix hundreth, twentie and three: the ſonnes of ‖ Sadas three thouſande, two hundreth, twentie and two. for. Bibai. for. Azgad.

14 The ſonnes of Adonikan, ſix hundreth, ſixtie & ſeuen: the ſonnes of Bagoi, two thouſand, ſixtie and ſix: the ſonnes of Adinu, foure hundreth, fiftie and foure.

15 The ſonnes of ‖ Ateriias, nineтie and two: the ſonnes of Ceilan and Azotus, ſixtie and ſeuen: the ſonnes of Azucan foure hundreth, thirtie and two. for. Aterezecia.

16 ‖ The ſonnes of Ananias, an hundreth and one: the ſonnes of Arom, and the ſonnes of Baſſa, three hundreth, twentie & three: the ſonnes of Arſiphurith, an hundreth and two. Or, The ſonnes of Ananias an hundreth, the ſonnes of Arom one, the ſonnes of Baſſa three hundreth, twentie & three

17 The ſonnes of Meterus, three thouſand and fiue: the ſonnes of ‖ Bethlomon, an hundreth, twentie and three. for. Bethlehem.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth, fiftie & eight: they of Bethſamos, fourtie and two. for. Netophati. for. Anathoth.

19 They of ‖ Cariathiarius, twentie and fiue: they of Caphiras and Beroth, ſeuen hundreth, fourtie and three: they of ‖ Piras, ſeuen hundreth. for. Kiriath-iarim. for. Pirah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of ‖ Cerama and Gaddes, ſix hundreth, twentie and one. for. Arama.

21 They of ‖ Macalon, an hundreth twentie and two: they of ‖ Betolius, fiftie & two: the ſonnes of ‖ Nephis, an hundreth, fiftie and ſix. for. Macalon. for. Bethel. for. Nebus.

22 The ſonnes of Calamolalus and Onus ſeuen hundreth, twentie and fiue: the ſonnes of Jerechus, three hundreth, fourtie and fiue.

23 The ſonnes of ‖ Annaas, three thouſand, three hundreth and thirtie. for. Senaah

24 The Prieſts, the ſonnes of Jeddu, the ſonne of Jeſus, [which are counted] among ỹ ſonnes of Sanaſſib, nine hundreth, ſeuentie

ſeuentie and two: the ſonnes of Peruth, a thouſand fiftie and two.

25 The ſonnes of ‖ Phallaron, a thouſand, fourtie & ſeuen: the ſonnes of ‖ Carme, a thouſand, and ſeuentene.

26 ¶ The Leuites. The ſonnes of Jeſſue, Cadmuel, Bannu and Suiu, ſeuentie & foure.

27 ¶ The ſonnes [which were] holy ſingers. The ſonnes of Aſaph, an hundzeth, fourtie and eight.

28 ¶ The pozters. The ſonnes of Salum, the ſonnes of Jatal, ỹ ſonnes of ‖ Tolman, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sami: all [were] an hundzeth, thirtie and nine.

29 The miniſters of the Temple. The ſonnes of Elau, the ſonnes of Aſpha, The ſonnes of Tabaoth, the ſonnes of ‖ Ceras, the ſonnes of ‖ Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of ‖ Agraba,

30 The ſonnes of ‖ Acrua, the ſonnes of ‖ Outa, the ſonnes of Cetab, the ſonnes of ‖ Agaba, the ſonnes of ‖ Subai, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of ‖ Geddur.

31 The ſonnes of ‖ Airus, the ſonnes of Daiſan, the ſonnes of ‖ Noeba, the ſonnes of Chaſeba, the ſonnes of ‖ Gazera, the ſonnes of Azias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of ‖ Baſthai, the ſonnes of Aſana, the ſonnes of ‖ Meani, the ſonnes of Naphiſi, the ſonnes of ‖ Acub, the ſonnes of ‖ Acipha, ỹ ſonnes of Aſur, the ſonnes of Pharacim, ỹ ſonnes of ‖ Baſaloth.

32 The ſonnes of ‖ Meeda, the ſonnes of Coutha, the ſonnes of ‖ Corea, the ſonnes of Charcus, the ſonnes of Aſerar, the ſonnes of ‖ Thomoi, the ſonnes of ‖ Naſith, the ſonnes of Atiphа.

33 The ſonnes of the ſeruants of Salomon. The ſonnes of ‖ Aſaphion, the ſonnes of ‖ Pharira, the ſonnes of ‖ Jeeli, the ſonnes of Lozon, the ſonnes of Jldael, the ſonnes of ‖ Sapheth.

34 The ſonnes of Agia, the ſonnes of ‖ Phachtzeth, the ſonnes of ‖ Sabie, the ſonnes of ‖ Sarothie, the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of ‖ Addus, the ſonnes of ‖ Subas, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allom.

35 All the miniſters of the Temple, and the ſonnes of the ſeruantes of Salomon, [were] three hundzeth, ſeuentie and two.

36 Theſe came vp from ‖ Thermeleth and Thelerſas: Caraathalat and Aalar leading them.

37 Neither could they ſhew their families nor their ſtocke howe they were of Jſrael, the ſonnes of ‖ Ladan ỹ ſonne of ‖ Ban, the ſonnes of ‖ Necodan, ſix hundzeth fiftie and two.

38 And of the Prieſts thoſe which exercſed the office of Prieſts, and were not found, the ſonnes of ‖ Oddia, the ſonnes of ‖ Accos, the ſonnes of Addus, *which had taken for wife Augia, [one] of the daughters of ‖ Berzelaus,

39 And was called after his name: and when the deſcription of the kinred of theſe men had bene ſought in the regiſter, and could not be founde, they were ſet apart frō the office of Prieſts.

40 For ‖ Neemias and Attharias ſaide to them, that they ſhould not be partakers of the holy things, till there arole an high Prieſt clothed with doctrine and trueth.

41 So all they of Jſrael from them of twelue yeere olde and litle children, were ‖ fourtie thouſand beſides men ſeruants and women ſeruants, two thouſand, three hundzeth and ſirtie.

42 Their ſeruantes and handmaides [were] ſeuen thouſand, three hundzeth, fourtie and ſeuen: the ſinging men and women, two hundzeth, fourtie and fiue:

43 Camels, foure hundzeth, thirtie and fiue: and hozſes, ſeuen hundzeth, thirtie and ſire: mules, two hundzeth, fourtie and fiue: ‖ beaſtes that bare the yoke, fiue thouſande, fiue hundzeth, twentie and fiue.

44 And [there were] of the gouernours after their families, [which] whē they were come to the Temple in Jeruſalem, bowed to builde the houſe in his owne place accozding to their power,

45 And to giue to the treaſure of the wozkes, ‖ a thouſand pound in golde, & fiue thouſand pound in ſilner, and an hundzeth prieſtly garmentes.

46 And the Prieſts and the Leuites and the people dwelt in Jeruſalem and in the countrey, and the holy ſingers and the pozters and all Jſrael in their ‖ billages.

47 ¶ But *When the ſeuenth moneth was nere, and when the children of Jſrael were euery one at home, they were all gathered together with one accozde into the open place of the firſt gate, which is toward the Eaſt.

48 Then Jeſus the ſonne of Joſedec and his brethren the Prieſts, with Zozobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of the

Or, Phaflour.
Or, Cheri v
Or, Talmon
Or, Ceroi.
Or, Suia.
Or, Hagaba
Or, Acub.
Or, Pra.
Or, Agab.
Or, Sibe.
Or, Celer.
Or, Raia.
Or, Nerода
Or, Gazeme.
Or, Baſte.
Or, Menime.
Or, Naphiſon.
Or, Bacabuh.
Or, Acupha
Or, Aſſur.
Or, Baraloth.
Or, Athida
Or, Charcſeas.
Or, Barcui.
Or, Thomoth.
Or, Naſi.
Or, Hazophereth.
Or, Phiarida.
Or, Iezlah.
Or, Stephetia.
Or, Phacereth.
Or, Sabin.
Or, Sparie
Or, Addu.
Or, Subah.
Or, Thermuth, and Thelherſa
Caraathalar and Alar.
Or, Dalaie
Or, Tubia.
Or, Necoda
Or, Ebdia.
Or, Haccz
Ezra 2. 62.
Or, Barzelaie.
Or, Nehemias and Athirias.
Or, ſeuentie & two thouſand, three hundzeth and ſirtie.
Or, aſſes.
Or, of golde 1000. thouſand pound, and of ſilner 5000. &c.
Or, ſynerers
Ezra 3. 1.

the God of Jſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whyther alſo there were gathered againſt them of all nations of the lande: but they dreſſed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord, morning and euening.

Leuit.23. 34. 51 They kept alſo the feaſt of tabernacles, as it is* ordeined in the Lawe, and offered ſacrifices euery day, as was requiſite,

52 And after warde, the continuall oblations and offerings of the Sabbaths and of the newe moneths and of all holy feaſts.

Ezra.3.6. 53 And all* they which had made any vowe to God, beganne to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built.

54 They gaue alſo money to the maſons and to the workemen, and meate and drinke with gladnes,

55 And charets to the Sidonians and to thoſe of Tyrus to bring Ceder wood out of Libanus, which ſhould be brought by flots to the hauen of Joppe according to the commandemẽt giuen vnto them by Cyrus king of Perſia.

56 And in the ſeconde yeere and ſeconde moneth came into the Temple of God in Jeruſalem, Zorobabel the ſonne of Salathiel, and Jeſus the ſonne of Joſedec, and their brethren, and the Prieſts and Leuites, and all they that came out of captiuitie into Jeruſalem,

Eccluſ.49. 12. 57 And* layed the foundation of ẏ houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne into Judea and Jeruſalem.

58 And they appointed the Leuites from twentie yeere olde ouer the Woorkes of the Lord, and Jeſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Hadiadon with the ſonnes of Joda, the ſonne of Heliadun, with their ſonnes, and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the Lord to the worke of the houſe of God: thus the Workemen built the Temple of the Lord.

59 And the Prieſts ſtoode clothed with their long garmentes with muſicall inſtruments and trumpets, and the Leuites the ſonnes of Aſaph with cymbales,

60 Singing and bleſſing the Lorde, according to the ordinance of Dauid king of Jſrael.

61 And they ſung with loud voyce ſongs to the praiſe of the Lord, becauſe his mercie and glorie is for euer in all Jſrael.

62 Then all the people blew trumpets, and cryed with loude voyce, prayſing the Lorde for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Prieſts and Leuites, and chiefe men, to wit, the Ancients which had ſeene the former houſe,

64 Came to ſee the building of this with weeping and great crying, and many with trumpets and ioy cryed with loude voyce,

65 So that the people coulde not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blewe trumpets, ſo that they were heard farre of.

66 Wherefore when the enemies of the tribes of Juda and Beniamin heard it, they came to knowe what noyſe of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Jſrael.

68 Wherefore they comming to Zorobabel, and Jeſus, and the chiefe of the families, ſaid vnto thẽ, Let vs build alſo wt you.

69 For we obey your Lorde, as you doe, and ſacrifice vnto him ſince the dayes of Aſbaſareth king of Aſſyrias, which brought vs hither.

Or, Aſaraeddon. Aſarhaddon.

70 Then Zorobabel, and Jeſus, and ẏ chiefe of the families of Jſrael ſaid to them, It doth not appertaine to vs, and to you to builde an houſe to the Lord our God.

71 For we alone will builde it to ẏ Lord God of Jſrael, as it becommeth vs, and as* Cyrus the king of the Perſians bade vs.

Ezra.4.3.4.

72 Howbeit the people of the land made them ſluggiſh that were in Judea, & letted them to build the worke, & by their ambuſhments and ſeditions and conſpiracies hyndred the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes would let them. 7 His Epiſtle to Darius. 23 The kings anſwere to the contrarie.

BUt* in the ſeconde yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophetes prophecied to the Jewes, euẽ vnto them that were in Judea & Jeruſalem, in the name of the

Ezra.5.1. nehe.1.

of the Lord God of Iſrael, which they [called] ‡vpon.

‡Gre. vpon them.

2 Then Zorobabel ſonne of Salathiel, and Jeſus the ſonne of Joſedec ſtoode vp, and began to build the houſe of the Lorde, which is in Jeruſalem, the Prophets of the Lord being with them, [and] helping them.

3 ¶ In that time Siſinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And ſaid vnto them, By whoſe commandement build you this houſe and this building, ‡ enterpriſe all theſe other things: and who are the builders that enterpriſe ſuch things:

5 But the Ancients of the Jewes had grace of the Lord after that hee had viſited the captiuitie,

6 That they were not letted to builde, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.

7 ¶ The copie of the Epiſtle, which hee did write and ſende to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidentes in Syria and Phenice, ſalute King Darius.

8 It may pleaſe the King our maſter plainely to vnderſtand, that when We came to the countrey of Judea, and entred into ỹ citie of Jeruſalem, We founde in the citie of Jeruſalem the Ancients of the Jewes that were of the captiuitie,

9 Building an houſe to the Lorde, great and new, of hewen ſtones, ‡ of great price, and the timber all ready layde vpon the walles.

10 And theſe workes are done with great ſpeede, yea, and the worke hath good ſucceſſe in their hands, ſo that it will be finiſhed with all glorie and diligence.

11 Then We aſked their Anciẽts, ſaying, By whoſe commandement build you this houſe, and lay the foundation of theſe workes:

12 We aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore We demanded the names of the gouernours in writing.

13 But they anſwered, ſaying, Wee are the ſeruants of the Lord, which hath created the heauen and the earth.

1.King.6.2. 14 And *this houſe was built vp many yeres ago by a king of Iſrael great ‡ ſtrõg, and was finiſhed.

15 But when our fathers, prouoking [God] to wrath, ſinned againſt the Lord of Iſrael, [which is] in heauen, *hee deliuered them into the handes of Nabuchodonoſor king of Babylon of the Chaldeans, 1.King.24.1.

16 [who] brake downe the houſe [and] burnt it, and caried the people captiue to Babylon.

17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this houſe ſhoulde bee built vp.

18 And the holy veſſels of golde and of ſiluer, which Nabuchodonoſor had caried out of the houſe at Jeruſalem, and had dedicated them in his owne temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖Or, Shaſſabarzer.

19 And a commandement was giuen vnto him, that he ſhould cary away thoſe veſſels, and put them in the Temple at Jeruſalem, and that this Temple of the Lorde ſhould be built in this place.

20 Then the ſame Sanaballarus, being come hither, layed the foundations of the houſe of the Lord at Jeruſalem, and ſince that time till nowe, it is in building, [and] is not finiſhed.

21 Nowe therefore if it pleaſe the King, let it be ſought vp in the kings libraries concerning Cyrus.

22 And if it be founde that the building of the houſe of the Lord at Jeruſalem hath bene done by the conſent of king Cyrus, and if it ſeeme good to the lorde our King, let him make vs anſwere concerning theſe things.

23 Then King Darius commanded to ſearche in the kings libraries, that were in Babylon, ‡ there was founde in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layed vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, King Cyrus commanded the houſe of the Lorde at Jeruſalem to bee builded, where they did ſacrifice with the continuall fyre.

25 Of the which the height [ſhould be] of threeſcore cubites, ỹ breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrie, and that the coſtes ſhould be payed out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord, aſwell thoſe of golde as of ſiluer, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought into Babylon, ſhould bee reſtored to the houſe, which is in Jeruſalem, and ſet in the place where

where they were [afore.]

27 Also hee commanded that Sisinnes, gouernour of Syria and Phenice, and Sathabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refrayne from that place, and to suffer Zorobabel the seruant of the Lorde, and gouernour of Judea, and the Elders of the Iewes to builde that House of the Lorde in that place.

28 And I also haue commanded to build it cleane vp agayne, and that they bee diligent to helpe them of the captiuitie of the Iewes, till the house of the Lorde bee finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without fayle, as the Priests, which are in Jerusalem shal testifie to be spent euery day,

31 That offrings may be made to ℘ high God for the king, and his children, and that they may pray for their liues.

32 Furthermore hee commaunded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should bee taken out of his possession, and he be hanged theron, and that his goods should be the Kings.

33 And therefore let ℘ Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hande to hinder or doe euill to that house of the Lord which is in Jerusalem.

Ezra. 6.12. 34 * I Darius the King haue ordeyned that it should bee diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions followe the kings commandement, and helpe the Iewes to builde the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Ezra. 6.13. THen Sisinnes the *gouernour of Coelosyria and Phenice, and Sathabouzanes, and their companions, obeying king Darius commandements,

2 Assisted diligently the holy workes, working with the Ancientes & gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophetes which prophecied.

4 So they finished all thinges by the commandement of the Lorde God of Israel, and with the consent of Cyrus and Darius, and Artaxerres Kinges of the Persians.

5 Thus the holie house was finished in the three and twentieth daye of the moneth Adar in the sixt yere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuity, [and] had any charge, did according to the thinges [written] in the booke of Moyses.

7 And they offred for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 [And] twelue goates for the sinne of all Israel, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kindreds clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the fourteenth [day] of the first moneth, after that the Priests & Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eat, [euen] all they that had separated them selues from the abominations of the people of the lande, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lorde,

15 Because he had turned the counsell of the King of the Assyrians towarde them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Jerusalem. 10 The copie of the commission, giuen by Artaxerres. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artaxerres King of the Persians reigned, Esdras [the sonne] of ‖ Saraias, [the sonne] of Ezerias, [the sonne] of Helcias, [the sonne] of Salum, ‖ Or, Azarias.

2 [The sonne] of Sadoc, [the sonne] of Achitob, [the sonne of Amarias, [the sonne] of ‖ Ezias, [the sonne of ‖ Memeroth, [the ‖ Or, Meraioth.

sonne] of ‖ Zaraias, [the sonne] of Sauias, [the sonne] of Boccas, [the sonne] of Abiſum, [the sonne] of Phinees, [the sonne] of Eleazar, [the sonne] of Aaron was the high Priest. ‖ Or, Sem. Or, Azi.

3 This Esdras went out of Babylon, and was a scribe well taught in the law of Moyses, giuen by the Lord God of Israel.

4 Also ꝑ king gaue him [great] honour, [and] he found grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the porters, & of the ministers of the Temple vnto Jerusalem,

6 In the seuenth yeere of the reigne of Artaxerres, and in the fifth moneth: this was the seuenth yeere of the king (for they went out of Babylon in the fyrst day of the first moneth),

7 And came to Jerusalem according as the Lord gaue them speed in their iourney)

8 For Esdras had gotten great knowledge, so that hee wouldе let nothing passe that was in the Lawe of the Lord, and in the commandements, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerres was giuē Esdras the Priest and reader of the Lawe of the Lorde: the copie thereof followeth.

10 King Artaxerres to Esdras the Priest, and reader of the Lawe of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priestes and Leuites, which are in our kingdome, shoulde goe with thee vnto Israel.

12 Therefore as many as bee willing, let them depart together, as it hath seemed good to me and my seuen friendes the counsellers.

13 That they may visite the thinges that are in Judea and Jerusalem diligently, as it is conteined in the Lawe of the Lord.

14 And carie the giftes to the Lorde of Israel in Jerusalem, which I and my friendes haue vowed: also all the golde and siluer, which shall be found in the countrey of Babylon [appertayning] to the Lorde in Jerusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, aswel siluer as golde, for bulles, and rammes, and lambes, and things thereunto perteining,

16 That they may offer sacrifices to the Lord vpō the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethrē will do with the gold or siluer, accomplish it according to the will of thy God.

18 And ꝑ holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other thinges soeuer thou shalt remēber for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerres haue commanded the treasurers of Syria (Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the Iest God, shall sende for, they shoulde giue it him with all speede, euen to [the summe of] an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let al things be done to the Iest God according to ꝑ Lawe of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

23 Also to you it is commanded, ꝑ of none of the Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the woorkemen of this Temple, no tribute nor tare be taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeyne iudges and gouernours, that they may iudge in all Syria and Phenice al those which are wel instructed in the Law of thy God, and teach those, which are not instructed.

25 And let al those which shal transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe saide, Blessed bee the onely Lorde God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Jerusalem,

27 And hath honoured me before ꝑ king, and the counsellers, and all his friends, and gouernours.

28 ¶* Therefore I was incouraged by the helpe of the Lorde my God, and gathered men of Israel to go vp with me. Ezra.8.1.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerres the King.

30 Of

30 Of the ſonnes of Phinees, Gerſom, of the ſonnes of Ithamar, Gamael, of the ſonnes of Daud, ‖ Lettus.

31 Of the ſonnes of Sechenias, of the ſonnes of Phares, Zacharias, and with him were counted an hundzeth and fiftie men.

‖or, Hattus.

32 Of the ſonnes of ‖ Salomon, Abeliacmias [the ſonne] of Zacharias, & with him two hundzeth men.

‖or, Pahath Moab, Eliaenai.

33 Of the ſonnes of Zathoe, Sechenias [the ſonne] of ‖ Jezolus, and with him three hundzeth men: of the ſonnes of Adin, ‖ Obeth [ſonne] of Jonathas, and with him two hundzeth and fiftie men.

‖or, Iezhiel.

‖or, Obed.

34 Of the ſonnes of Elam, ‖ Jelias [ſonne] of Gotholias, and with him ſeuentie men.

‖or, Iesaias.

35 Of the ſonnes of Saphatias, Zarias [ſonne] of ‖ Machael, and with him ſeuentie men.

‖or, Michael.

36 Of the ſonnes of Joab, ‖ Badias [ſonne] of Jezelus, and with him two hundzeth and twelue men.

‖or, Obadiah ſonne of Iechiel.

37 Of the ſonnes of ‖ Bamd, Aſſalimoth [ſonne] of Jolaphias, & with him an hundzeth and threeſcore men.

‖or, Banias Iſalmyth.

38 Of the ſonnes of Babi, Zacharias [ſonne] of Bebai, and with him twentie and eight men.

39 Of the ſonnes of ‖ Aſtath, Johannes [ſonne] of Acatan, and with him an hundzeth and tenne.

‖or, Aſgad, Iohanan ſonne of Eccethan.

40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalat, ‖ Jeouel and ‖ Maias, and with them ſeuentie men: of the ſonnes of ‖ Bagouthi [ſonne] of Jlcacourus, and with him ſeuentie men.

‖or, Iebel. ‖or, Semeias ‖or, Begai, Vel ſonne of Iſtaeuri.

41 ¶ And J gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbzed them.

Ezra. 8.15.

42 But when J had found there none of the Prieſts nor Leuites,

43 J ſent to Eleazar, and beholde, there came ‖ Maalman, and Anathan, and Samaian, and ‖ Jozibon, and Nathan, Ennatan, Zacharian, and Mololamon the chiefe, and beſt learned.

‖or, Maſma. Anathan. ‖or, Jarib, Elnathan, Zacharie, and Moſollam.

44 And J bade them to goe to Daddeus the captaine, which was in the place of the treaſurie,

45 with charge to bid Daddeus and his brethzē, and the treaſurers that were there, to ſend to vs them, which ſhould offer ſacrifice in the houſe of our Lozd.

46 And they brought vnto vs by the mightie hande of our Lozde learned men of the ſonnes of Moli, [the ſonne] of Leui, [the ſonne] of Jſrael, [to wit,] ‖ Cisebezan and his ſonnes, and his brethzen being eightеene.

‖or, Sirebia.

47 And Aſebia, and ‖ Annon, and Olaian his brethzen of the ſonnes of ‖ Canaaneus with their ſonnes, twentie perſons.

‖or, Anun, Iaſcat. ‖or, Cenaanien.

48 And of the miniſters of the Temple, which Daud gaue, and thole which were rulers ouer the wozke of the Leuites, [to wit,] miniſters of the Temple, two hundzeth and twentie, of whome all the names were regiſtred.

49 ¶ And *there J proclaimed a faſt foz the young men before the Lozde to aſke of him a good tourney both foz vs, and foz thē that were with vs, foz our children, and foz our cattell.

Ezra. 8.22.

50 Foz J was aſhamed to aſke the king footemen, oz horſemen, oz conduct foz ſafegarde againſt our enemies,

51 Becauſe wee had ſayde to the King, that the power of our Lozd ſhould be with them that ſought him, to direct them in all things.

52 Wherefoze wee prayed our Lozde againe, accozding to theſe things, whome We found fauourable.

53 Then J choſe from among the chiefe of the tribes, and of the Prieſts, twelue men, [to wit,] ‖ Eſebzias and Aſſamas, and with them ten of their brethzen.

‖or, Serebias.

54 And J weighed them the ſiluer and the golde, and the holy veſſels of the houſe of our Lozd, which the King and his counſellers, and [his] Princes, and all Jſrael had giuen.

55 And J weighed them, fiue hundzeth and fiftie talents of ſiluer, and ſiluer veſſels of an hundzeth talents, and an hundzeth talents of golde,

56 And twentie golden baſins, & twelue veſſels of brazſe, of fine brazſe ſhining like golde.

57 And J ſaide to them, You are alſo holy to the Lozd, and the veſſels are holy, and the gold, and the ſiluer is a vow to the Lozd of our fathers.

58 Watch and keepe [them,] till that you giue them to the heads of the families of the Prieſtes, and Leuites, and captaines of the families of Jſrael in Jeruſalē in the chambers of the houſe of our God.

59 So the Prieſtes and Leuites tooke the ſiluer and the golde, and the veſſels, and caried them to Jeruſalem to the Temple of the Lozd.

60 And wee departed frō the flood Thera, in the twelfth [day] of the firſt moneth, and came to Jeruſalem, accozding to the

mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer ꝑ was weighed, & the golde was deliuered in the house of our Lord to ‖ Marmoth the Priest, the sonne of Iouri,

[Or, Marimoth the sonne of Iuri of Prie.

62 And with him to Eleazar the [sonne] of Phinees: and there were with them, Iozabad [the sonne] of Jesus, and ‖ Moeth [sonne] of Sabbanus, Leuites: all [was deliuered them] by number and weight.

[Or, Noadia, sonne of Banuus.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, [euen] twelue bulles for all Israel, rams foure score and sixteene,

65 Lambes three score & twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commaundements of the King to the Kings stewards, and to the gouernours of Coelosyria & Phenice who honoured the people, & the Temple of God.

Ezra 9.1. 67 ¶ *When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated [from thē] the strange people of the land,

68 Nor the pollutions of the Gentiles, [to wit,] of the Cananites, & Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the lande, and the gouernours and rulers haue bene partakers of this wickednes frō the beginning of the thing.

70 And assoone as I had heard these thinges, I rent my clothes, & the holy garment, and I pulled the heare of mine head, and of my beard, and sate me downe sorowfull, and very sadde.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, & the holy garment, & bowed my knees and stretched forth [mine] hands to the Lord,

Ezra 9.6. 73 And said, *O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euē from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our kings and Priests haue bene giuen vp to the kings of the earth, to the sword & to captiuitie, and for a pray with all shame vnto this day.

77 And now howe great hath thy mercie bene, O Lorde, that [there] should bee left vs a root, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in ꝑ house of the Lorde our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour ꝑ Temple of our Lorde, and raise vp Sion that is desolate, & giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lorde, what shall wee say, hauing these things? for we haue transgressed thy commandementes, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the lande, which haue filled it with their filthinesse, Deut.7.1.

83 Therefore nowe yee shall not ioyne [their] daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked Workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: [but] we againe haue turned backe to transgresse thy lawe, [and] to mixe [vs] with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote nor seede nor name?

88 [But,] O Lorde of Israel, thou art true: for there is a roote left, [euen] vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we indure before thee for these things.

90 ¶ And *as Esdras prayed and confessed Ezra.10.1.

sed and wept, and lay vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of ‖Ieel of the sonnes of Israel, crying out sayde, O Esdras, wee haue sinned against the Lorde God: wee haue taken in mariage strange women of the nations of the land. ‖ or, Iehiel.

92 And now all Israel is doubtfull: therfore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, & to all them that obey the law of the Lord, rise vp [and] put it in execution.

94 For to thee doeth it apperteine, and We are with thee to make thee strong.

95 Then Esdras arose, [and] made al the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Esdras had read the lawe for the strange wiues, 10 They promise to put them away.

Ezra. 10.6. Then* Esdras rose from the court of the Temple, [and] went to the chamber of Ioannan [the sonne] of Eliasib,

2 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea & Ierusalem, to all them that were of the captiuitie, that they should bee gathered to Ierusalem,

4 And that all they which shoulde not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth [day] of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and saide to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmēted the sinnes of Israel.

8 Now therfore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out and said with a loude voyce, Wee will doe so as thou hast said.

11 But because the multitude [is] great, & the time is winter, so that we can not stande without, & the worke is not of one day nor two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue straunge wiues of our families, tarie:

13 And let the Priests and Iudges come out of all places at ỹ day appointed, till they haue appeased the wrath of the Lorde against vs for this matter.

14 Then Ionathas Asaels [sonne,] and ‖Ezecias [sonne of] ‖Thecan were appointed concerning these things, and ‖Mololiam and Sabbateus did helpe them. ‖ or, Iehiezias. ‖ or, Thicua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine mē, chief of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strāge wiues in the first day of the first moneth.

18 And there were found of the Priests, which had married strange wiues,

19 Of the sonnes of Iesus, the [sonne] of Iosedec, and of [his] brethren, ‖Mathelas, and Eleazar, and Ioribus, and ‖Ionadan. ‖ or, Maaseias. ‖ or, Iedaiah.

20 Who also gaue their hands to cast out their wiues, and offered a ram for [their] reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖Anamias, and Zabdeus, and Canes, and Samemus, and Iiereel, and Azarias. ‖ or, Anani, and Zabdeus.

22 And of the sonnes of ‖Phaisu, Ellionas, Massias, Ismaelus, and Nathanael, & ‖Ocidelus, and Talsas. ‖ or, Phashur, Eliohenai, Maasseias, Ismael. ‖ or, Obadiel, and Iasu.

23 And of the Leuites, ‖Iozabadus, and Semis, and Colius, who was called ‖Calitas, and Patheus, and Oudas, and Ionas. ‖ or, Iosabad, Semei. ‖ or, Calita, Pathias, Iohudas.

24 Of the holy singers, ‖Eliazurus, Bacchurus. ‖ or, Eliasib, & Bacbuc.

25 Of the porters, ‖Sallumus, and Tolbanes. ‖ or, Sallum.

26 Of them of Israel, of the sonnes of Phoxus, ‖Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and ‖Banaias. ‖ or, Remaias. ‖ or, Banaiah.

27 Of the sonnes of ‖Ela, Matthanias, Zacharias, and ‖Hierielas, & ‖Hieremoth, and Aedias. ‖ or, Elam. ‖ or, Iehiel. ‖ or, Ieremoth, and Helias.

28 And of the ſonnes of ‖ Zamoth, Eliadas, Eliſimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus.

29 Of the ſonnes of ‖ Bebai, Joannes, & Ananias, and ‖ Joſabad, and Ematheas.

30 Of the ſonnes of ‖ Nani, Olamus, Hamuchus, Jedaias, Jaſubus, Jaſael, and Jeremoth.

31 And of the ſonnes of ‖ Addi, Naathus, Moolias, Laccunus, and Naidus, and Mathanias, and ‖ Seſchel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aleas, and Melchias, & Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of ‖ Aſom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manaſſes, and Semei.

34 And of the ſonnes of ‖ Baani, Jeremias, Homdis, Omairus, Jnel, Mamai, and Paelias, and Amos, Carabaſion and Euaſibus, & Mammuatanaius, Eliſiaſis, Uamus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Selis, Eſril, Azailus, Samatas, Sambis, Joliphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Jnel, Banaias.

36 All theſe maried ſtrange wiues, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Jeruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ℭ* Then all the multitude aſſembled together with one conſent into the broade place before the gate of the Temple toward the Eaſt,

Nehem. 8.1.

39 And ſpake to Eſdras the Prieſt, and reader, that hee ſhould bring the Lawe of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 The brought Eſdras the chiefe Prieſt the law to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the lawe the firſt day of the ſeuenth moneth.

41 And he read in the firſt broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſdras the Prieſt and reader of ỹ Lawe, ſtood vpon a pulpet of wood that was prepared.

43 And there ſtood by him ‖ Matgathias, Sammus, Ananias, Azarias, Durias, Ezerias, Balaſamus at his right hand,

44 And at his left hande ‖ Phaldaius, and Sail, Melchias, Aothalaphus, Nabarias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for hee ſate honourably before them all)

46 And they all ſtoode vpright when he expounded the Lawe, and Eſdras bleſſed the Lord the moſt hie God, the moſt mightie God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Jeſus and ‖ Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Autanias, Maianias and Calitas, Azarias, & Joazabdus, and Ananias, [and] Biatas the Leuites lift vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Lawe of the Lord, & ſtood alſo earneſtly vpon the reading.

50 Then ſaid ‖ Aththarates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught ỹ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe.

51 Go therefore and eate the fat meates, and drinke the ſweete drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and bee not ſorie: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good chere.

55 For they were yet filled with ỹ words wherewith they were inſtructed, whē they were aſſembled together.

‖ or, Zathoe, Elliadas, Eliſi, or, Sabad, & Sardai. or, Bebe.

‖ or, Joſabet, and Emab.

‖ or, Bani, Olam, Malduch, Iedaia Jaſub.

‖ or, Addin, Naame, Laccun, Banaias. or, Bezelel, Balnue, Manaſſes.

‖ or, Haſum.

‖ or, Mathnai, Mazbaias. or, Ban, Jeremias, Moadi, Euiram.

‖ or, Rami.

‖ or, Nehemias.

ij. Esdras.

CHAP. I.

3 The people is reproued for their vnfaithfulnesse. 30 God will haue another people, if these will not be reformed.

Ezra.7.1. THe seconde booke of the Prophet *Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Allie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which [Esdras] was prisoner in the land of Medes, in the reigne of Artarerres King of Persia.

Ez.1.1. 4 *And the worde of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage: but they haue prouoked mee vnto wrath, & despised my counsels.

8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good:

Exo.14.28. 10 *Many Kings haue I destroyed for their sakes: Pharao with his seruantes and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East, the Nom.21. 24.iosh.8. 12. people of the two countries Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therfore vnto them, saying, Thus saith the Lord,

Exod.14. 29. *for, freere.* 13 *I haue led you through the sea, and haue giuen you a sure ‖ way, since the beginning: *I gaue you Moyses for a guide, and Aaron for a Priest.

Exod.3.10. & 4.14.

Exod.13. 21. 14 *I gaue you light in a pillar of fyre, and great wonders haue I done among you: yet haue yee forgotten mee, sayth the Lorde.

15 Thus sayth the almightie Lord, The quailes *were a token vnto you: I gaue you tentes for safegarde, wherein yee murmured: Exod.16. 13.psal. 104.40.

16 And yee triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites, that I haue done for you: when yee were hungry in the wildernesse, *did ye not cry vnto me: Numb. 14.3.

18 Saying, Why hast thou brought vs into this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: *so ye did eate Angels foode. Wis.16.20.

20 *When yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you: from the heate I couered you with the leaues of the trees. Num.20. 11.will. 12.4.

21 And I gaue you fat countries: I cast out the Cananites, the Pherezites, & Philistims before you: *what shall I doe more for you, saith the Lord. Ie.5.4.

22 Thus saith the almightie Lord. *Whe ye were in the wildernesse at the bitter waters, being a thirst, and blaspheming my Name, Exod.15. 23.

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuer sweete.

24 What shall I doe vnto thee, O Iacob: thou *Iuda wouldest not obey: I will turne me to other nations, & vnto those will I giue my Name, that they may keepe my Lawes. Exod.32.8

25 Seeing yee haue forsaken mee, I will also forsake you: when ye aske mercie of me, I will not haue pitie vpon you.

26 *when yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther, Ie.1.15.

27 Although ye haue not forsaken mee, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, & as a mother her daughters, and as a nurse her yong babes,

29 That ye would be my people, as I am your God, and that yee would bee my children, as I am your Father:

30 *I gathered you together as an Mat.23.37.

28 And of the ſonnes of ‖ Zamoth, Eliadas, Eliſimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus.

29 Of the ſonnes of ‖ Bebai, Joannes, & Ananias, and ‖ Joſabad, and Ematheas.

30 Of the ſonnes of ‖ Nani, Olamus, Mamuchus, Jedaias, Jaſubus, Jaſael, and Jeremoth.

31 And of the ſonnes of ‖ Addi, Naathus, Moolias, Laccunus, and Naidus, and Mathanias, and ‖ Seſchel, and Balmus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aleas, and Melchias, & Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of ‖ Aſom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manaſſes, and Semei.

34 And of the ſonnes of ‖ Baani, Jeremias, Homdis, Omairus, Jnel, Mamai, and Paelias, and Amos, Carabaſion and Eualibus, & Mammunatanaius, Eliſialis, Uamus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Selis, Eſril, Azailus, Samatas, Sambis, Joſiphus.

35 And of the ſonnes of Ethma, Mazitias, Zabadias, Ethes, Jnel, Banaias.

36 All theſe maried ſtrange wiues, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Jeruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ℭ Then all the multitude aſſembled together with one conſent into the broade place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that hee ſhould bring the Lawe of Moyſes, which had bene giuen by the Lord God of Iſrael.

40 The brought Eſdras the chiefe Prieſt the law to all the multitude, both man and woman, and to all the Prieſtes, that they ought heare the lawe the firſt day of the ſeuenth moneth.

41 And he read in the firſt broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Eſdras the Prieſt and reader of ꝑ Lawe, ſtood vpon a pulpet of wood that was prepared.

43 And there ſtood by him ‖ Matgathias, Sammus, Ananias, Azarias, Ourias, Ezetias, Balaſamus at his right hand,

44 And at his left hande ‖ Phaldaius, and Sail, Melchias, Aothalaphus, Nabarias.

45 Then Eſdras tooke the booke of the Lawe before the multitude (for hee ſate honourably before them all)

46 And they all ſtoode vpright when he expounded the Lawe, and Eſdras bleſſed the Lord the moſt hie God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen.

48 Then Jeſus and ‖ Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Autamias, Maianias and Calitas, Azarias, & Joazabdus, and Ananias, [and] Biatas the Leuites lift vp their hands, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Lawe of the Lord, & ſtood alſo earneſtly vpon the reading.

50 Then ſaid ‖ Aththarates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught ꝑ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe.

51 Go therefore and eate the fat meates, and drinke the ſweete drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and bee not ſorie: for the Lord God will glorifie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue preſents to them that had not, and to make good chere.

55 For they were yet filled with ꝑ words wherewith they were inſtructed, whē they were aſſembled together.

[or, Zathoe, Eliadas, Eliſi, Jer, Sabad, & Sardai.] [or, Bebe.] [or, Iofabet, and Emath.] [or, Bani, Olam, Maduch, Iedaia Iaſub.] [or, Addin, Naaui, Laccun, Banaias.] [or, Bezelel, Balnui, Manaſſe.] [or, Haſem.] [or, Mathuan, Maanbai.] [or, Ban, Jeremiai, Moeth, Baioram.] Nehem. 8.1. [or, Mazitbias.] [or, Pedeias] [or, Bani.] [or, Nehemias.]

ij. Esdras.

CHAP. I.

1 The people is reproued for their vnfaithfulnesse. 30 God will haue another people, if these will not be reformed.

Ezra. 7.1. THe seconde booke of the Prophet *Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Allie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which [Esdras] was prisoner in the land of Medes, in the reigne of Artarerres King of Persia.

Ez.38.1. 4 *And the worde of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage: but they haue prouoked mee vnto wrath, & despised my counsels.

8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good:

Exo.14.28. 10 *Many Kings haue I destroyed for their sakes: Pharao with his seruantes and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the Nom.21. 24.iosh.8. 12. people of the two countries Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therfore vnto them, saying, Thus saith the Lord,

Exod.14. 29. 13 *I haue led you through the sea, and haue giuen you a sure ‖ way, since the beginning: * I gaue you Moyses for a guide, and Exod.3.10. & 4.14. Aaron for a Priest.

Exod.13. 21. 14 *I gaue you light in a pillar of fyre, and great wonders haue I done among you: yet haue yee forgotten mee, sayth the Lorde.

15 Thus sayth the almightie Lord, The quailes *were a token vnto you: I gaue Exod.16. 13.psal. 104.40. you tentes for safegarde, wherein yee murmured:

16 And yee triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites, that I haue done for you: When yee were hungry in the Wildernesse, *did ye not cry vnto me: Numb. 14.3.

18 Saying, Why hast thou brought vs into this Wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to die in this Wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: *so ye did eate An- Wis.16.20. gels foode.

20 *When yee were thirstie, did not I Num.20. 11.wil. 12.4. cleaue the stone, and waters did flow out to satisfie you: from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Cananites, the Pherezites, & Philistims before you: *what shall I doe more Is.5.4. for you, saith the Lord:

22 Thus saith the almightie Lord. *Whē Exod.15. 23. ye were in the Wildernesse at the bitter Waters, being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blaspheme, but cast a tree into the water, & made the riuer sweete.

24 What shall I doe vnto thee, O Jacob: thou *Juda wouldest not obey: I will Exod.32.8 turne me to other nations, & vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing yee haue forsaken mee, I will also forsake you: When ye aske mercie of me, I will not haue pitie vpon you.

26 *When yee call vpon mee, I will not Is.1.15. heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther,

27 Although ye haue not forsaken mee, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, & as a mother her daughters, and as a nurce her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father:

30 *I gathered you together as an Mat.23.37.

heune gathereth her chickens vnder her wings: but now what shall I do vnto you: I will cast you out from my sight.

Isa.1.13. 31 *When you bring gifts vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken and slayne, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing, that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue mee though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the thinges that I command them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 ¶I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come frō the East.

39 Unto whome I will giue for leaders Abraham, Isaac, Jacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is Malach. 3.1. called also the *messenger of the Lord.)

CHAP. II.

The Synagogue findeth faulte with her owne children. 18 The Gentiles are called.

THus saith the Lorde, I brought this people out of bondage: I gaue them also my commandements by my seruantes the Prophetes, whome they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widowe and forsaken.

3 I brought you vp with gladnesse, but with sorrowe and heauinesse haue I lost you: for yee haue sinned against the Lorde your God, and done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I am a widdowe and forsaken: goe yee, O my children, and aske mercie of the Lord.

5 And thee, O Father, I cal for a witnes for ỹ mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names bee scattered among the heathen: let them bee put out of ỹ earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember *what I did vnto Sodom & Gomorrha, Gen.19.24.

9 Whose lande is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare mee not, saith ỹ almightie Lord.

10 ¶Thus sayth the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get mee glory by them, and giue thē the euerlasting tabernacles, which I had prepared for thole.

12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be wearie.

13 Goe ye, and ye shall receiue it: pray that the time, which is long, may bee shortened: the kingdome is alreadie prepared for you: Watche.

14 Take heauen and earth to witnes: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, & bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee: saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, sayth the Lorde.

18 I will send thee my seruantes Elaie and Jeremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, wherupon there growe roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widdowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and ſicke: laugh not a lame man to ſcorne: defend the creeple, and let the blinde come into the light of my cleareneſſe.

22 Keepe the olde and the yong that are within thy walles.

Tob.1.17, 18. 23 *Whereſoeuer thou findeſt the dead, take them and bury them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt: for thy quietnes ſhall come.

25 Nouriſhe thy children, O thou good nurce: ſtabliſh their feete.

26 One of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number.

27 Bee not weary: for when the day of trouble and heauines commeth, other ſhall weepe and bee ſorowfull, but thou ſhalt bee merie and haue abundance.

28 The heathen ſhall enuie thee, and ſhall doe nothing againſt thee, ſayth the Lord.

29 Mine handes ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, ſayth the Lorde.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhewe mercie vnto them: for I am mercifull, ſayth the Lord almightie.

32 Embrace thy children, vntill I come and ſhewe mercie vnto them: for my fountaines runne ouer, and my grace ſhall not fayle.

33 I Eldras receiued a charge of the Lord vpon the mount Horeb, that I ſhoulde goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commandement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, waite for your ſhepheard, who ſhal giue you euerlaſting reſt: for he is neere at hand, that ſhal come in the end of the world.

35 Bee ready to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this worlde: receiue the ioy of your glorie: I teſtifie my ſauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Ariſe, and ſtande vp, and beholde the number of thoſe that are ſealed for the feaſt of the Lord,

39 Which are departed from the ſhadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of the Lord, that thy people which haue bene called from the beginning, may bee ſanctified.

42 *I Eldras ſawe vpon mount Sion a great people whome I coulde not number, and they all praiſed the Lord with ſongs. Reuel.7.9.

43 And in the middes of them there was a yong man hier in ſtature then them all, & vpō euery one of their heads he ſet crowns, & was hier then the others, which I much marueiled at.

44 So I aſked the Angel, & ſaide, who are theſe, my Lord?

45 Who anſwered, and ſayde vnto me, Theſe be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the name of God: nowe are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, what yong man is it, that ſetteth crownes on them, and gineth them the palmes in their handes?

47 And hee anſwered, and ſayd vnto mee, It is the Sonne of God, whom they haue confeſſed in the worlde. Then began I greatly to commend thē, that had ſtande ſo ſtrongly for the Name of the Lord.

48 Then the Angell ſaid vnto me, Goe thy way, and tell my people, what, & howe great wonders of the Lorde God thou haſt ſeene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Eldras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughtes came vp to mine heart,

2 Becauſe I ſaw the deſolation of Sion, & the welth of them that dwelt at Babylon.

3 So my ſpirite was ſore moued, ſo that I began to ſpeake fearefull wordes to the moſt high, and ſayd,

4 O Lorde, Lorde, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a body vnto Adam, without ſoule, Gen.2.7.

soule, who was also the workemanship of thine handes, and hast breathed in him the breath of life, so that he liued before thee,

6 And leddest him into Paradise, which thy right hand had planted, or euer þ earth ‖brought foorth.

‖or, were formed.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

Gen.6.12. 8 *And euery people walked after their owne will, and did wonderfull thinges before thee, and despised thy commaundements.

Gene.7.10 9 *But at the time appoynted thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

1.Pet.3.20. 11 Yet thou leftest one, [euen] *Noe, with his housholde, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to bee more vngodly then the first.

13 Nowe when they liued wickedly before thee, *thou diddest choose thee a man

Gene.12.1 Gene.17.5 from among them, whose name was *Abraham.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenaunt with him, promising him that thou wouldest neuer forsake his seede.

Gene.21. 16 *And vnto him thou gauest Isaac, *vnto Isaac also thou gauest Iacob and Esau,

2.3. Gene.25. 25,26. Malact. 3.rom. 9.13. *and diddest choose Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou leddest his seede out of

Exod.19.1 deut.4.10. Egypt, *thou broughtest them vp to mount Sina,

18 And enclinedst the heauens and bowedst downe the earth, and diddest moue the ground, and cause the depths to shake, and diddest astonish the worlde.

19 And thy glorye went thorowe foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Iacob, & that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy law might bring foorth fruite in them.

21 For *Adam first hauing a wicked heart, Gen.3.6. Was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenes ioyned vnto the lawe in the heartes of the people, with the wickednes of the roote: so that the good departed away, and the euil abode still.

23 So the times passed away, and the yeres were brought to an end, *til thou didest raise thee vp a seruant called Dauid, 1.Sam.16. 13.

24 *Whom thou commandedst to builde 2.Sam.5.1. &7.5,13. a citie vnto thy name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forlooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespacing) I was discouraged.

30 For I sawe, howe thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I can not perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people þ knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowe out the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes nowe in the balance, & theirs also that dwell in the world, and no mention of thee shalbe found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commaundements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

1 The angel reproueth Esdras, because hee seemed to enter into the profound iudgements of God.

And

AND the Angell that was sent vnto me, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehende the wayes of the highest.

3 Then saide I, Yea, my Lorde. And he answered me, and said, I am sent to shewe thee three wayes, and to set forth three similitudes before thee,

4 whereof if thou canst declare me one, I will shewe thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lorde. Then sayde he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, what man is borne, that can doe that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee howe deepe dwellings are in the midst of the sea, or howe great springs are in the beginning of ỹ depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and wind, and of the day, whereby thou hast passed, and from the which thinges thou canst not be separated, and yet canst thou giue me none answere of them.

10 He saide moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe:

11 howe shoulde thy vessell then be able to comprehende the wayes of the highest, and nowe outwardly in the corrupt world, to vnderstande the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at all, then that wee shoulde liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and saide, *I came to a forest in ỹ plaine where the trees helde a counsell, Iudg.9.8. 2. chron. 25.18.

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewise the floods of the sea tooke counsell and said, Come, let vs goe vp and fight against the trees of the wood, that we may get an other countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sande stoode vp and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and saide, Verely it is a foolish purpose, that they both haue deuised: for the grounde is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the wood, & the sea for his floods, so* they that dwell vpon earth, can vnderstande nothing, but that which is vpon earth: and they that are in the heauens, the thinges that are aboue the height of the heauens. Ps.55.8, 9. iohn 3. 31. 1. corinth. 2.13,14.

22 Then answered I, and sayde, I beseech thee, O Lorde, let vnderstanding bee giuen me.

23 For I did not purpose to inquire of thine high thinges, but of such as we daily meddle withall, [namely] wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nations, and why the lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 why we are tossed to & fro through the worlde as the grashoppers, and our life is a very feare, and we are not thought worthie to obteine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searchest, the more thou shalt maruaile: for the world hasteth fast to passe away,

27 And can not comprehend the things, that are promised to the righteous in time to come: for this worlde is full of vnrighteousnesse and weaknesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill sowe that is sowen, be not turned vpside down, and if the place where the euill is sowen, passe not away, then can not ỹ thing come, that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning,

ginning, and how much vngodlines hath he brought vp vnto this time: and howe much shall he bring forth vntill the harueſt come:

31 Ponder with thy ſelfe, howe much fruite of wickednesse the corne of euill seede bringeth forth,

32 And when the ſtalkes ſhall bee cut downe, which are without number, howe great an harueſt muſt be prepared.

33 Then I anſwered, and ſaide, Howe, and when ſhall theſe things come to paſſe: wherefore are our yeeres ſelde and euill:

34 And he anſwered me, ſaying, Haſte not to be aboue the moſt high: for thou labourest in vaine to be aboue him, though thou indeuour neuer ſo much.

35 Did not the ſoules alſo of the righteous aſke queſtion of theſe thinges in their chambers, ſaying, Howe long ſhall I thus hope: and when commeth the fruite of my barne and our wages:

36 And vpon this Jeremiel the Archangell anſwered, and ſaide, When the number of the ſeedes is filled in you: for he hath weighed the worlde in the balance.

37 The meaſure of the times is meaſured: the ages are counted by number, and they ſhall not be moued or ſhaken, till the meaſure thereof be fulfilled.

38 Then anſwered I, and ſaid, O Lord, Lorde, we are all euen full of ſinne,

39 And for our ſake peraduenture the harueſt of the righteous is not fulfilled, becauſe of the ſinne of them that dwell vpon earth.

40 So he anſwered me, and ſayde, Goe, and aſke a woman with childe, when ſhe hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then ſaid I, No, Lorde, ſhe can not. And he ſaid vnto me, In the graue the places of ſoules are like the wombe.

42 For as ſhe that is with childe, haſteth to eſcape the neceſſities of the trauaile, ſo doe theſe places haſte to deliuer thoſe thinges that are committed vnto them.

43 That which thou deſireſt to ſee, ſhall be ſhewed thee from the beginning.

44 Then anſwered I, and ſaide, If I haue founde grace in thy ſight, and if it bee poſſible, and if I be meete therefore,

45 Shewe me whether there be more to come then is paſt, or more things paſt, then are to come.

46 What is paſt, I knowe, but what is to come, I knowe not.

47 And he ſaide vnto me, Stand on the right ſide, and I will expounde thee this by example.

48 So I ſtoode, and behold, a hote burning ouen paſſed before me: and when the flame was gone by, I looked, and beholde, the ſmoke had the vpper hande.

49 After this there paſſed before me a watrie cloude, and ſent downe much raine with a ſtorme: and when the ſtormie raine was paſt, the droppes came after.

50 Then ſaid he vnto me, Conſider with thy ſelfe, as the raine is more then the droppes, and as fire exceedeth the ſmoke, ſo the portion that is paſt, hath the vpper hande. And the droppes, and the ſmoke were much.

51 Then I prayed, and ſaid, May I liue, thinkeſt thou vntill that time: or what ſhal come to paſſe in thoſe dayes:

52 He anſwered me, and ſaid, Of the tokens whereof thou aſkeſt me, I can tell thee a part: but I am not ſent to ſhewe thee of thy life: for I doe not knowe it.

CHAP. V.

1 In the latter times trueth ſhall be hid. 10 Vnrighteouſnes and all wickednesse ſhall reigne in the worlde. 23 Iſrael is reiected, and God deliuereth them. 35 God doeth all thing in ſeaſon.

NEuertheleſſe concerning the tokens, beholde, the times ſhall come, that they which dwell vpon earth, ſhalbe taken in a great number, and the way of trueth ſhall be hid, and the lande ſhall be baren from faith,

2 And *iniquitie ſhall be increaſed more Mat.24.12
then thou haſt ſeene nowe, or haſt heard in time paſt.

3 And it ſhall come to paſſe, that one ſhal ſet in foote, and thou ſhalt ſee the lande deſolate, which nowe reigneth.

4 Yea, if God graunt thee to liue, thou ſhalt ſee after the thirde trumpet, that the ſunne ſhall ſuddenly ſhine againe in the night, and the moone three times in a day.

5 Blood ſhall droppe out of the wood, and the ſtone ſhall giue his voyce, and the people ſhall be moued.

6 And he ſhall rule, of whom they hope not that dwell vpon earth, and the foules ſhall change place.

7 And the ſea of Sodom ſhall caſt out fiſh, and make a noyſe in the night, which many ſhall not knowe, but they ſhall all heare the voyce thereof.

8 There ſhall be a confuſion in many places, and the fire ſhall oft breake forth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhal beare monſters,

9 And ſalt waters ſhall be founde in the ſweete, and all friendes ſhall fight one againſt another: then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecrete chamber.

chamber.

10 If thalbe fought of many, & yet not be found: then shal vnrighteousnes and voluptuousnes haue the vpper hand vpon earth.

11 One land allso shall alke another, and say, Is righteous iustice gone through thee? And it shall say, No.

12 At the same time shall men hope, but not obteine: they shall labour, but their enterprises shall not prosper.

13 To shewe thee such tokens I haue leaue, and if thou wilt pray againe & weepe as now, & fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a searefulnes went through all my bodie, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell Wolues.

19 Then said I vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning and weeping, as Uriel the Angell had commanded me.

21 And after seuen dayes the thoughts of mine heart were verie grieuous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, & of all the flowres of the [ground] thou hast chosen thee one lilie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of al builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of al the cattell that are made, thou hast appointed thee one sheepe.

27 And among al the multitude of people thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a law, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? & vpō one roote thou hast set others, and hast scattered thine onely people among many.

29 They tread them downe, which haue withstand thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue beene punished with thine owne handes.

31 ¶ Nowe when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And saide vnto mee, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed & troubled for Israels sake. Louest thou them better, then he doth that made them?

34 And I said, No, Lord: but of very sorow haue I spoken: for my reines paine me euerie houre, while I labor to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I sayde, Wherefore, Lorde, Wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, and the griefe of the stocke of Israel.

36 And he said vnto mee, Number vnto me the things that are not yet come, or gather me the drops that are scattred, or make me the withered flowers greene againe.

37 Open me the places that are closed, & bring me forth the windes, that are shut vp therein: shewe me the image of a voyce, and then will I declare thee the thing, that thou alkest and labourest to know.

38 And I saide, O Lord, Lord, who can know these things, but he that hath not his dwelling with men?

39 But I that am ignorant, howe can I speake of these things, whereof thou alkest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoke of, so canst thou not find out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shall come after vs?

42 And he said vnto me, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I anſwered, and ſaid, Couldeſt thou not make at once thoſe that haue bene, thoſe that are nowe, and thoſe that ſhall come, that thou mighteſt ſhewe thy iudgement the ſooner?

44 Then anſwered he me. The creature, ſaid he, can not preuent the Creator, neither can the worlde holde them at once, that ſhall be created therein.

45 And I ſaid, As thou haſt taught thy ſeruant, that thou, which giueſt ſtrength [to all,] haſt giuen life at once to all the worke created by thee, & haſt ſuſteined it, ſo might it now alſo conteine all men at once.

46 And he ſaid vnto me, Aſke the wombe of a woman, and ſay vnto her, Why muſt thou haue time before thou bringeſt forth? require her to bring forth ten at once.

47 And I ſaid, Surely ſhe cannot, but by diſtance of time.

48 Then ſaid he vnto me, So haue I diuided the number of the earth by times whē ſeede is ſowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, ſo haue I ordeined the time which I haue created.

50 ¶ I aſked againe, and ſaide, Seeing thou haſt nowe ſhewed me the way, I will proceede to ſpeake before thee: for our mother, whome thou haſt tolde mee is yong, draweth ſhe neere vnto age?

51 He anſwered me, and ſaid, Aſke a woman that trauaileth, and ſhe will tell thee.

52 Say vnto her, Wherefore are not they (whom thou haſt nowe brought forth) like thoſe that were before thee, but leſſe of ſtature?

53 And ſhee ſhall anſwere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe fayled.

54 Conſider now thy ſelfe, howe that yee are leſſe of ſtature, then thoſe that were before you,

55 And ſo are they that come after you, leſſe then ye, as the creatures which nowe beginne to be olde, and haue paſſed ouer the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I haue found fauour in thy ſight, ſhew thy ſeruant, by whom thou doeſt gouerne thy workemanſhip?

CHAP. VI.

God hath foreſeene all things in his ſecrete counſell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

AND he ſayde vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were ſet, and before the windes blewe one againſt another:

2 Before the noyſe of thunders ſounded, before the bright lightning did ſhine forth, before the foundations of Paradiſe were layde:

3 Before the faire flowers did appeare, before the moueable powers were ſtabliſhed, before the innumerable armies of Angels were gathered:

4 Before the heightes of the aire were lifted vp, before the meaſures of the heauēs were named, before the chimnies in Sion were hote:

5 Before the preſent yeeres were ſought out, and before the affections of them that nowe ſinne, were turned away, and they that haue layde vp the treaſure of fayth, were ſealed,

6 Then did I purpoſe theſe things, and they were made by me alone, and by none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſayde, What ſhall be the diuiſion of times? or When ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſayd vnto me, From Abraham vnto Iſaac, when Jacob and Eſau were borne of him, *Jacobs hande helde firſt the heele of Eſau. *Gen.25.26

9 For Eſau is the ende of this worlde, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hande. Other thing, Eſdras, aſke thou not.

11 ¶ I anſwered then, and ſaid, O Lord, Lord, if I haue found fauour in thy ſight,

12 I beſeech thee, make an end to ſhewe thy ſeruant thy tokens, wherof thou ſhewedſt me part the laſt night.

13 So he anſwered me, and ſayd, Stand vp vpon thy feete, and heare a mighty ſounding voyce.

14 There ſhall come as an earthquake, but the place where thou ſtandeſt, ſhall not be moued.

15 And therefore when hee ſpeaketh, bee not afraid: for of the ende ſhall be the word, and of the foundation of the earth ſhall it be vnderſtande.

16 Therfore while one ſpeaketh of them, it trembleth and is moued: for it knoweth, that it muſt be changed at the ende.

17 And when I had heard it, I ſtood vp vpon my feete, and hearkened, and beholde, there was a voyce that ſpake, and the ſound of it was like the ſound of many waters:

18 And it ſayde, Behold, the dayes come, that I will come and enquire of them that dwell

dwell vpon the earth,

19 And when I begin to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world, that shal vanish away, shalbe sealed, then wil I shew these signes: the bookes shall bee opened before the heauen, and they shall see all it together.

21 And the children of a yeere olde shall speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afrayed.

24 At that time shall friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shall stand stil, and in three houres they shal not runne.

25 Whosoeuer remayneth from all these things that I haue tolde thee, shall bee saued and see my saluation, and the ende of your worlde.

26 And the men that are receyued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euil shalbe put out, and deceit shal be quenched,

28 But fayth shall flourish: corruption shall bee ouercome, and the trueth which hath beene so long without fruit, shall come forth.

29 ¶ And when he talked with mee, behold, I looked a little vpō him before whom I stoode.

30 And these wordes sayde he vnto mee, I am come to shewe thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I will tel thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealing: hee hath seene also thy chastity, which ỹ hast kept since thy youth.

33 Therfore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen daies in like maner, that I might fulfill the three weekes, which hee had appoynted me.

36 And in the eight night was mine heart vered within me againe, and I beganne to speake before the most high.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should be made, and the worke followed thy worde. Gen.1.1.

39 And then was there the spirit, and the darkenesse was on euerie side with silence: there was no mans voyce as yet created of thee.

40 Then commaundedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that, going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou cōmandedst, that ỹ waters should be gathered together in the seuenth part of the earth: fiue partes didst thou drie, and kept them to the intent that of these there should bee that shoulde serue thee, being sowen of God and tilled.

43 Assoone as thy worde went forth, the worke was incontinently made.

44 For immediately great and innumerable fruite did spring vp, and many diuerse pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres, Gen.1.14.

46 And gauest them a charge, to do *seruice euē vnto man that was for to be made. Gen.1.14. 15.deut.4. 19.

47 And vpon the fift day thou saidest vnto the seuenth part *where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so. Gen.1.20.

48 For the domme waters, and without life brought forth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

49 Then didest thou prepare two liuing things: the one thou calledst Behemoth, ‖ Or, Enoch. the other thou calledst Leuiathan,

50 And didst separate the one from the other: for the seuenth part, where the water was gathered, could not hold them.

51 Unto Behemoth thou gaueſt one part, which was dried vp the third day, that hee ſhould dwell in the ſame part, wherein are a thouſand hilles.

52 But vnto Leuiathan thou gaueſt the ſeuenth part, that is wet, and haſt prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the firſt day thou gaueſt commandement vnto the earth, that before thee it ſhould bring forth beaſts, cattell and creeping things.

54 And beſides this Adam, whom thou madeſt lord ouer all the workes which thou haſt created, of him come we al, and the people alſo, whom thou haſt choſen.

55 All this haue I ſpoken before thee, O Lord, becauſe thou haſt created the worlde for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt declared thē that they are nothing before thee, but be like vnto ſpittle, and haſt compared their riches vnto a drop that falleth from a veſſel.

57 And nowe, O Lorde, beholde, theſe heathen which haue beene reputed as nothing, haue begun to bee lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou haſt called the firſt borne, the onely begotten, and thy feruent louer) are giuen into their handes.

59 If the worlde then be created for our ſakes, why haue wee not the inheritance thereof in poſſeſſion? or how long ſhall wee ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiſeth all in time. 28 The comming and death of Chriſt. 32 The reſurrection and laſt iudgement. 43 After the which all corruption ſhall ceaſe. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.

AND when I had made an end of theſe wordes, there was ſent vnto mee an Angell, which had beene ſent dowyne to mee the nights afore.

2 And hee ſayde vnto mee, Vp, Eſdras, and heare the wordes that I am come to tell thee.

3 And I ſaid, Speake on, my God. Then ſaid hee vnto mee, The ſea is ſet in a wide place, that it might be deepe and great,

4 But preſuppoſe that the entrance therof were narow, and like the riuers,

5 Who could goe into the ſea to looke vpon it, and to rule it? If hee went not thorowe the narowe, howe could he come into the broade?

6 There is alſo another thing: a citie is builded and ſet vpon a broad field, and is full of all good things:

7 The entrance thereof is narowe and in a dangerous place to fall, that there is fire at the right hande, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire & the water, ſo that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could hee receiue his inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he, So is the portion of Iſrael.

11 Surely for their ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, then came this thing to paſſe.

12 Then were the entrances of the world made narow, full of ſorowe and trauaile: they are but few and euil, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide and ſure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by theſe ſtraite & vnſeemely things, they can not attaine to thoſe thinges that are hid.

15 Why then diſquieteſt thou thy ſelfe, ſeeing thou art corruptible? and why art thou moued, ſeeing thou art mortall?

16 And why haſt thou not cōſidered in thy minde the things to come, rather then them that are preſent?

17 Then ſaid I, O Lord, Lord, *ſeeing thou haſt ordeined in thy law, that the righteous ſhould inherite theſe things, and that the vngodly ſhould periſh, *Deut.8.1.

18 Should the righteous ſuffer ſtraitnes in hoping for large things? yet they that haue liued vngodly and ſuffered straitneſſe, ſhall not ſee the large things.

19 Then hee ſaide vnto mee, There is no iudge more iuſt then God, and there is none more wiſe then the moſt High.

20 For many periſh in this life, becauſe they deſpiſe the Lawe of God that is appoynted.

21 For God hath diligently admoniſhed ſuch as came, ſo oft as they came, what they ſhould doe to haue life, & what they ſhould obſerue, to auoyd puniſhment.

22 Neuertheles, they were not obedient vnto him, but ſpake againſt him, and imagined vaine things,

23 And deceyued themſelues by their wicked deedes, and denied the power of the

moſt

moſt high, and regarded not his wayes.

24 But they deſpiſed his lawe, and refuſed his promiſes: they haue vnfaithfully broken his ordinances, and haue not perfourmed his workes.

25 And therefore, Eldras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time ſhal come, that theſe tokens which I haue tolde thee, ſhall come to paſſe, and the bride ſhall appeare, and ſhe ſhall come forth, and bee ſeene that nowe is vnder the earth.

27 And whoſoeuer ſhal eſcape theſe euils, he ſhall ſee my wonders.

28 For my ſonne Jeſus ſhall appeare with thoſe that bee with him, and they that remaine, ſhall reioyce within foure hundreth yeeres.

29 After theſe ſame yeres ſhall my ſonne Chriſt die, and all men that haue life.

30 And the world ſhall be turned into the olde ſilence for ſeuen dayes, as in the fore iudgements, ſo that no man ſhall remaine.

31 But after ſeuen dayes, the world that is yet aſleepe, ſhalbe raiſed vp: and that ſhal die, that is corrupt.

32 Then the earth ſhal reſtore thoſe, that haue ſlept in her, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliuer the ſoules that were committed vnto them.

33 And the moſt High ſhal appeare vpon the ſeate of iudgement, and miſeries ſhall vaniſh away, and long ſuffering ſhall haue an ende.

34 Juſtice only ſhal continue: the trueth ſhall remaine, and faith ſhall be ſtrong.

35 The worke ſhall followe, and the reward ſhalbe ſhewed: the good deedes ſhall be of force, and vnrighteouſnes ſhall beare no more rule.

Gen.18.23 Exod.32. 31,32. 36 Then ſaid I, *Abraham prayed firſt for the Sodomites, and *Moyſes for the fathers that ſinned in the wildernes,

37 And they that came after him, for Iſrael in the time of Achaz, and Samuel,

2.Sam.24. 17. 38 And *Dauid for the deſtruction, *and 2.Chro.6. 14. Salomō for them that came into the Sanctuarie,

1.King.17. 21.&18. 42.45. 39 *And Elias for thoſe that receiued rain, and for the dead that he might liue,

2.King.19. 15. 40 And *Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen ſo now, ſeeing bice is increaſed, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore ſhall not the ſame effect follow alſo now?

42 Then hee anſwered mee, and ſaide, This preſent life is not the ende: oft times honor is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement ſhalbe the end of this World, and the beginning of the immortalitie to come, wherein all corruptiō ſhall ceaſſe.

44 Intemperancie ſhal paſſe away: infidelitie ſhalbe cut off: righteouſnes ſhall grow vp, and the veritie ſhall ſpring vp.

45 Then ſhall no man bee able to ſaue him that is deſtroyed, nor oppreſſe him that hath gotten the victorie.

46 I anſwered then, and ſaide, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he ſhould not haue ſinned.

47 For what profite is it for men in this preſent life to be in heauines, & after death to feare puniſhment?

48 O Adam, what haſt thou done? *for Rom.5.18. in that that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there be promiſed an immortall life, when we doe the workes that bring death?

50 And that an euerlaſting hope ſhould be promiſed vs, ſeeing that wee betide our ſelues to deadly vanitie?

51 And that there ſhould be appointed vs dwellings of health and ſafetie, if wee haue liued wickedly?

52 And that the glorie of the moſt High ſhould be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradiſe ſhould be ſhewed, whoſe fruit remaineth incorruptible, wherein is ſafetie and health, if we wil not enter into it?

54 (For we haue bene conuerſant in vnpleaſant places)

55 And that the faces of thē, which haue abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkenes?

56 For while we liued, we did not remēber when wee did vnrighteouſly, that wee ſhould ſuffer after death.

57 Then anſwered hee mee, and ſaide, This is the maner of the battell, which mā, that is borne in the earth, ſhall fight,

58 That if hee be ouercome, hee ſhoulde ſuffer as thou haſt ſaide: but if hee get the victorie, he ſhould receiue the thing that I ſaide.

59 For this is the life, whereof Moyſes

spake vnto the people while he liued, say-
Deut.30.19. ing, *Chuse thee life that thou mayst liue.

60 Neuertheles, they beleeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauines should not so be to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then and said, I knowe, Lord, that the most high is called merciful, in that he hath mercy vpon them, which are not yet come to that world,

63 And that hee hath pitie on those that walke in his Lawe,

Rom.2.4. 64 And that *he is patient: for hee long suffereth those that haue sinned as his creatures,

65 And that he is liberal: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not aboundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse that they, which haue done euill, might be relieued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if hee, being iudge, forgaue not those that be healed with his worde, & tooke away the multitude of sinnes,

70 There should peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The nombre of the godly is small. 6 The works of God are excellent. 20 Esdras praier for him and for his people. 39 The promes of saluation to the iust. 55 The destruction of the vniust.

AND hee answered mee, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that golde commeth of, so is it with the worke of this world.

Mat.20.16. 3 *There be many created, but few shall be saued.

4 Then answered I, and sayde, Then swallowe vp the wit, O my soule, and denoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou maiest giue seed vnto our heart, & prepare our vnderstanding, that there may come fruite of it, wherby euery one which is corrupt, may liue, who can set him selfe for man:

7 For thou art alone, and we all are one worke manship of thine handes, as thou hast said.

8 For when the body is facioned now in the wombe, and thou hast giuen it members, thy creature is preserued by fire and water, & the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.

9 But the thing that conteineth, and that which is conteined, shall both be preserued, & when time is come, the wombe, being preserued, deliuereth þ things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnes, nurturest it in thy Lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroiest him, which with so great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Nowe therefore, O Lorde I will speake (as touching men in generall thou shalt rather prouide) but cõcerning thy people, for whose sake I am sorie,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faultes that dwell in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therfore heare my voyce, and vnderstand my wordes, which I will speake before thee. The beginning of the wordes of Esdras, before he was taken vp:

20 O Lorde, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde & fire, whose worde is true, and sayings stedfast, whose commandement is strong, & gouernement

uernement terrible,

23 Whose looke driueth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto ỹ wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpō those that haue walked fainedly before thee, but remember thē that reuerence thy will.

29 Let it not be thy wil to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Lawe.

30 Take not displeasure with thē, which appeare worse then beastes, but loue them, that allway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou will haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue layde vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

2 King. 8. 46. 2 chro. 6. 36. 35 *For verely there is no man among thē that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shall be praysed, if thou be merciful vnto them, which haue not the substance of good workes.

37 ¶ Thē answered he me, & said, Some thinges hast thou spoken aright, and accordyng vnto thy words it shalbe.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

Gene. 44. 39 But *I will reioyce in the wayes of the righteous, and I will remember ỹ pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken nowe, so shal it come to passe.

41 For as the husbandman soweth much seede vpon ỹ ground, & planteth many trees, & yet allway the thing that is sowen, cōmeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, & receiue not raine in due seasō, or if it bee destroyed with too much raine:

44 So perisheth man, which is created with thine handes, & thou art called his paterne, because hee is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpō thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then answered he me, and sayd, The things present are for the present, and the things to come for such as be to come.

47 For thou art far off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before the highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them ỹ shal liue in the latter time, because they shall walke in great pryde.

51 But learne thou for thy selfe, & seeke out the glorie for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: ỹ time to come is prepared, plenteousnes made ready: the citie is builded, and rest is prepared, perfit goodnes and absolute wisedome.

53 The roote of euill is sealed vp from you: the weakenes and moth is destroyed from you, and into hell flieth corruption to be forgotten.

54 Sorowes are vanished away, & in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most high: they contemned his Lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there Psal. 14. & 53. 1.

was no God, though they knewe that they
should die.

59 For as the thing that I haue spoken
of, is made readie for you: so is thirst & payne
prepared for them: for God would not that
man should perish:

60 But they, after that they were crea-
ted, haue defiled the name of him that made
them, and are vnthankfull vnto him, which
prepared life for them.

61 Therfore my iudgemēt is now at hand.

62 These things haue I not shewed vn-
to all men, but vnto thee, and to a fewe like
thee: then I answered, and saide,

63 Behold nowe, O Lord: thou hast she-
wed mee þ many wonders, which thou art
determined to doe in þ last time, but in what
time, thou hast not shewed me.

CHAP. IX.

5 All things in this worlde haue a beginning and an ende. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

THe answered me then, and sayde,
Measure the time with it selfe,
and whē thou seest that one part
of the tokēs come to passe, which
I haue tolde thee before,

2 Then shalt thou vnderstand, that it is
the time wherein the most High will begin
to visite the world which he made.

3 Therefore when there shall be seene an
Mat.24. *earthquake in the worlde, and an vproare
of the people,

4 Then shalt thou vnderstande that the
most high spake of those thinges, from the
dayes that were before thee, euen from the
beginning.

5 For as all that is made in the worlde,
hath a beginning and an ende, and the ende
is manifest,

6 So þ times also of the most High haue
playne beginnings in wonders and signes,
and ende in effect and miracles.

7 And euery one þ shal escape safe, & shall
be deliuered by his workes, and by the faith
wherein ye haue believed,

8 Shall be preserued from the said perils
and shall see my saluation in my lande, and
within my borders: for I haue kept me ho-
ly from the world.

9 Then shal they haue pitie of thēselues,
which nowe haue abused my wayes: and
they that haue cast thē out despitefully, shall
dwell in paynes.

10 For such as in their life haue receiued
benefites, and haue not knowen me,

11 But haue abhorred my Lawe, whyle
they were yet in libertie, and when they had
yet leasure of amendment, and would not
vnderstand but despised it,

12 They must be taught it after death by
paine.

13 And therefore bee thou no more care-
full, to know how the vngodly shalbe punī-
shed, but inquire how the righteous shalbe
saued, and whose the world is, & for whome
it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say
now and will speake it hereafter, that there
be many mo of them which perish, then of
them that shalbe saued,

Chap.8.3. mat.20.16.

16 As the flood is greater then a droppe.

17 And he answered mee, saying, As the
field is, so is also the seede: as the flowers be,
so are þ colours also: such as the workeman
is, such is the worke: and as the husbandmā
is, so is his husbandrie: for it was the time of
the world.

18 Surely when I prepared the world,
which was not yet made for them to dwell
in that now liue, no man spake against mee.

19 For then euery one obeyed, but nowe
the maners of them that are created in this
world, that is made, are corrupted by a per-
petual seede, and by a Law, whereout they
can not rid themselues.

20 So I considered the world, & behold,
there was perill, because of the deuises, that
were springing vp into it.

21 Yet when I saw it, I spared it greatly,
& haue kept me one grape of the cluster,
and a plant out of a great people.

22 Let therefore the multitude perishe,
which are borne in vaine: and let my grape
bee kept, & my plant, which I haue dressed
with great labour.

23 (Neuertheles, if thou wilt ceasse se-
uen dayes mo (but thou shalt not fast in thē)

24 But shalt go into a faire field, where
no house is builded, and shalt eate onely of
the flowers of the field, and eate no flesh, nor
drinke wine, but the flowers onely,

25 And pray vnto the most high continu-
ally) then will I come, and talke with thee.

26 So I went my way, as hee had com-
manded mee, into the fielde, which is called
Ardath, & there I sate among the flowers,
and did eate of the herbes of the field, and þ
meate of the same satisfied me.

27 And after seuen dayes, as I sate vp-
on the grasse, and mine heart was vexed
within me, as afore,

28 I opened my mouth, and began to
talke before the most high, and to say,

29 O Lord, whē thou wouldest shewe thy
selfe vnto vs, *thou declaredst thy selfe vnto
our fathers in the wilderues, in a place

Exod.19.9 & 24.3. deut.4.12.

Where

where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expreſſely ſpakeſt vnto them, ſaying, Heare mee, O Iſrael, and marke my wordes, thou ſeede of Iacob.

31 For behold, I ſowe my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers, which receiued the Law, kept it not, neither obſerued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

Exod.32. 28. 33 *For they that receiued it, periſhed becauſe they kept not the thing that was ſowen in them.

34 And lo, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhippe, or a veſſell meate and drinke, if that periſhe wherein a thing is ſowen, or wherein any thing is put,

35 Likewiſe the thing that is ſowen, or is put therein, and the things that are receiued, muſt periſh: ſo the things that are receiued, do not remaine with vs: but in vs it cometh not ſo to paſſe.

36 For we that haue receiued the Law, periſh in ſinne, and our heart alſo which receiued it.

37 But the Lawe periſheth not, but remaineth in his force.

38 ¶ And when I ſpake theſe things in mine heart, I looked about mee, and vpon the right ſide *I ſaw a woman, which mourned ſore, and lamented with a loude voyce, & was grieued in heart, and rent her clothes, and had aſhes vpon her head. Chap.10. 44.

39 Then I left my thoughts, wherin I was occupied, and turned me vnto her,

40 And ſaid vnto her, Wherefore weepeſt thou? why art thou ſo ſore in minde?

41 And ſhe ſaid vnto me, Syr, let me alone, that I may bewayle my ſelfe, and increaſe ſorowe: for I am ſore vexed in my minde, and brought very lowe.

42 Then I ſaide vnto her, What ayleth thee? tell me.

43 And ſhe ſaid vnto me, I thy ſeruant haue bene baren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, & euery day theſe thirtie yeeres I pray to the moſt High day and night.

45 And after thirtie yeeres God heard me thine handmaide, and looked vpon my miſerie, conſidered my trouble, and gaue me a ſonne, and I was glad of him: ſo was mine husband alſo, and all they of my countrey, and we gaue great honor vnto the Almightie.

46 And I nouriſhed him with great trauaile.

47 So when he grewe vp, and came to take a wife, I made a feaſt.

CHAP. X.

Eldras and the woman that appeareth vnto him, commune together.

BUt when my ſonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lightes, & all my neighbours roſe vp to comfort me: ſo I reſted vntill the ſecond day at night.

3 And when they had all left off to comfort me, that I ſhould be quiet, then I roſe vp by night, and fled, and am come into this field as thou ſeeſt,

4 And am not purpoſed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne & faſt, vntill I die.

5 Then left I my purpoſe wherein I was, and ſpake to her angerly, and ſaid,

6 Thou fooliſh woman aboue all other, ſeeſt thou not our heauines, and what commeth vnto vs?

7 For Sion our mother is al wofull and is ſore afflicted, and mourneth extremely.

8 Seeing we be all nowe in heauines, & make our mone (for we be all ſorowfull) art thou ſorie for one ſonne?

9 Demande the earth, and ſhee ſhall tell thee that it is ſhee which ought to mourne for the fall of ſo many that growe vpon her.

10 For from the beginning all men are borne of her, and other ſhall come, and behold, they walke almoſt al into deſtruction, and the multitude of them ſhalbe deſtroied.

11 Who ſhould then rather mourne, ſhee that hath loſt ſo great a multitude, or thou which art ſorie but for one?

12 But if thou wouldeſt ſay vnto me, My mourning is not like ꝑ mourning of ꝑ earth (for I haue loſt the fruite of my Wombe, which I brought forth with heauines, and bare with ſorowes,

13 But the earth is according to the maner of the earth, and the preſent multitude returneth into her as it came)

14 Then ſay I vnto thee, As thou haſt borne with trauaile, ſo the earth alſo from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therfore withhold thy ſorow in thy ſelfe, and beare conſtantly that which commeth vnto thee.

16 For if thou alloweſt Gods purpoſe, & receiueſt his counſell in time, thou ſhalt bee commended therein.

17 God

17 Go thy way then vnto the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not go into ỹ citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counseled: for howbe many salles hath Sion: bee of good comfort because of the sorow of Jerusalem.

21 For thou seest that our Sanctuarie is layed waste: our altar is broken down: our Temple is destroyed:

22 Our psalterion fainteth, and the song ceaseth, and our mirth is banished away, and the light of our candelsticke is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonored, & our children are put to shame, and our Priests are burnt, and our Leuites are caried into captuitie, and our virgines are defiled, and our Wines rauished, & our righteous men spoyled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therfore shake off thy great heauines, & put away ỹ multitude of sorowes, that the Almightie may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, & her countenance was bright, so that I was afraid of her and mused what it might be.

26 And behold, immediatly shee cast out a great voyce, verie fearefull, so that ỹ earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a loude voyce, and said,

28 Where is Uriel the Angel * which Chap. 4.1. came to me at the first: for hee hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, beholde, hee came vnto me, and looked vpon me.

30 And lo, I lay as one dead, and mine vnderstanding was altered, and hee tooke me by the right hand and comforted me, & set me vpon my feete, and said vnto me,

31 What ayleth thee: and Why is thine vnderstanding vered: and the vnderstanding of thine heart: and Wherefore art thou sory:

32 And I said, Because thou hast forsaken me, and I haue done * according vnto Chap. 5.20 thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, & heare that I do not knowe.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre:

37 Nowe therefore I beseech thee that thou wilt shew thy seruant of this Wonder.

38 Then he answered me, & said, Heare me, and I will informe thee, and tell thee wherefore thou art afraied: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sore cõtinually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, Which appeared vnto thee a litle While ago.

41 Thou sawest a woman mourning, & thou begannest to comfort her:

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And Where as shee tolde thee of the death of her sonne, this is the solution,

44 This Woman, Which thou sawest, shee is Sion: and Where as shee tolde thee (euen shee Which thou seest nowe as a citie builded)

45 And as touching that shee said vnto thee, that she was baren thirtie yeeres, this was concerning that, there was euen thirty yeeres Wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon buylt the citie, and offred offrings: thẽ bare the baren a sonne.

47 And Where as she tolde thee, that she nourished him With labour, that was the inhabiting of Jerusalem.

48 But Where as she tolde thee that her sonne, as his chance Was, died When shee came into her chamber, that is the fall that is come to Jerusalem.

49 And When thou sawest her like one ỹ mourned for her sonne, thou begannest to comfort

comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art sorie in thy minde, & because thou suffrest with all thine heart for her, he shewed thee the clerenes of her glorie, & the faire-nes of her beautie.

51 And therefore I bade thee remaine in the fielde where no house was built.

52 For I knew that þ most High would shew these things vnto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor buil-dings is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beautie & greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehende.

57 For thou art blessed aboue many, and art called with the most High among þ few.

58 But to morowe at night thou shalt re-maine here,

59 And the most high shall shew thee vi-sions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and an other, as he had commanded me.

CHAP. XI.

1 The vision of an egle comming forth of the sea, and of her feathers. 37 Of a lyon comming out of the forest.

THen sawe I a dreame, and be-hold, there came vp from the sea an egle, which had twelue fea-thered wings and three heads.

2 And I sawe and behold, thee spred her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered them selues.

3 And I beheld, and out of her feathers grewe out other contrarie feathers, & they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the o-ther heads, yet rested it with them.

5 Moreouer, I sawe that the egle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder hea-uen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the egle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads bee preserued for the last.

10 Neuertheles, I sawe that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrarie fea-thers, & behold, there were eight of them.

12 And I looked, and beholde vpon the right side there arose one feather, and reig-ned ouer all the earth.

13 And when it had reigned, the end of it came, & the place thereof appeared no more. So the next stoode vp, and reigned: it conti-nued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, & said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou be-ginnest to appeare no more.

17 There shall none after thee atteine vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & beholde in processe of time the feathers that followed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ru-led not.

22 After this I looked and beholde, the twelue feathers appeared no more, nor the two winges.

23 And there was no more vpon the egles bodie, but two heads that rested, and sixe winges.

24 Then sawe I also that two winges deuided them selues from the sixe, & remai-ned vnder the head, that was vpō the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder-wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shor-tly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest,

at rest, which was in the middes: for that was greater then the two.

30 And then I sawe, that the two heads were ioyned there with.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnder winges that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the winges that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled like wise vpon earth, & ouer those that dwelt therein.

35 And I beheld, and lo the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which saide vnto me, Looke before thee, and consider ỹ thing that thou seest.

37 So I sawe, and beholde as it were a lyon that roareth, running hastily out of ỹ wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,

38 Heare thou, I will talke with thee, & the most High shall say vnto thee,

39 Art not thou that that of the foure beastes remainest, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer ỹ world with great fearefulnes, and ouer the whole compasse of the earth with most wicked oppressiō, and that dwelleth so long time in all the worlde with deceit:

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pryde vnto the Mightie.

44 The most High also hath looked vpō the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vayne body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, & that shee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these wordes to the egle, I sawe,

2 And beholde, the head that had the vpper hand, appeared no more, neither did the foure winges appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Lo, yet am I wearie in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now I will beseech the most High that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and differēce of this horrible sight, that thou mayest perfectly comfort my soule.

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he said vnto mee, This is the interpretation of this vision,

11 The egle, whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. Dan. 7. 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after an other,

15 Whereof the seconde shall beginne to reigne, and shall haue more time then the twelue.

16 And this do the twelue wings signifie

Which

which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not go out frō the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shalbe restored againe to his beginning.

19 Concerning the eight vnder winges, which thou sawest hang vnto her winges, this is the interpretation,

20 In him shall arise eight kings, whose time shalbe but small, and their yeres swift, and two of them shall perish.

21 But when the middle time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may bee ended, but two shalbe kept vnto the ende.

22 And where as thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most high raise vp three kingdomes, and shall call againe many things vnto them, and they shal haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue al those that were before them: therefore are they called the heads of the eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with payne.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sword of the one shal deuoure the other: but at the last shall he fall by the sword himselfe.

29 And where as thou sawest two vnder wings, that went off towarde the head, which was on the right side, this is the interpretation,

30 Thse are they whome the most high hath preserued for their ende, whose kingdom is little, & full of trouble as thou sawest.

31 And the lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which ỹ most high hath kept for them, and for their wickednes vnto the end, and he shal reproue them, and cast before them their spoyles.

33 For he shal set them alive in the iudgement, and shall rebuke them and correct them.

34 For hee will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyful, vntill the cōming of the day of iudgement, whereof I haue spoken vnto thee frō the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most high.

37 Therefore write all these things that thou hast seene, in a booke and hide them,

38 And teach them the wise of the people, whose heartes thou knowest may comprehende and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may be shewed thee whatsoeuer it pleaseth ỹ most high to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee: or what euill haue wee done against thee, that thou forsakest vs, and sittest in this place:

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient:

44 If thou then forsake vs, howe much better had it bene for vs, that wee had bene burnt also as Sion was burnt:

45 For wee are no better then they that died there: and they wept with a loud voice. Then Answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Jacob.

47 For the most high hath you in remēbrance, and the Almightie hath not forgotten you in temptation.

48 As for mee I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolatiō of Sion, that I might seeke mercie for the lowe estate of your Sanctuarie.

49 And nowe go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the fielde seuen dayes, as hee had commanded mee, and did eate only of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a winde comming forth of the sea, 3 Which became a man. 5 His properties and power against his enemies. 21 The declaration of this vision.

AND after the seuen daies I dreamed a dreame by night.

2 And behold, there arose a winde frō the sea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thoulandes of heauen: and whē he turned his countenance to looke, all the thinges trembled that were seene vnder him.

4 And when the voyce went out of his mouth, al they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I sawe, and behold, there was gathered together a multitude of men out of number, from ỹ foure Winds of the heauen, to fight against the man that came out from the sea.

6 And I looked, & behold, he grawed him selfe a great mountaine, & fle we vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grawen, and I could not.

8 I sawe after these things, and behold, all they which came to fight against him, were sore afraide, and yet they durst fight.

9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he held no sword nor any instrument of warre,

10 But onely, as I saw, he sent out of his mouth, as it had bene a blast of fire, & out of his lips the winde of the flame, & out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, [euē] this blast of fire, the winde of the flame, and the great storme, and fel with violence vpon ỹ multitude, which was prepared to fight, and burnt them vp al, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I sawe this, I was afraide.

12 ¶ After warde sawe I the same man come downe from the mountaine, & calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, & some with sad: some of thē were bounde, and some brought of them that were offered: and I was sicke through great feare, and awaked, and saide,

14 Thou hast shewed thy seruant these wonders frō the beginning, and hast counted me worthy to receiue my prayer.

15 Shewe mee nowe therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, wo vnto them that shall be left in those dayes, and much more wo vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Nowe vnderstand I the things that are layde vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils & many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger, should fall into these, and foresee the things to come hereafter, thē to passe away as a cloude out of the world.

21 ¶ Then answered he mee, and sayde, The interpretatiō of the vision wil I shew thee, and I will open to thee the thing that thou hast required.

22 Where as thou hast spoken of thē that are left behind, this is the interpretation,

23 He that shall beare the danger in that time, he shall keepe him selfe. They that bee fallen into danger, are such as haue workes and faith toward the most Mightie.

24 Knowe therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, where as thou sawest a man comming vp from the middes of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fire and storme,

28 And that he neither helde sworde nor weapon, but that by his fiercenesse hee destroyed the whole multitude, that came to fight against him, this is the interpretation.

29 Behold, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of thē that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, & realme against realme. Mat.24.7.

32 When this commeth to passe, thē shal the tokens come, that I shewed thee before, and then shall my Sonne bee reueiled, whom thou sawest go vp as a man.

33 And when al ỹ people heare his voyce, euery man shal in their owne land leaue the battell that they haue one against another.

34 And

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stande vpon the toppe of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are falle into ꝑ tempest,

38 And into torments like to flame, wherby they shalbe tormented: and without any labour wil he destroy them, euen by ꝑ lawe, which is compared vnto the fire.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caryed away captiues out of their owne land, *in the time of Oseas the king, whom Salmanasar ꝑ king of the Assyrians tooke captiue, and caried them beyonde the riuer: so were they brought into another land.

2.King.17. 3.

41 But they tooke this counsell to them selues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrowe passages of the riuer Euphrates.

44 For the most High then shewed them signes, *and stayed the springes of the flood till they were passed ouer.

Exod.14. 21.Ios.3. 15,16.

45 For thorowe the countrey there was a great iourney, euen of a yere & a halfe, and the same region is called ‖Arsareth.

‖Or, Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall holde still the springs of the riuer againe, that they may go thorowe: therefore sawest thou the multitude peaceable.

48 But they that bee left behinde of thy people, are those that bee founde within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend ꝑ people that remaine,

50 And then shall hee shewe great wonders vnto them.

51 Then saide I, O Lord, Lord, shewe me this, Wherefore haue I seene the man comming vp from the middes of the sea.

52 And he sayde vnto mee, As thou canst neither seeke out, nor knowe these thinges, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of ꝑ dreame which thou sawest, and wherby thou only art lightened.

54 For thou hast forsaken thine owne Lawe, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordred in wisdome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewardes with the most High: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the fielde, glorifying and prayfing the most High for the wonders which he did in time,

58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 Howe God appeared to Moyses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon ꝑ thirde day I sate vnder an oke, and behold, there came forth a voyce vnto me out of the bush, & it said, Esdras, Esdras.

2 And I said, Here am I, Lord, and stoode vp vpon my feete.

3 Then said he vnto me, *In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt: Exo.3.2,

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And nowe I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to ware olde.

10 For the worlde is deuided into twelue parts, and ten partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and

reforme thy people, & comfort ſuch of them as be in trouble, and nowe renounce the corruption.

13 Let go from thee mortall thoughtes: caſt away frō thee the burdens of men, and put off nowe the weake nature,

14 And ſet aſide thy moſt grieuous thoughts, and haſte thee to depart frō theſe times.

15 For greater euils thē thoſe, Which thou haſt ſeene nowe, ſhall they commit.

16 For the weaker that the worlde is by reaſon of age, the more ſhall the euils be increaſed vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for nowe haſteth the viſion to come, that thou haſt ſeene.

18 ¶ Then anſwered I, and ſaide before ther,

19 Behold, O Lord, I will goe as thou haſt commanded mee, & reforme the people, Which are preſent: but they ꝓ ſhall be borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darknes, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that ſhalbe done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, & I will write al that hath bene done in the world ſince the beginning, which was written in thy lawe, that men may finde the path, and that they which wil liue in the latter dayes, may liue.

23 And he anſwered me, ſaying, Go, and gather the people, and ſay vnto them, that they ſeeke thee not for fourtie dayes,

24 But prepare thee many bore tables, and take with thee theſe fiue, Sarea, Dabria, Selemia, Ecanus, & Aſiel, Which are ready to write ſwiftly,

25 And come hither, & I will light a candle of vnderſtanding in thine heart, which ſhall not be put out till the things be perfourmed Which thou ſhalt begin to write.

26 And then ſhalt ꝓ declare ſome things openly vnto the perfite men, & ſome things ſhalt thou ſhew ſecretly vnto ꝓ wiſe: to morow this houre ſhalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and ſaide,

28 Heare theſe words, O Iſrael,

29 *Our fathers at the beginning were ſtrangers in Egypt, frō whence they were deliuered,

30 And receiued the Law of life, *which they kept not, Which ye alſo haue tranſgreſſed after them.

31 Then was the land, euen the lande of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the wayes, which the moſt High commanded you.

32 And for ſo much as hee is a righteous Judge, he tooke from you in time the thing that he had giuen you.

33 And nowe are yee here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, & reforme your heart, ye ſhall be kept aliue, and after death ſhall ye obteine mercie.

35 For after death ſhall the iudgement come, When we ſhall liue againe: & then ſhal the names of the righteous be manifeſt, and the workes of the vngodly ſhalbe declared.

36 Let no man therefore come now vnto me, nor ſeeke me theſe fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there.

38 The nert day beholde, a voyce called me, ſaying, Eſdras, *open thy mouth, and Ezek.3.2.
drinke that I giue thee to drinke.

39 Then opened I my mouth, and beheld, he reached me a ful cup, Which was ful as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and whē I had dronke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memorie.

41 And my mouth was opened, and ſhut no more.

42 The moſt high gaue vnderſtanding vnto ꝓ fiue men, ꝓ they wrote the hie things of the night, which they vnderſtoode not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundreth and foure bookes.

45 And whē the fourtie dayes were fulfilled, the moſt high ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthie and vnworthie may reade it.

46 But keepe the ſeuentie laſt, that thou mayeſt giue them to the wiſe among thy people.

47 For in thē is the veine of vnderſtanding, and the fountaine of wiſdome, and the riuer of knowledge: and I did ſo.

Gene.47.4.

Act.7.53

CHAP. XV.

1 The prophecie of Eſdras is certaine. 5 The euils that ſhall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt ſhall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Curſed are they that ſinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

Behold,

Beholde, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, sayth the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the unfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery unfaythfull shall die in his unfaithfulnes.

5 Behold, saith the Lorde, I will bring plagues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, sayeth the Lorde, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things, that they do wickedly.

Reuel. 6. 10. & 19. 2. 8 Beholde, *the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.

9 I will surely auenge them, sayeth the Lorde, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them nowe to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowemen that till the grounde, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the worlde, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shal stand vp to fight against another with swordes in their handes.

16 For there shal be sedition among men, and one shall inuade another: they shall not regarde their King, & the princes shall measure their doings by their power.

17 A man shal desire to go into a citie, and shall not be able.

18 Because of their pride the cities shalbe troubled, the houses shall be afrayed, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sworde, and their goods shalbe spoiled for lacke of dread, & because of great trouble.

20 Behold, saith God, I call together al the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpo them, and to repay the things that they haue done to them. ‖ Or, North.

21 As they doe yet this day vnto my chosen, so will I doe also, & recompense them in their bosome: thus saith the Lord God,

22 My right hande shall not spare þ sinners, neither shall the sword cease from thē, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the strawe, that is kindled.

24 Woe to them that sinne, & keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and yee shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, & the multitude of them shalbe caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen þ Carmanians raging in wrath, shall go forth as the bores of the forest, & shal come with great power, and stande against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, & remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then theyr shalbe troubled, & keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemy beliege them, and consume some of them, and in their hoste shalbe feare and dread, and strife among their kings.

34 Behold clouds frō the East, & from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another:

and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shalbe from the swoorde vnto the belly,

36 And the dongue of man vnto the Camels litter.

37 And there shall be great fearefulnes and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And the there shal come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloude, which hee raised vp in wrath, & the star, raised to feare the East and West wind, shalbe destroyed.

40 And the great and mighty cloudes shall be lift vp, full of wrath, and the starre, that they may make al the earth afraid, and them that dwell therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swoordes, and many waters, that all fieldes may bee full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a streight course vnto Babylon, and make it afrayd.

44 They shall come to her, & besiege her, and shall powre forth the constellation, and all the wrath agaynst her: then shal the dust and smoke go vp vnto the heauen, & all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shal doe service vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue allway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will sende plagues vpon thee, Widowhed, pouertie, and famine, & the swoord, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried vp, as a flowre when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued & beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou haddest not allway slaine my chosen, exalting the stroke of thine handes, and laid ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, & will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the swoorde, and thy cities shalbe broken downe, and all thy men shall fall by the swoord in the field.

58 And they that be in the mountaines shal die of hunger, and eate their own flesh, and drinke their own blood for wāt of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorowe the sea, and receiue plagues again.

60 In the passage they shall cast downe the flame ritie, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitefull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 18. 38 Of the euils that shall come vpon the world, with admonition howe to gouerne thē selues in afflictions. 54 To acknowledge their sinnes, and to commit them selues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced.

WOe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sack and heare cloth, and mourne your children, and bee sorie: for your destruction is at hand.

3 A swoord is sent vnto you, and who will turne it backe? a fyre is sent among you, and who will quenche it?

4 Plagues are sent vnto you, and who can

can driue them away:

5 May any man driue away an hungrie Lion in the Wood: or quench the fire in stubble when it hath once begun to burne: may one turne againe the arrowe, that is shot of a strong archer:

6 The mightie Lord sendeth ỹ plagues, and who can driue thē away: the fire is gone forth in his wrath, and who can quench it:

7 He shall cast lightnings, and who shall not feare: he shall thunder, and who shall not be afrayed:

8 The Lord shal threaten, and who shal not vtterly bee broken in pieces at his presence: the earth quaketh and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his ryght hande, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they beginne to be shot into the endes of the worlde.

10 Behold, the plagues are sent, and shal not turne againe, till they come vpon earth.

11 The fire is kindled, and shal not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backewarde, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Wo is me, wo is me: who will deliuer me in those dayes:

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come:

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these thinges they will not turne from their wickednesse, nor be allway mindfull of the scourges.

17 Behold, vitailes shalbe so good cheape vpon earth, that they shall thinke thē selues to be in good case: but then shal the euils bud forth vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, & the other that escape the famine, shal ỹ sworde destroy.

19 And ỹ dead shalbe cast out as dongue, and there shall bee no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall bee no man left to till the earth, & to sowe it: the trees shal giue fruite, but who shall gather them:

21 The grapes shalbe ripe, but who shal treade them: for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbee ten left, and two of the field, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where Olines growe, or among other trees,

24 Or as when a vineyarde is gathered, there are left some grapes of them that diligently sought thorow the vineyarde:

25 So in those dayes there shalbe three or foure left by them that searche their houses with the sworde.

26 And the earth shalbe left waste, and the fieldes thereof shall ware olde, and her wayes and all her paths shall growe full of thornes, because no man shal trauaile therethorough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes bee destroyed, and their husbandes shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods of whom the Lorde speaketh: beholde the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth bringeth forth her sonne, whē the houre of birth is come, two or three houres afore the paines come vpon her bodie, & when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the worlde shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as hee that fleeth his way: & hee that byeth, as one that will lose.

35 Who so occupieth marchandise, as hee that winneth not: and hee that buildeth, as he that shall not dwell therein.

36 Hee that soweth, as one that shal not

reape: hee that cutteth the vine, as hee that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the Widdowes.

38 Therefore they that labour, labour in vayne.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I bee angrie against them for their sinnes, saith the Lord.

42 As a Whore enuieth an honest and vertuous Woman,

43 So shall righteousnesse hate iniquitie, when she decketh her selfe, and shall accuse her openly, whē he shal come that shall bridle the author of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the Workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coles of fyre shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16.16. 46 Beholde, the Lord *knoweth all the Workes of men, their imaginations, their thoughts and their hearts.

Gene.1.1. 47 *For allcome as hee sayde, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his Word were the starres establi-

Psal.147.4. shed, and he *knoweth the number of them.

49 He searcheth the depth, & the treasures thereof: he hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the middes of the waters, & with his Worde hath hee hanged the earth vpon the waters.

51 He spreadeth out ỹ heauē like a vawte: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpō the top of the mountaines, to power out floods from the hie rockes to water the earth.

53 Hee made man, and put his heart in the midst of the bodie, and gaue him breath, life and vnderstanding.

54 And the spirite of the almughty God, which made all thinges, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, & what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out al your Workes, and wil put you all to shame.

57 And when your sinnes are brought forth before men, ye shalbe confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye do, or how will yee hide your sinnes before God and his angels?

59 Behold, God him selfe is ỹ iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from hence forth with them: so shal God lead you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, & shall slay you for meate to the idoles.

61 And they that consent vnto thē, shalbe had in derision and in reproche, & troden vnder foote.

62 For in euery place and cities that are neere, there shalbe great insurrectiō against those that feare the Lord.

63 They shalbe like mad men: they shal spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shal waste & spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fyre.

66 Heare, O ye my beloued, saith ỹ Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not ye afraide: doubt not, for God is your captaine.

67 Who so keepeth my commandemēts and precepts, saith the Lord GOD, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.

68 Woe vnto them that are bounde with their sinnes, & couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauaile: it is shut vp, & is appointed to be deuoured with fyre.

Tobit.

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlines. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate. 25 And after, restored.

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.

THe booke of the woordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, ỹ sonne of Gabael, of the seede of Asael, ꝛ of the tribe of Nephthalim,

2 Who in ỹ time of ‖ Enemessar King of ỹ Assyrians was * ledde away captiue out of Thisbe, which is at the right hand of ỹ cittie, which is called properly Nephthalim, in Galilee aboue Aser.

for Salmanasar. 2.King.17. 3.

Tobias was merciful.

3 I Tobit haue walked al my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrie in the land of Israel, being but yong, all the tribe of Nephthalim my father fel from the house of Jerusalem, which was chosen out of al the tribes of Israel, that al ỹ tribes should sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and built vp for all ages.

2.King.12. 30.

5 *Now al the tribes, which fel frō God, yea, and my father Nephthalims house offered to the heifer called Baal.

He fled from idoles. Exod.22. 29.deut. 32.6.

6 But I (as it was ordeined to al Israel by an euerlasting decree) went alone often to Jerusalem, at the feastes * bringing ỹ first fruites, and the tenth of beastes, with that which was first shorne, ꝛ offered them at the altar to the Priestes the children of Aaron.

7 The first tenth part I gaue to ỹ Priests the sonnes of Aaron, which ministred in Jerusalem: the other tenth part I solde, ꝛ came ꝛ bestowed it euery yeere at Jerusalem.

8 The thirde [tenth part] I gaue vnto them to whome it was meete, as Debora my fathers mother had commaunded mee: for my father left me as a pupil.

He marieth to wife Anna, which beareth to him Tobiah. Num.36.7. Gen.45. 31.

9 ¶ Furthermore when I was come to the age of a man, I maried Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was ledde captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept me selfe from eating,

12 Because I remembred God with all mine heart.

13 Therefore ỹ most High gaue me grace and fauour before Enemessar, so ỹ I was his purueyor.

He found grace in the sight of Salmanasar.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the ‖ brother of Gabrias in the land of Media.

for some, for an Region, a citie of Medie.

15 But when Enemessar was dead, Senacherib his sonne reigned in his steade: whose state because it was troubled, I could not go into Media.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

for Salmanasser. The charitie of Tobias.

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about ỹ walles of Nineue, I buried him.

18 And if ỹ king Sennacherib had slaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found: when they were sought for of the king.

2.King.19. 35.36.dan. 37.36,37. ecclus.48. 18,22. 1.mac 7. 41.2.mac. 8.19.

19 Therefore when a certeine Ninenite had accused me to the king, because I did bury them, I hid my selfe: and because I knewe that I was sought to bee slaine, I withdrewe my selfe for feare.

20 Then al my goods were spoyled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

Tobit fleeth from the face of Sennacherib. 2.King.19. 37. 2.chron. 32.21.

21 Neuertheles * within fiue and fiftie dayes, two of his sonnes killed him, ꝛ they fled into the mountaines of Arrarath, [and] Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: Tobit returneth. nowe Achiacharus was cupbearer ꝛ keeper of the signet, and stewarde, and ouerseawe the accompts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

1 Tobit calleth the faithfull to his table. 3 He leaueth the feast to bury the dead. 10 How he became blinde. 13 His wife laboureth for her liuing. 14 She reproacheth him bitterely.

NOwe when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy [feast] of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

Tobit doeth bid to dinner those which feare God.

2 And whē I saw abundance of meat, I said to my sonne, Go, and bring what poore man

man soeuer thou shalt finde of our brethren which doth remember God, and loe I will tary for thee.

3 But he came againe, and said, Father, one of our nation is strangled, & is cast out in the market place.

Tobit, leauing his gheetes, taketh by the dead bodie into his house to burie it. Amos.8. 10.1.mac. 2.31.

4 Then before I had tasted any meat, I start vp, & brought him into mine house vntil the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heauines,

6 Remembring that prophesie of *Amos, which had said, Your solemne feastes shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after the going downe of the sunne I went & made a graue and buried him.

Tobit is rebuked of his neighbours. Chap.2.19

8 But my neighbours mocked mee, and said, Doth he not feare, to die for this cause, who *fled away, and yet loe, hee buryeth the dead againe?

9 The same night also whē I returned from the burial, & slept at the wall of mine house because I was polluted, and hauing my face vncouered,

10 And I knewe not that sparrowes were in the wall, & as mine eyes were open, the sparrowes cast downe warme dongue into mine eies, and a whitenes came in mine eyes, & I went to the Physitions, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helimais.

Hee is made blinde for an example of patience to his posterite.

11 And my wife Anna did take womens works to do.

12 And when she had sent them home to the owners, they payed the wages, & gaue a kid,

13 Which when it was at mine house, & began to bleate, I said vnto her, Frō whēce is this kid: is it not stolen: render it to ꝑ owners: for it is not lawfull to eate any thing that is stolen.

The iuste of Tobit laboureth for her liuing.

The innocencie of Tobit. Deut.22.1.

14 But thee saide, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blushe, because of her. Furthermore she said, *Where are thine almes, and thy righteousnes: behold, they all now appeare in thee.

Iob.2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THē I, being sorowfull, did weepe, and in my sorowe prayed, saying,

2 O Lorde, thou art iust, and all thy works, and all thy wayes are mercie and trueth, & thou iudgest truely and iustly for euer.

3 Remember me, and looke on mee, neither punish mee according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs *for a spoyle, and bondage, & captiuitie, & to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and nowe ‖thou hast many and iust causes,

Deut.28. 15.37.

‖or, thy iudgements are many, and true.

5 To do with me according to my sinnes, and my fathers, because wee haue not kept thy commandements, neither haue walked in trueth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and commande my spirite to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commande therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from mee.

Sarra is cherished of her fathers maydes.

7 ¶ It came to passe ꝑ same day that in Ecbatane a citie of Media, Sarra ꝑ daughter of Raguel was also reproched by her fathers maides,

8 Because she had bene maried to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not knowe, saide they, that thou hast strangled thine husbandes: thou hast had nowe seuen husbands, neither wast thou named after any of them.

‖or, when she bare them, for their sakes they fast.

9 Wherefore doest thou beate vs for thē, if they be dead, go thy waies hence to them, that wee may neuer see of thee either sonne or daughter.

10 When she heard these things, she was verie sorowfull, so that she thought to haue strangled her selfe. And shee saide, I am the onely daughter of my father, and if I doe this, I shall slander him, and shal bring his age to the graue with sorowe.

Sarra prayeth, & fasteth that she may be deliuered from shame.

11 Then she prayed toward the window & said, Blessed art thou, O Lord my God, & thine holy and glorious Name is blessed, & honorable for euer: let all thy workes praise thee for euer.

12 And now, O Lord, I set mine eyes, and my face toward thee,

13 And say, Take mee out of the earth, that I may heare no more any reproche.

The innocencie of Sarra.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor ꝑ name of my father in the lande of

Her chastitie.

of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to bee his heire, neither any [Greek, neere kinsman] neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuē [husbandes] are now dead, and why should I liue: But if it please not thee that I should die, commaund to looke on mee, and to pitie me that I doe no more heare reproche.

The prayers of Tobit, and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, [that is,] to take away the whitenes of Tobits eies, and to giue Sarra ꝑ daughter of Raguel for a wife to Tobias ꝑ sonne of Tobit, and to bind Asmodeus the euil spirite, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, & Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

Chap.1.14

THat day Tobit remembred *the siluer, which he had deliuered to Gabael in Rages [a citie] of Media,

2 And sayd with him selfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonishe him before I die:

Tobits exhortation to his son, when hee thought he should die.

3 And when he had called him, he sayde, My sonne, after that I am dead, burie mee, and despise not thy mother, but *honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced Exod.20. 12.eccl.3.7.17.

4 Remember, my sonne, howe many dangers shee sustained when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

God must bee in our hearts.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will bee set to sinne or to transgresse the commaundements of God. Do vprightly all thy life lōg, & follow not the wayes of vnrighteousnes: for if thou deale truely, thy doings shal prosperously succeede to thee, and to all them which liue iustly.

Almes. Prouerb. 3.9.eccles. 4.1.& 14. 13.luk.14. 13.

7 Giue *almes of thy substance: & when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Eccles. 35.10.

8 *Giue almes according to thy substāce: if thou haue but a little, be not afraide to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of necessitie,

Eccles.29. 23.

10 *Because that almes doeth deliuer frō death, & suffereth not to come into darknes.

11 For almes is a good gift before the most High to all them which vse it.

Auoutrie. 1.Thes.4.3

12 Beware of all *whoredome, my sonne, and chiefely take a wife of the seede of thy fathers, and take not a straunge woman to wife which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac & Iacob are our fathers from the beginning. Remember my sonne that they married wiues of their owne kinred, and were blessed in their children and their seede shall inherite the land.

Pride.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenes is scarcety and great pouertie: for ‖ fiercenes is the mother of famine.

Wages of an hired seruant. Leuit.19. 13.deut.24. 14.15.

14 Let not the *wages of any mā, which hath wrought for thee, tarie with thee, but giue him it out of hande: for if thou serue GOD, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and bee well instructed in all thy conuersation.

Mat.7.12. Luke.6.31.

15 *Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

Luk.12.33. The like. Mat.6.2.

16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, & *of all thine aboundance giue almes, and let not thine eye bee enuious, when thou giuest almes.

Pro.be liberall to the iust, euen to their death.

17 ‖ Powre out thy bread on the burial of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

Counsell, God is to bee blessed.

19 Blesse thy Lord God alway, & desire of him ꝑ thy wayes may bee made streight, and that al thy purpoles, and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as hee will: nowe therefore, my sonne, remember my commaūdements, neither let them at any time bee put out of thy mind.

Chap.1.14

20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

Pouerty with the feare of God.

21 And feare not, my sonne, for as much as we are made poore: for thou hast many thinges, if thou feare God, and flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages, 4 He meeteth with the Angel Raphael, which vndertaketh to conduct him.

Tobias

TObias then answered, and said, Father, I will doe all thinges which thou hast commaunded mee.

2 But how can I receiue the siluer, seeing I know him not?

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom he hyreth to his father.

3 Then he gaue him the hand writing, & saide vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therfore when he was gone to seeke a man, he found Raphael the Angel.

5 But hee knewe not, and said vnto him, May I go with thee into ꝑ land of Media: and knowest thou those places well?

6 To whom the Angel saide, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias saide to him, Tarie for mee, till I tell my father.

8 Then he said vnto him, Goe, and tarie not: so he went in and said to his father, Behold, I haue found one, which will go with me. Then he said, Call him vnto me, that I may knowe of what tribe hee is, and whether he be faithfull to go with thee.

9 So he called him, and hee came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shewe me of what tribe and familie thou art.

11 To whom he said, Doest thou seeke a stocke or familie, or an hired man to go with thy sonne? Then Tobit saide vnto him, I would knowe, brother, thy kynred and thy name.

12 Then he sayde, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

For them commeth happily.

13 Then Tobit said, Thou art welcome, brother: bee not nowe angry with mee, because I haue enquired to know thy kinred, and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Jonathas, sonnes of that great Samaias: for wee went together to Jerusalem to worship, and offered the first borne, and the tenths of the fruites, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? Wilt thou a groate a day and thinges necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods Name. And when his sonne had prepared all thinges for the iourney, his father sayd, Go thou with this man, and God which dwelleth in heauē, prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, & the dogge of the yong man with them.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. Chap.10.4

17 But Anna his mother wept, & sayd to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God We had not layde money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which GOD hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: hee shall returne in safetie, and thine eyes shall see him.

21 For the good Angell doeth keepe him company, and his iourney shalbee prosperous, and he shall returne safe.

22 Then shee made an ende of weeping.

CHAP. VI.

1 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias, inuaded of a fish, is deliuered by the Angell.

2 And When the young man went to wash him selfe, a fishe leaped out of the riuer, and would haue deuoured him.

3 Then the Angell said vnto him, Take the fish. And the yong man tooke the fish, & drewe it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, & the gall, and put them by surely.

5 So the young man did as the Angell commaunded him: & when they had rosted the fishe, they ate it: then they both went on their way, till they came to Ecbatane.

6 Then the yong man said to the Angell, Brother Azarias, What auaileth the heart, and the liuer, and the gall of the fishe?

7 And hee said vnto him, Touching the heart & the liuer, if a deuill or an euill spirite trouble any, wee must make a perfume of this before the man or the woman, and hee shalbe no more vexed.

8 As for the gall, anoynt a man that hath whitenes in his eyes, and hee shalbe healed.

9 And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day wee shall lodge with Raguel, who is thy cousin: hee also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

For

Num.27.8. and 36.8.

11 For to thee doth ỹ right of her perteine, seeing ỹ alone art the remnant of her kinred,
12 And the maide is faire and wise: now therefore heare mee, and I will speake to her father, that wee may make the marriage when wee are returned from Rages: for I know that Raguel cannot marrie her to another according to the lawe of Moses: els hee shoulde deserue death, because the right doth rather apperteine to thee then to any other man.
13 Then the yong man answered the Angell, I haue heard, brother Azarias, that this maide hath beene giuen to seuen men, who all died in the mariage chamber:
14 And I am the onely begotten sonne of my father, and I am afrayed, least I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no bodie, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of mee to the graue with sorowe: for they haue no other sonne to burie them.
15 Then the Angell said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marrie a wife of thine owne kinred: wherefore heare me, O my brother: for the shalbe thy wife, neither be thou carefull of the euill spirite: for this same night shall shee bee giuen thee in marriage.
16 And when thou shalt go into the mariage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,
17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for thee is appoynted vnto thee from the beginning, and thou shalt keepe her, and the shall go with thee: moreouer I suppose that she shal beare thee children: nowe when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael e Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the house of Raguel: & Sarra met them, and after they had saluted one another, she brought them into the house.
2 Then sayde Raguel to Edna his wife, Howe like is this yong man to Tobit my cousin!
3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.
4 Then he said to thē, Do ye know Tobit our kinsman? And they sayd, We knowe him. Then sayd he, Is he in good health?
5 And they sayd, He is both aliue, and in good health: & Tobias said, He is my father.
6 Then Raguel leaped, and kissed him, and wept,
7 And blessed him, and saide vnto him, Thou art the sonne of an honest and good man: but when hee had heard that Tobit was blind, he was sorowfull and wept.
8 And like wise Edna his wife, & Sarra his daughter wept. Moreouer they receyued them with a readie minde, and after that they had killed a ramme of the flocke, they set much meate on the table. Then sayde Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel saide to Tobias, Eate, and drinke and make merrie.
10 For it is meete that thou shouldest marrie my daughter: neuertheleſſe, I will declare vnto thee the trueth.
11 I haue giuen my daughter in mariage to seuē men, who died that night which they came in vnto her: neuertheleſſe, be thou of a good courage and merrie. But Tobias said, I will eate nothing here, vntill ye bring her hither, and betroth her to me.
12 Raguel said thē, Marry her then according to the custome: for thou art her cousin, & she is thine. God which is mercifull, make this prosperous to you in all good things.
13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the *Lawe of Moyses, and lead her away to thy father: and he blessed them.

Raguel giueth his daughter Sarra to Tobias. Nom.36.8.

14 And called his wife Edna, & he tooke a booke and wrote a contract, and sealed it.
15 Then they began to eate.
16 After, Raguel called his wife Edna, and saide vnto her, Sister, prepare another chamber, and bring her in thither.
17 Which when she had done, as he had bidden her, shee brought her thither: then [Sarra] wept, & her mother wiped away her daughters teares,
18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorow: bee of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for the louing in law. 16 Raguel blesseth the Lord.

AND When they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, & tooke coles for perfumes, & put the heart & liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirite had smelled, he fled into the vtmost partes of Egypt, whom the Angell bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, & all thy creatures.

6 Thou madest Adam, and gauest him * Eua his wife for an helpe, and stay: of them came mankinde: thou hast saide, It is not good, that a man should bee alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayde to his wife Edna, Send one of the maides, and let them see whether hee bee aliue: if not, that I may bury him, and none knowe it.

13 So the maid opened the doore, & went in, and found them both asleepe,

14 And came forth, and told them that he was aliue.

15 Then Raguel prayed God, and saide, O God, thou art worthie to be prayed with all pure, and holy prayse: therefore let thy saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lorde: for thou hast made me ioyful, & that is not come to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to bee prayed because thou hast had mercie of two that were the onely begotten children of their fathers: grant them mercy, O Lorde, and finish their life in health with ioye and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the Wedding feast fourteene dayes.

20 For Raguel had sayd vnto him by an othe, that hee should not depart before that the fourteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods & returne in safetie to his father, and [should haue] the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money and bring him to the Wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the daies: and if I tarie long, he will be verie sorie.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth, both together, & came to the Wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, & there is no man to giue him the money?

3 Therefore he was verie sorie.

4 Then his wife saide to him, My sonne is dead, seeing hee tarieth: and she began to *bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Holde thy peace, and deceiue mee not: my sonne is dead: and shee went out euery day by the way, which they went, neither did she eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias vntill the fourteene dayes of the Wedding were expired, which Raguel had sworne, that he should tarie there. Then Tobias sayd to Raguel, Let me go: for my father and my mother looke

Tobias followeth Raphaels counsell, as Chap. 6.7 [or, 17 marg.].

Gen. 2. 18.

Raguel thinking Tobias was dead made a graue for him.

Raguel prayseth God for Tobias.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

Tobias care for his sonne. The Angel goeth on Tobias message.

The father and mother are in ten wines for Tobias tarying.

Chap. 5.17

looke no more to see me.

8 But his father in lawe saide vnto him, Tary with me, & I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

Raguel giueth Tobias, and his wife leaue to depart.

10 Then Raguel arose, & gaue him Sara his wife, and half his goods, as seruants, and cattell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Sara is instructed by her parents.

12 And he saide to his daughter, Honour thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also sayde to Tobias, The Lorde of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lorde. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receyued. 10 His father hath his sight restored and praiseth the Lord.

AFter these things Tobias went his way, praysing God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, & went on his way till he drewe neere to Nineue.

2 Then Raphael sayde to Tobias, thou knowest, brother, howe thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hande the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she sawe comming, shee saide to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rub and make the whitenes to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from hence forth I am content to die, and they wept both.

10 Tobit also went forth towarde the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fell vpon his necke,

14 And he wept & said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pitie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praysing God to the gate of Nineue: and they which sawe him go, marueiled, because he had receiued his sight.

17 But Tobit testified before them al, that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus & Nasbas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pledges that Raphael had done him, 5 The which he would recompence. 11 15 Raphael declareth that he is an Angell sent of God.

THen Tobit called his sonne Tobias, & saide vnto him, Proounde, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, & hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angell, and said vnto him, Take halfe of all that ye haue brought, and go away in safetie.

6 But he tooke them both apart, & sayd vnto them, Prayse God, and confesse him, and giue him the glorie, and prayse him for the things which he hath done vnto you before all them that liue. It is good to prayse God, & to exalt his Name, and to shew forth

his eudent Workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secretes of a King, but it is honourable to reueile the Workes of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes then to lay vp golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing frō you: neuertheless, I said it was good to keepe close ỹ secret of a king, but that it was honourable to reueile the Workes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the holy one: and when thou didst burie the dead, I was with thee likewise.

He that will be acceptable to God, must be proued with tentation.

13 And when thou wast not grieued to rise vp, & leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

14 And nowe God hath sent me to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seuē holy Angels, which present ỹ prayers of the Saints, and which go forth before his holy maiestie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherfore prayse him in all ages.

Gen.18.8. and 19.3. iudg.13.16

19 *All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great & Wonderfull Workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to prayse the Lord.

When Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, and [blessed be] his kingdome.

2 *For he doth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

Deut.32. 39.1.sam.2. 6.wil.16.13.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, & prayse the Lorde of righteousnes, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, & will declare his power, and greatnes to a sinfull nation. O ye sinners, turne and do iustice before him: Who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule [shall praise] the king of heauen, and shal reioyce in his greatnes.

8 Let al men speake, and let all praise him for his righteousnes.

9 O Ierusalem the holy citie, hee will scourge thee for thy childrens Workes, but he will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, & prayse the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, [euen] gifts to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are al they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall bleese the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shal reioyce for thee, when they shall see all thy glorie and shall reioyce for euer.

15 Let my soule bleese God the great King.

16 For

16 For Jerusalem shall be built vp with sapphires, & emeraudes, & thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.

17 And the streetes of Jerusalem shal be paued with beral, and carbuncle, and stones
for, Sophir of ‖ Ophir.

for, prayse ye the Lord. 18 And all her streetes shall say, ‖ Halelujah, and they shall prayse him, saying, ‖ That is, Jerusalem. Blessed bee God which hath extolled it for euer.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Nineue, 5 And the restoying of Jerusalem and the Temple, 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an ende of prayising God.

2 And hee was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he cõtinued to feare the Lord God, and to prayse him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am readie to depart out of this life)

4 Go into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shalbe destroyed, [and] for a time peace shal rather be in Media, and that our brethren shalbe scattered in the earth from that good lande, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

Ezra 3.8. and 6.14. 5 Yet againe God * will haue pitie on them, and bring them againe into the lande where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euerie place out of captiuitie, and build vp Jerusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, & feare the Lord God truly, and shal burie their idoles.

7 So shall all nations prayse the Lorde, and his people shall confesse God, and the Lorde shall exalt his people, and all those which loue the Lorde in trueth and iustice, shal reioice, and those also which shew mercie to our brethren.

8 And nowe, my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shewe thy selfe mercifull and iust that it may go well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknes. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore nowe, my sonne, consider what almes doeth, and howe righteousnes doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bedde, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.
for, his feete failed him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in law honorably, and he inherited their substance & Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arpharad, and ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles roũd about, of hewen stone, three cubites broade, and six cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers therof in ỹ gates of it of an hundreth cubites, and the breadth therof in the foundation threescore cubites,

4 And made ỹ gates thereof, euen gates that were lifted vp on hie, seuentie cubites, &

16 For Jerusalem shall be built vp with sapphires, & emeraudes, & thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.

17 And the streetes of Jerusalem shal be paued with beral, and carbuncle, and stones
for, Sophir of ‖ Ophir.

for, prayse ye the Lord. 18 And all her streetes shall say, ‖ Halelujah, and they shall prayse him, saying, ‖ That is, Jerusalem. Blessed bee God which hath extolled it for euer.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Nineue, 5 And the restoying of Jerusalem and the Temple, 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an ende of prayising God.

2 And hee was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he cõtinued to feare the Lord God, and to prayse him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am readie to depart out of this life)

4 Go into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shalbe destroyed, [and] for a time peace shal rather be in Media, and that our brethren shalbe scattered in the earth from that good lande, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

Ezra 3.8. and 6.14. 5 Yet againe God * will haue pitie on them, and bring them againe into the lande where they shall build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euerie place out of captiuitie, and build vp Jerusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, & feare the Lord God truly, and shal burie their idoles.

7 So shall all nations prayse the Lorde, and his people shall confesse God, and the Lorde shall exalt his people, and all those which loue the Lorde in trueth and iustice, shal reioice, and those also which shew mercie to our brethren.

8 And nowe, my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shewe thy selfe mercifull and iust that it may go well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknes. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore nowe, my sonne, consider what almes doeth, and howe righteousnes doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bedde, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.
for, his feete failed him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, & he buried his father and mother in law honorably, and he inherited their substance & Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arpharad, and ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles roũd about, of hewen stone, three cubites broade, and six cubites long, and made the height of the wall seuentie cubites, and the breadth thereof fiftie cubites,

3 And made the towers therof in ỹ gates of it of an hundreth cubites, and the breadth therof in the foundation threescore cubites,

4 And made ỹ gates thereof, euen gates that were lifted vp on hie, seuentie cubites, &

the breadth of them fourtie cubites, for the going forth of his mightie armies, and for the setting in aray of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with king Arpharad in the great fielde, which is the field in the coastes of Ragau.

6 Then came vnto him al they that dwelt in the mountaines, and al that dwelt by Euphrates, and Tygris and Hydaspes, and the country of Arioch the king of the Elymeans, & very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the west, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, & the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, & Taphnes, and Ramesse and all the land of Gesem,

10 Vnto one come to Tanis, & Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battel: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was verie angrie with all this countrey, and sware by his throne and kingdome that he would surely bee auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sworde all the inhabitants of the lande of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arpharad in the seuenteenth yeere, and hee preuailed in his battell: for he ouerthrewe all the power of Arpharad, and all his horsemen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towres, and spoiled the streetes therof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, and smote him through with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both hee and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, both hee, and his armie an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people should be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie, 23 The conquest of his enemies.

AND in the eighteenth yeere, the two and twentieth [day] of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should auenge him selfe on all the earth, as hee had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secrete counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeied the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, & which was next vnto him, and said vnto him,

5 Thus saith the great King, the lorde of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the west countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them.

8 So that their wounded shall fill their valleis, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare thē, but put thē to death, and

and spoyle them where soeuer thou goest.

12 For as I liue, & the power of my kingdome, whatsoeuer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandementes of thy lorde, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth and twentie thousande, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels & asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the army, and very much golde and siluer out of the Kings house.

19 Then he went forth and al his power, to go before in the viage of King Nabuchodonosor, and to couer al the face of the earth westwarde, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hande of the vpper Cilicia.

22 Thē he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroied Phud and Lud, and spoyled all the children of Rasses, & the children of Ismael, which were towarde the wildernes at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed al that resisted him, and came to the borders of Japheth, which were towarde the South and ouer against Arabia.

26 Hee compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then he went downe into the countrey of Damascus, in ỹ time of Wheat haruest, and burnt vp al their fieldes, & destroyed their flockes and the herdes: hee robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of ỹ swoorde.

28 Therefore feare and trembling fell vpon al the inhabitāts of the sea cost, which were in Sidon and Tyrus, and them that dwelt in Sur and Oma, and al that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 Hee destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: We lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and al our places, and al our fieldes of wheat, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his armie, and set garisōs in the hie cities, and tooke out of them chose men for the warre.

7 So they and al the countrey round about receiued them, with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy al the gods of ỹ land, that all nations should worship Nabuchodonosor onely, and that all tongues & tribes should call vpon him as God.

9 Also hee came against Esdraelon, neere vnto Iudea, ouer against the great strait of Iudea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid & defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie thē selues. 9 They cryed to the Lord, and humbled them selues before him.

NOwe the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonosor king of

the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to naught.

2 Therefore they feared greatly his presence, & were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had byn sanctified because of the pullution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioacim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by thē there was an entrie into Iudea, and it was easie to let thē that woulde come by, because the passage was streit for two men at the most.

8 And the children of Israel did as Ioacim the hie Priest had commanded thē with the Ancients of al ꝑ people of Israel, which dwelt at Ierusalem.

9 Thē cried euery man of Israel to God with great feruencie, and their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinckled ashes vpon their heads, and spred out their sackecloth before the face of the Lorde: also they put sackecloth about the altar,

12 And cried to the God of Israel, al with one consent most earnestly, that hee woulde not giue their children for a praye, and their wiues for a spoyle, & the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, & looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalē before the Sanctuarie of the Lord almightie.

14 And Ioacim the high Priest, & al the Priests that stoode before the Lord, and ministred vnto the Lord, had their loynes girt with sackecloth, and offred the continuall burnt offring, with prayers and the free giftes of the people,

15 And had ashes on their mytres, and cryed vnto the Lorde with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

WHen was it declared to Olofernes the chiefe captaine of ꝑ armie of Assur, ꝑ the children of Israel had prepared for warre, and had shut the passages of the mountaines, & had walled all the toppes of the hie hilles, and had layde impediments in the champion countrey.

2 Wherewith hee was verie angrie, and called all the princes of Moab, and the captains of Ammon, and all the gouernours of the sea coast.

3 And he said vnto thē, Shew me, O yee sonnes of Chanaan, who is this people that dwelleth in the mountaines: and what are the cities that they inhabite: & what is the multitude of their armie: and wherein is their strength & their power: & what King or captaine is raised among them ouer their armie:

4 And why haue they determined not to come to meete me, more then all the inhabitants of the west:

5 Then *said Achior the captaine of all the sonnes of Ammon, Let my Lord heare the word of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwel in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11. 7.

6 This people come of the stocke of the Chaldeans.

7 And *they dwelt before in Mesopotamia, because they would not followe ꝑ gods of their fathers, which were in the lande of Chaldea. *Gen.11.31

8 But they went out of the way of their auncesters & worshipped the God of heauen, the God whom they knewe: so they cast thē out from the face of their gods, & they fled into Mesopotamia, & soiourned there many dayes.

9 Then *their God commanded them to depart from the place where they soiourned, and to goe into the lande of Chanaan, where they dwelt, and were increased with *Gen.12.1.

gold

gold and siluer, and with very much cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one could not number their linage.

Exod.1.8. 11 *Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cried vnto their GOD, and he smote all the lande of Egypt with incurable plagues: so the* Egyptians cast thē out of their sight.

Exod.12. 34,33.

Exod.14. 21. 13 And* God dried the red sea in their presence,

Exod 19. 2. 14. And* brought them into mount Sina and Cades barne, and cast forth all that dwelt in the wildernes.

15 So they dwelt in the land of the Amorites, and they destroied by their strength al them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

Iosh.12.8. 16 And they* cast forth before them the Chanaanites, and the Pheresites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

Iud.2.11. &3.8. 18 But* when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sorte, *and were led captiues into a land that was not theirs: & the Temple of their God was cast to the ground, and their cities were taken by the enemies.

2.King.25. 9,11.

Esra 1.1,3. 19 But* nowe they are turned to their GOD, and are come by from the scattering wherein they were scattered, and haue possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therfore, my lord & gouernour, if there be any faulte in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, & their God be for them, & wee become a reproch before all the worlde.

22 ¶And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that hee shoulde kill him.

23 For, [say they,] We feare not to meete the children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therfore go vp, O lord Olofernes, & thei shalbe meat for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crye vnto the Lord.

AND when the tumult of the mē that were about the counsel, was ceassed, Olofernes, ỳ chiefe captaine of the armie of Assur, said vnto Achior before al the people of the strangers, and before all the children of Moab, & of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast saide that the people of Jerusalem is able to fight, *because their God wil defend them: and who is god but Nabuchodonosor?

Chap.5.5. 21.

3 He wil send his power, and wil destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall bee dronken with their bloud, and their fieldes shalbe filled with their dead bodies, & their footesteppes shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor, lord of all the earth, hath said, eue he hath said, None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountains, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mynde, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So

11 So his seruants tooke him, & brought him out of the campe into the plaine: and they wēt out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppe of the moūtaine, they tooke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, & kept them from comming vp, by casting stones against them.

13 But they went prouily vnder the hill, & bound Achior, and left him lying at ꝑ foote of the hill, and returned to their lord.

14 Then the Israelites came down frō their citie, and stoode about him, and loosed him and brought him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in thole dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the Ancientes of the citie, and all their youth ranne together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of ꝑ which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, & whatsoeuer Olofernes had spoken proudly against the houle of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, & haue mercie on the baleneſſe of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & prayed him greatly.

21 And Ozias tooke him out of ꝑ assemblie into his houle, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth beſiege Bethulia. 8 The counſell of the Iournieans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

THe next day, Olofernes commāded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, & that they should take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that daye, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroade toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and said euery one to his neighbour, Nowe will they thut vp al ꝑ whole earth: for neither the hie mountaines nor the valleis, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second daye, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a worde, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the moūtaines, wherin they dwel, because it is not easie to come vp to ꝑ toppes of their mountaines.

11 Now therefore, my lorde, fight not against them in battell aray, and there shall not so much as one mā of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, & let thy men keepe stil the water of the countrey, that cōmeth forth at the foote of the mountaine.

13 For all the inhabitantes of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will go vp to the toppes of the mountaines that are neere, and will campe vpon them, and watche that none go out of the citie.

14 So they and their wiues, and their children shalbe consumed with famine, and before the sworde come against them, they shall be ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward,

reward, because they rebelled and obeied not thy person peaceably.

16 And these wordes pleased Olofernes and all his souldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, & the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with ỹ children of Ammon, and camped in the mountaine ouer against Dothaim, and they sent some of them selues towarde the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of ỹ armie of the Assyrians camped in the fielde, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their footemen, chariots and horsemen, foure & thirtie dayes: so that euen all the places of their waters failed all the inhabitantes of Bethulia.

21 And the cisternes were emptie, & they had not water inough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, & their wiues and yong men failed for thirst, & fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then al the people assembled to Ozias, & to the chiefe of the citie, both yong men and women, and children, and cried with a loude voyce, and said before all the Elders,

Exod.f.11. 24 The *Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath solde vs into their hands, ỹ we should be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, thē to die for thirst: for we will be his seruants that we may liue, & not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnes against you ỹ heauen and the earth, and our God and Lorde of our fathers, which punisheth vs, according to our sinnes & the sins of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the midst of the assemblie, & they cried vnto the Lord God with a loude voyce.

30 Then said Ozias to them, Bzethzen, be of good courage: let vs wayte yet fiue dayes, in the which space ỹ Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, & there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Judeth. 11 She rebuketh the faintnes of the gouernours. 12 She sheweth that they should not tempt God, but wayte vpon him for succour. 33 Her enterprise against the enemies.

NOw at that time, Judeth heard thereof, which was the daughter of Merari the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barly harueſt.

3 For as he was diligent ouer them that bound sheaues in ỹ field, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Judeth was in her house a widowe three yeeres and foure moneths.

5 And she made her a tent vpō her house, and put on sackecloth on her loynes, & ware her widowes apparell.

6 And she fasted all the dayes of her widowhode, saue the day before the Sabbath and the Sabbaths, and the daye before the newe moones, and in the feasts & solemne dayes of the house of Israel.

7 She was also of a goodly countenance and very beautifull to behoide: and her husbande Manasses had left her gold and siluer,

siluer, and men seruants, & maide seruants, and cattell, and possessions, where thee remained.

8 And there was none that could bring an euill report of her: for thee feared God greatly.

9 Nowe when she heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had * sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes)

Chap. 7. 26. 31.

10 Then she sent her maide, that had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the Ancientes of the citie.

11 And they came vnto her, and she saide vnto them, Heare me, O ye gouernours of þ inhabitantes of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God & you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And nowe who are you that haue tẽpted God this day, and set your selues in the place of God among the children of men:

13 So nowe you seeke the Lord almighty, but you shall neuer know any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehẽde his purpose: Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs whẽ he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as þ sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor citie among vs, which worship þ gods made with hands, as hath bene afore time.

Iudg.17. & 21. and 18.

19 For * the which cause our fathers were giuen to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therfore we trust that he will not despise vs, nor any of our lmage.

21 Neither when we shalbe taken, shall Judea be so famous: for our Sanctuarie shalbe spoiled, and he will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolatiõ of our inheritance will hee turne vpon our heads among the Gentiles, whersoeuer we shalbe in bondage, and we shalbe an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpõ vs, & the Sanctuarie, & the house, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all that he did to * Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

Gen.22.7. Gen.28.7.

27 For he hath not tried vs as he did thẽ to the examination of their hearts, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were verie thirstie, & compelled vs to do vnto them, as wee haue spokẽ, and haue brought vs to an oth which we may not transgresse.

31 Therefore nowe pray for vs, because thou art an holy woman, that þ Lord may sende vs rayne to fill our cisternes, and that we may faint no more.

32 Then said Judeth vnto them, Heare me, and I will do a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will go forth with mine handmaide: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, til the things be finished that I do.

35 Then

35 Then ſaide Ozias and the princes vnto her, Goe in peace, and the Lorde God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Judeth humbleth her ſelfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Againſt the pride of the Aſſyrians. 11 God is the helpe of the humble.

WHen Judeth fell vpon her face, and put aſhes vpō her head, and put off the ſackecloth where with ſhee was clothed. And about the time that ꝑ incenſe of that euening was offered in Jeruſalem in the houſe of the Lord, Judeth cryed with a loud voyce, and ſaid,

Gene.34. 2 O Lorde God of my father* Simeon, to whom thou gaueſt a ſworde to take vengeance of the ſtrangers which opened the wombe of the mayde, and defiled her, and diſcouered the thigh with ſhame, and polluted the wombe to reproche (for thou haddeſt commanded that it ſhould not ſo be,

3 Yet they did things for the which thou gaueſt their princes to ꝑ ſlaughter, for they were deceiued and waſhed their beds with blood) and haſt ſtricken the ſeruantes with the gouernours, and the gouernours vpon their thrones,

4 And haſt giuen their wiues for a praye and their daughters to be captiues, and all their ſpoyles for a bootie to the children that thou louedſt: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me alſo a widdowe.

5 For thou haſt wrought ꝑ things afore, and theſe, and the things that ſhalbe after, and thou conſidereſt the things that are preſent, and the things that are to come.

6 For the things which thou doeſt purpoſe, are preſent, and ſay, Beholde, wee are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Aſſyrians are multiplied by their power: they haue exalted thē ſelues with horſes and horſemen: they glory in the ſtrength of their footemen: they truſt in ſhielde, ſpeare and bowe, & ſling, and do not know that thou art the Lord that breakeſt the battels: the Lord is thy Name.

8 Breake thou their ſtrength by thy power, and breake their force by thy wrath: for they haue purpoſed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name reſteth, & to caſt downe with weapons the hornes of the Altar.

9 Behold their pride, and ſend thy wrath vpon their heads: giue into mine hande which am a widdowe, the ſtrength that I haue conceiued.

10 *Smite by the deceit of my lippes the ſeruant with the prince, and the prince with the ſeruant: abate their height by the hande of a woman. Iudg.4.11. & 5.26.

11 *For thy power ſtandeth not in the multitude, nor thy might in ſtrong men: but thou, O Lorde, art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forſaken, and the Sauiour of them that are without hope. Iudg.7.2. 2.chro.14. 11.& 16.8. & 20.6.

12 Surely, ſurely [thou art] the God of my father, and the God of the inheritance of Iſrael, the Lorde of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wound, and a ſtroke againſt them that enterpriſe cruell things againſt thy couenant, and againſt thine holy houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 Shewe euidently among all thy people, and all the tribes, that they may knowe that thou art ꝑ God of all power & ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP. X.

1 Judeth decketh her ſelfe and goeth forth of the citie. 11 She is taken of the watch of the Aſſyrians and brought to Holofernes.

NOwe after ſhee had ceaſed to cry vnto the God of Iſrael, and had made an ende of all theſe wordes,

2 She roſe where she had fallen downe, and called her mayde, and went downe into the houſe, in the which ſhee abode in the Sabbath dayes and in the feaſt dayes,

3 And putting away the ſackecloth wherewith ſhee was clad, and putting off the garments of her widowehode, ſhe waſhed her body with water, & anoynted it with much ointment, and dreſſed the heare of her head, and put attire vpon it, and put on her garments of gladnes, where with ſhe was clad during the life of Manaſſes her huſband.

4 And ſhee put ſlippers on her feete, and put on bracelets, and cleenes, and rings, and earings, and all her ornaments, and ſhe decked her ſelfe brauely to allure the eyes of all men that ſhoulde ſee her.

5 Then ſhee gaue her mayde a bottell of wine, and a pot of oyle, & filled a ſcrip with flowre, and with drye figges, and with fine bread: ſo ſhe lapped vp all theſe things together and layde them vpon her.

6 Thus they went foorth to the gate of

the citie of Bethulia, and founde standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto me, that I may goe forth to accomplish the thinges which you haue spoke to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, shee and her mayde with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went streyght forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, & asked her, Of what people art thou: and whence commest thou: and whither goest thou? And she sayde, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Holofernes, the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby he shal goe and winne all the mountaines, without losing the bodie or life of any of his men.

14 Now when ꝑ men heard her wordes, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lorde: nowe therefore come to his tent, and some of vs shall conduct thee vntil they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraide in thine heart, but shew vnto him according as thou hast to say, & hee will intreate thee well.

17 Then they chose out of them an hundreth men, & prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro, throughout ꝑ campe: for her comming was bruted among the tents: and they came and stoode rounde about her: for she stood without the tent of Holofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondred at the children of Israel because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remayne, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruantes, and they brought her into the tent.

21 Nowe Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, & they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holofernes comforteth Iudeth, 3 And asketh the cause of her coming. 5 She deceiueth him by her faire words.

Then saide Holofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in ꝑ mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: bee of good comfort, thou shalt liue from this night, & hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my lorde shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beasts of the fieldes, and the cattell, and the foules of the heauen shal liue

liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

Chap.5.5. 9 Now *as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore least my lorde shoulde be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, [which is] so oft times as they do that which is not beseeming,

12 (For because their victailes fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all thinges that God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touche with their hands.

14 Moreouer they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as shoulde bring them licence from the Senate)

15 Now when they shall bring the worde, they will do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fledde from their presence, and GOD hath sent mee to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt go forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the middes of Judea, vntill thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto mee according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Holofernes, and all his seruants, and they marueyled at her wisedome, and sayde,

21 There is not such a woman in all the worlde, both for beautie of face, and wisedome of wordes.

22 Likewise Holofernes sayde vnto her, God ‖ hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord. ‖ Or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowmed throughout the whole earth.

CHAP. XII.

2 Judeth woulde not pollute her selfe with the meate of the Gentiles. 5 Shee maketh her request that shee myght goe out by nyght to pray. 11 Holofernes causeth her to come to the banket.

THen he commanded to bring her in where his treasures were layde, and bade that they should prepare for her of his owne meates, and that shee shoulde drinke of his owne wine.

2 But Judeth saide, *I may not eate of them, least there shoulde bee an offence, but I can suffice my selfe with the thinges that I haue brought. Gene.43. 32.dan.1.8. 10.h.1.11.

3 Then Holofernes sayd vnto her, If the thinges that thou hast, shoulde fayle, howe shoulde wee giue thee the like? for there is none with vs of thy nation.

4 Then sayde Judeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spende those things that I haue, before the Lord worke by mine hande the thinges that he hath determined.

5 Then the seruantes of Holofernes brought her into the tent, and shee slept

vntill mydnyght, and rose at the morning watch,

6 And sent to Holofernes, saying, Let my lord commande that thine handmaide may go forth vnto prayer.

7 Then Holofernes commanded his garde that they shoulde not staye her: thus she abode in the campe three dayes, & went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lorde God of Israel, that he Woulde direct her waye to the exaltation of the children of her people.

9 So she returned, and remayned pure in the tent, vntill shee ate her meate at euening.

10 ¶ And in the fourth daye, Holofernes made a feast to his owne seruantes onely, and called none of them to the banket, that had the affaires in hand.

11 Then saide he to Bagoas the eunuche who had charge ouer all that hee had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if Wee shoulde let such a woman alone, & not talke with her, and if Wee doe not allure her, shee will mocke vs.

13 Then Went Bagoas from the presence of Holofernes, and came to her, and sayde, Let not this fayre mayde make difficultie to goe in to my lorde, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Assur, which remayne in the house of Nabuchodonosor.

14 Then sayde Judeth vnto him, Who am I now, that I should gainsay my lorde? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioye vnto the day of my death.

15 So shee arose and trimmed her with garmentes, and with all the ornamentes of women, and her mayde went, and spred forth her skinnes on ꝑ grounde ouer against Holofernes, which shee had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Holofernes hart was rauished with her, and his spirite was moued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then sayde Holofernes vnto her, Drinke nowe, and be mery with vs.

18 So Judeth sayde, I drinke nowe, my lorde, because my state is exalted this daye more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the thinges, that her mayde had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine then hee had dronken at any time in one day since hee was borne.

CHAP. XIII.

4 Judeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruantes made haste to depart, and Bagoas shut his tent without, and dimissed those that were presente, from the presence of his lorde, and they went to their beddes: for they were all Wearie, because the feast had bene long.

2 And Judeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine. Ecclus.31. 20,25.

3 ¶ Nowe Judeth had commanded her mayde to stande Without her chamber, and to waite for her comming forth as shee did daily: for she said, she Would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none Was left in the chamber, neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of al power, beholde at this present the Woorkes of mine hands for the exaltation of Jerusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bedde which Was at Holofernes head, and tooke downe his sawchin from thence,

7 And approched to the bedde, and tooke holde of the heare of his head, and sayde, Strengthen mee, O Lorde God of Israel this day.

8 And shee smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her maide,

10 And she put it in her strippe of meate: so they twayne Went together according to their custome vnto prayer, and prayalling through

thrǒugh the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶Then saide Judeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shew his power yet in Jerusalem, and his force agaynst his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that shee shoulde come. So they opened the gate and receiued her, and made a fire for a light, and stoode round aboute them twaine.

14 Then she saide to them with a loude voyce, Prayse God, prayse God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrip and shewed it, and saide vnto them, Behold the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with mee by any pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to naught the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lorde God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

1 Judeth causeth to hang vp the head of Olofernes. 10 Achior worshipeth himselfe to the people of God. 11 The Israelites go out against the Assyrians.

THen saide Judeth vnto them, heare me also, my brethren, and take this head, and hang it vpō the hiest place of your walles. 2.Macca. 15.33.

2 And so soone as the morning shall appeare and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euerie valiant man out of the citie, and set you a captaine ouer them, as though you would go downe into the field, toward the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, and shall goe into their campe, and rayse vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you & all that inhabite the coastes of Israel, shal pursue them, and ouerthrow them as they goe.

5 But before you doe these things, cal me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of ỹ house of Ozias, and when he was come and sawe the head of Olofernes in a certaine mans hand in the assemblie of the people, hee fell downe on his face, and his spirite failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, & saide, Blessed art thou in all the tabernacle of Juda, and in all nations, which, hearing thy name, shalbe astonished.

8 Nowe therefore tell me all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the middes of the people all that shee had done from the day that shee went forth, vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, & made a noyse of gladnes thrǒugh their citie.

10 And Achior, seeing al things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskinne of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶Assoone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, & they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them,

they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him ỹ had the charge of al his things, Waken our lorde: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the dooze of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the flooze, and his head was taken from him.

16 Therefore he cried with a loude voyce, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, he went into the tent of Judeth where he vsed to remaine, & found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes [lieth] vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crie and a verie great noyse throughout the campe.

CHAP. XV.

1 The Assyrians are afrayed and flee. 3 The Israelites pursue them. 8 Joacim the hie Priest commeth to Bethulia to see Judeth and to prayse God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fledde by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpō their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpō them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Joacim the hie Priest, and the Ancients of the childrē of Israel that dwelt in Jerusalem, came to confirme the benefits that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, Thou art the exaltatiō of Jerusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lorde for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Judeth Olofernes tent, and all his siluer and beddes, and basins, and all his stuffe, and shee tooke it and layde it on her mules, and made ready her charets, and laied them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a daunce among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, & her that was with her, and she went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crowns, & with songs in their mouthes.

CHAP. XVI.

Judeth prayseth God with a song. 19 She offereth to the Lorde Olofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Judeth began this cōfessiō in all Israel, & al the people sang this song with a loude voyce.

2 And Judeth saide, Beginne vnto my GOD with tymbrels: sing to my Lord with cymbals: tune vnto him a psalme: exalte his prayse, and call vpon his Name.

3 For God breaketh the battels, and [pitched] his campe in the middes of the people, and delivered me out of the hand of the persecuters.

4 Assur

4 Assur came frō the mountaines fooreth of the North: hee came with thousandes in his armie, * whose multitude hath shut vp the riuers and their horsemen haue couered the valleis. Chap.2.15.

5 He said that he would burne vp my borders and kill my yong men with the sword, and dash the sucking children against the grounde, and make mine infants as a pray, and my virgins a spoyle.

6 But the almightie Lord hath brought them to naught by the hande of a woman.

7 For the mightie dyd not fall by the yong men, neyther dyd the sonnes of Titan smite him, nor the hie giantes inuade him, but Judeth the daughter of Merari dyd discomfite him by the beautie of her countenance.

8 For she put off the garment of her widowehoode, for the exaltation of those that were oppressed in Israel, and anoynted her face with oyntment, and bounde vp her heare in a coife, and tooke a linen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prysoner, and the sawchin passed throough his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones showted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maydes perced them, and wounded them as they fledde awaye like children: they perished by the battell of the Lord.

13 I will sing vnto the Lorde a song and prayse, O Lorde, thou art great and glorious, marueilous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirite, and hee made them vp: and there is none that can resist thy voyce. Gene.1.24. pſal.33.9.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fatte is too litle for thy burnt offring: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lorde almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpō their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Jerusalem, they worshipped the Lord, & assoone as the people were purified, they offered their burnt offrings, & their free offrings, & their giftes.

19 Judeth also offred all the stuffe of Holofernes, which the people had giuen her, & gaue the canopie which she had take off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie, for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to ‖ his people. ‖ Or, her people.

23 But the increased more and more in honour, and waxed olde in her husbandes house, being an hundreth and fiue yere olde, and made her mayde free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred. Gen.50.10

25 And there was none that made the children of Israel any more afraied in the dayes of Judeth, nor a long time after her death.

Esther.

Esther.

Certaine portions of the storie of Esther, which are founde in some Greeke and Latin translations.

Which followe the tenth Chapter.

4 THen Mardocheus sayde, GOD hath done these thinges.

5 For I remember a dreame, which I sawe cõcerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I & Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from al these euils, & God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therfore hath he made two lots, one for the people of God, and an other for al the Gentiles.

11 And these two lots came before God for all nations, at the houre & time appoynted, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore thole dayes shall bee vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus & Cleopatra Dositheus, who said he was a priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phurai, which they said Lysimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted,

‖Or, Ioses.

2 In þ second yeere of the reigne of great Artaxerres in the first daye of the moneth Nisan, Mardocheus þ sonne of Jarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Jew dwelling in the citie of Susis, a noble man, þ bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Jerusalem with Jechonias.

5 And this was his dreame, Beholde a noyse of a tempest with thunders, & earthquakes, & vproare in the land.

6 Behold two great dragons came forth ready to fight one against an other.

7 Their crye was great, whereby al the heathen were ready to fight against þ righteous people.

8 And the same day was full of darknes and obscuritie, & trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle well greWe into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had seene this dreame, hee awoke & rose vp & thought in his heart vntill the night, What God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dWelt Mardocheus in the kinges court wt Bagathas, & Thara, the kinges eunuches & keepers of the palace.

Esther.2. 21. & 6.2.

2 *But when hee heard their purpole, and their imaginations, hee perceiued that they went about to lay their handes vpon the King Artaxerxes, and so hee certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, and when they had cõfessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote þ same thing.

5 So the King commanded that Mardocheus should remaine in the court, & for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour & reputation with þ king, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Ioseph. antiq.li.11. chap.6.

THe copie of the letters was this, The great king Artaxerres writeth these thinges to the princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lorde ouer many people, & had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed w equitie alway and gentlenes to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely go thorowe out euery side, and to renewe peace againe, which all men desire.

3 Nowe when I asked my counselers howe these thinges might bee brought to passe, one that was conuersant with vs, of excellent wisedome, & constant in good will, and shewed him selfe to bee of sure fidelitie, which had the second place in the kingdom, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to al people, and haue allway despised the commaundements of Kinges, and so that this generall empire, that wee haue begonne, can not be gouerned without offence.

5 Seeing nowe we perceiue, þ this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, & hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shal al with their wiues and children be destroyed and rooted out with the sword of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to þ intent that after this time our affaires may bee without troubles, and well gouerned in all pointes.

8 Then Mardocheus thought vpon all the workes and of the Lorde, and made his prayer vnto him,

9 Saying, O Lord, Lorde, the King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.

10 For thou hast made heauen & earth, & al the wonderous things vnder the heauē.

11 Thou art Lord of al things, and there is no man that can resist thee, which art the Lorde.

12 Thou knowest all thinges, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bow downe to proude Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his feete.

14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, and would not worship any but onely thee, my Lorde, and this haue I not done of pride.

15 And therefore, O Lord God & King, haue mercie vpon thy people: for they imagine howe they may bring vs to naught, yea, they would destroy the inheritance, þ hath bene thine from the beginning.

16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioy, that wee may liue, O Lord, and prayse thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeene Esther also, being in danger of death, resorted vnto the Lord,

2 And laid away her glorious apparell, & put on the garments of sighing, and mourning. In þ stead of precious ointment, she scattered ashes, and dongue vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the heare that she pluckt off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate womā, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in þ kinred of my father, that thou, O Lorde, tookest Israel from among al people, & our fathers from their predecessours for a perpetuall inheritance, & thou hast performed

that

that which thou diddest promise them.

6 Nowe Lorde, wee haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, þ wee are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp þ mouth of them that praise thee, and to quenche the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may prayse the power of the idoles, and to magnifie a fleshly King for euer.

11 O Lord, giue not thy scepter vnto thē that be nothing, lest they laugh vs to scorne in our misery: but turne their deuice vpon themselues, and make him an example, that hath begonne the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen mee, O King of gods, and Lorde of all power.

13 Giue mee an eloquent speach in my mouth before the Lyon: turne his heart to hate our enemie, to destroy him, & all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe mee that am solitarie, which haue no defence but onely thee.

15 Thou knowest all thinges, O Lorde: thou knowest, that I hate the glory of the vnrighteous, & that I abhorre the bed of þ vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kinges feast, nor drunke þ wine of the drinke offrings,

18 And that I thine handmaide haue no ioy since þ day that I was brought hither, vntill this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare þ voyce of them, that haue none other hope, and deliuer vs out of the hande of the Wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make intercession for her people. 9 And she performeth his request.

MArdocheus also bad Esther to go in vnto the king, and pray for her people, and for her countrey.

2 Remember, saith he, þ daies of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when she had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauiour of all thinges, and tooke two handmaides with her.

6 Vpon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was chearefull and amiable, but her heart was sorowfull for great feare.

9 Then she went in thorow all þ doores, and stood before the King, & the King sate vpon his royall throne, and was clothed in his goodlie araye, all glittering with golde and precious stones, and hee was very terrible.

10 Then he lift vp his face, that shone w Maiestie, & looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint and leaned her selfe vpon the head of the maide, that went with her.

11 Neuertheless, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her self againe: and comforted her with louing words, and said,

12 Ester, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and saide, Talke with mee.

16 Then said she, I sawe thee, O Lord, as an Angel of God, & mine heart was troubled for feare of thy Maiestie.

17 For wonderfull art thou, O Lord, and thy face is full of grace.

18 And as she was thus speaking vnto him,

him, thee fel downe againe for faintnes.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

Ioseph. Antiq. 11. chap. 6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth & seuen and twentie prouinces, sendeth vnto the princes & rulers þ haue the charge of our affayres, salutatiõ.

2 There be many that through þ goodnesse of princes & honour giuen vnto them, become verie proude,

3 And indeuour not onely to hurt our subiects, but not content to liue in welth, do also imagine destruction against those that doe them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that bee vnmindefull of benefites, they thinke to escape the vengeance of God, that seeth all thinges, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whom their friends causes are committed, by baine entisementes do wrap them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie, & gentlenes of princes with lying tales.

7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such pestilences as are not worthy to beare rule.

8 Therefore we must take heede hereafter, that we may make the kingdome peaceable for all men, what change so euer shall come,

9 And discerne the things that are before our eyes, to withstand thē with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, & farre from our goodnes, was received of vs,

11 And hath proued the friendship that we beare toward al nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse him selfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite also hath hee desired to destroy Mardocheus our preseruer, which hath done vs good in all things, & innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust Lawes,

16 And that they be þ children of the most high and almightie and euerliuing God, by whome the kingdome hath bene preserued vnto vs and our progenitours in very good order.

17 Wherefore ye shall do wel, if ye do not put in execution those letters, that Aman þ sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath al things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copie of this letter in al places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioy the day, wherein the chosen people shoulde haue perished.

22 Moreouer, among other solemne days ye shall keepe this day with all gladnes,

23 That both nowe and in time to come this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that bee seditious vnto vs.

24 Therefore al cities and countries that do not this, shall horridly be destroyed with sword & fire, and shal not onely not be inhabited of men, but be abhorred also of þ wilde beasts and fowles for euer.

The

The wisedome of Salomon.

CHAP. I.

1 Howe we ought to searche and enquire after God. 2 Who bee those that find him. 5 The holy Ghost. 8.11. We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrighteousnesse.

2.King.3.3. 2.chron. 26.16.1.

LOue *righteousnes, ye that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut.4.29. 2.chron. 15.4.

2 *For he wil bee founde of them that tempt him not, and appeareth vnto such as bee not vnfaithfull vnto him.

3 For wicked thoughtes separate from GOD: and [his] power when it is tryed, reproueth the vnwise,

4 Because wisedome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

Ierem.4. 22.

5 For the holy *Spirit of discipline fleeth from deceit, & withdraweth him selfe from the thoughtes that are without vnderstanding, and is rebuked when wickednesse cõmeth.

Gala.5.21.

6 For the Spirite of wisedome *is louing, and wil not absolue him, that blaspheme th with his lippes: for God is a witnesse of his reines, & a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the worlde: and the same that mainteineth all thinges, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, can not be hid: neither shal the iudgement of reprothe let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no worde so secrete, that shall go for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: *destroy not your selues thorowe the workes of your owne hands.

Deut.4.25.

Ezek.18. 23.&33. 11.

13 *For God hath not made death, neither hath hee pleasure in the destruction of the liuing.

14 For he created all thinges, that they might haue their being: and the generatiõs of the worlde are preserued, and there is no poyson of destruction in them, and the kingdome of hel is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnes bringeth death.

16 And the vngodly call it vnto them both with handes and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to bee partakers thereof.

a To wit, death.

CHAP. II.

The imaginations and desires of the wicked, and their counsell & gainst the faithfull.

FOr [the vngodly] say, as they falsly imagine with them selues, *Our life is short and tedious: & in the death of a man there is no recouerie, neither was any knowen y hath returned from the graue.

Iob.7.1. & 14.2. mat.22.23. 1.cor.15. 32.

2 For we are borne at al aduenture, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrels, and the words as a sparke raised out of our heart,

3 Which being extinguished, the body is turned into ashes, and the spirite banisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shalbe forgotten in time, and no man shall haue our woorkes in remembrance.

5 *For our time is as a shadow that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth againe.

1.Chron. 29.15. chap.5.9.

6 *Come therefore, and let vs enioy the pleasures, that are present, and let vs chearefully vse the creatures as in youth.

Isai.22.13. & 56.12. 1.cor.15. 32.

7 Let vs fill our selues with costly wine and oyntments, and let not the flowre of life passe by vs.

8 Let vs crowne our selues with rose buddes afore they bee withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portion, & this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the Widowe, nor reuerence the white heares of the aged, that haue liued many yeres.

11 Let our strength bee the Lawe of vnrighte-

righteoufnes: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profit, and he is contrarie to our doings: he checketh vs for offending againſt the Lawe, and blameth vs as tranſgreſſours of diſcipline.

13 He maketh his boaſt to haue the knowledge of God: and hee calleth himſelfe the ſonne of the Lord.

Iah.7.7. ephe.5.13. Iam.3.3. 14 He is made* to reproue our thoughts.

15 It grieueth vs alſo to looke* vpon him: for his life is not like other mens: his wayes are of an other faction.

16 He counteth vs as baſtards, and hee withdraweth himſelfe from our wayes as from filthines: he commendeth greatly the latter end of the iuſt, and boaſteth that God is his Father.

17 Let vs ſee[then] if his words be true: let vs proue what end he ſhall haue.

Pſal.22.8,9 mal.2.17. 18 For if the righteous man be the* ſonne of God, he will helpe him, and deliuer him from the hands of his enemies.

Ier.11.19. 19 Let vs* examine him with rebukes & torments, that we may know his meekenes, and proue his patience.

20 Let vs condemne him vnto a ſhameful death: for he ſhalbe preſerued as he himſelfe ſayth.

21 Such things do they imagine, and go aſtray: for their owne wickednes hath blinded them.

22 And they doe not vnderſtand the myſteries of God, neither hope for the reward of righteouſnes, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the* image of his owne likeneſſe.

Gene.1.27. & 2.7. & 5. 1.eccles. 17.1. Geo.3.19. 24 *Neuertheleſſe, through the enuie of the deuill came death into the world: and they that hold of his ſide, proue it.

CHAP. III.

1 The converſation and aſſurance of the righteous. 7 The reward of the faithfull. 11 Who are vnfortunate.

Deut.33.3. BUt the* ſoules of the righteous are in the hande of God, and no torment ſhall touch them.

Chap.5.4. 2 *In the ſight of the vnwiſe they appeared to die, and their ende was thought grieuous,

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is* their hope full of immortalitie.

Rom.8.24. 2.cor.5.1. 1.pet.1.13. 5 They are puniſhed but in fewe things, yet in many things ſhal they be well rewarded: *for God proueth them, and findeth

Exod.15.4 deut.8.2. them meete for himſelfe.

6 Hee trieth them as the golde in the fornace, and receyueth them as a perfect fruite offring.

7 *And in the time of their viſion they ſhall ſhine, and runne thorow as the ſparks among the ſtubble. Mat.13.43.

8 They* ſhal iudge the nations, and haue dominion ouer the people, and their Lorde ſhall reigne for euer. Mat.19.28. 1.cor.6.2.

9 They that truſt in him, ſhal vnderſtand the trueth, and the faythfull ſhall remaine with him in loue: for grace and mercie is among his Saintes, and hee regardeth his elect.

10 *But the vngodly ſhal be puniſhed according to their imaginations: for they haue deſpiſed the righteous, and forſaken the Lorde. Mat.25.41.

11 Who ſo deſpiſeth wiſedome and diſcipline, is miſerable, and their hope is vaine, and their labours are fooliſh, & their workes vnprofitable.

12 Their wiues are vndiſcrete, and their children wicked: their offring is curſed.

13 Therefore the barren is bleſſed which is vndefiled, and knoweth not the ſinfull bed: *ſhe ſhall haue fruite in the viſitation of the ſoules, Iſai.54.1.

14 And ſ̄ eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things againſt God: for vnto him ſhalbe giuen the ſpeciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wiſdome ſhall neuer fade away.

16 But the children of adulterers ſhal not be partakers of the holy things, & the ſeede of the wicked bed ſhalbe rooted out.

17 And though they liue long, yet ſhall they be nothing regarded, and their laſt age ſhalbe without honour.

18 If they die haſtily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennes with vertue: for the memorial thereof is immortall: for it is knowen with God and with men.

2 When it is preſent, men take example thereat, and if it goe away, yet they deſire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewardes.

3 But the multitude of the vngodly which
abound in children, is vnprofitable: and the
bastard plants shall take no deepe roote, nor
lay any fast foundation.

4 For though they bud forth in the bran-
ches for a time, *yet they shall bee shaken
Mat.7.19. with the winde: for they stand not fast, and
through the vehemencie of the winde they
shall be rooted out.

5 For the vnperfect branches shal be bro-
ken, and their fruit shalbe vnprofitable and
lowre to eate, and meete for nothing.

6 For al the children that are borne of the
wicked bed, shall be witnesse of the wicked-
nesse agaynst their parents when they bee
asked.

7 But though the righteous be preuen-
ted with death, yet shall he be in rest.

8 For the honorable age is not that which
is of long time, neither that which is mea-
sured by the number of yeeres.

9 But Wisdome is the gray heare, and an
vndefiled life is the olde age.

10 *He pleased God, and was beloued of
Gen.5.24. hebr.11.5. him, so that where as hee liued among sin-
ners, he translated him.

11 He was taken away, lest wickednesse
should alter his vnderstanding, or deceyt be-
guile his minde.

12 For wickednesse by bewitching obscu-
reth the things that are good, and the vn-
stedfastnes of concupiscence peruerteth the
simple minde.

13 Though he was soone dead, yet fulfil-
led he much time.

14 For his soule pleased God: therfore ha-
sted he to take him away from wickednes.

15 Yet the people see & vnderstande it not,
and consider no such things in their hearts,
how that grace & mercie is vpō his Saints,
and his prouidence ouer the elect.

16 Thus the righteous that is dead, con-
demneth the vngodly which are liuing: and
the youth that is soone brought to an ende,
the long life of the vnrighteous.

17 For they see the ende of the wise, but
they vnderstand not what God hath deui-
sed for him, and wherefore the Lorde hath
preserued him in safetie.

18 They see him and despise him, but the
Lord will laugh them to scorne,

19 So that they shall fall hereafter with-
out honour, and shall haue a shame among
the dead for euermore: for without any
voyce shall hee burst them and cast them
downe, and shake them from the foundati-
ons, so that they shall be vtterly wasted, and
they shall be in sorowe, and their memoriall
shall perish.

20 So they being afraid, shal remember
their sinnes, and their owne wickednes shal
come before them to conuince them.

CHAP. V.

1 The constantnes of the righteous before their persecuters. 14 The
hope of the vnfayethfull is vaine. 15 The blessednesse of the Saints
and godly.

THen shall the righteous stand in
great boldnes before the face of
such as haue tormēted him, and
taken away his labours.

2 When they see him, they shall be vexed
with horrible feare, and shall be amased for
his wonderfull deliuerance,

3 And shall change their mindes, and
sigh for griefe of minde, and say within
themselues, This is he whome wee some-
time had in derision, and in a parable of re-
proche.

4 *We fooles thought his life madnesse, Chap.3.2.
and his end without honour.

5 Howe is hee counted among the chil-
dren of God, and his portion is among the
Saints!

6 Therfore we haue erred from the way
of trueth, and the light of righteousnes hath
not shined vnto vs, and the sunne of vnder-
standing rose not vpon vs.

7 We haue wearied our selues in the way
of Wickednes and destruction, and we haue
gone through dangerous wayes: but wee
haue not knowen the way of the Lord.

8 What hath pride profited vs: or what
profite hath the pompe of riches brought
vs:

9 All those things are *passed away like 1.Chro.29.15.cha.2.5.
a shadowe, and as a poste that passeth by:

10 As a ship that passeth ouer the waues
of the water, which when it is gone by, the
trace thereof cannot be found, neither the
path of it in the floods:

11 Or as *a birde that flieth through the Pro.30.19.
the ayre, and no man can see any token of
her passage, but onely heare the noyse of
her winges, beating the light winde, par-
ting the aire through the vehemencie of her
going, and flieth on shaking her winges,
whereas afterwarde no token of her way
can be found:

12 Or as when an arrowe is shotte at a
marke, it parteth the aire, which immediat-
ly commeth together againe, so that a man
cannot know where it went through.

13 Euen so we, assoone as we were borne,
wee began to drawe to our ende, and haue
shewed no token of vertue, but are cōsumed
in our owne wickednes.

14 For *the hope of þ vngodly is like the Iob.8.9. psal.144. & 143.4. pro. 10.25. & 11.7.iam.1. 10,11.
dust that is blowen away with the winde,
and like a thinne fome that is scattered a-
broade

broade with the stoorme, and as the smoke, which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most high hath care of them.

16 Therefore shal they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hande shall he couer them, and with his arme shall hee defend them.

17 Hee shall take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shal put on righteousnes for a brest-plate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 He will sharpen his fierce wrath for a sworde, and the world shall fight with him agaynst the vnwise.

21 Then shall the thunder boltes goe straight out of the lightnings, and shall flee to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shalbe wroth against them, and the flouds shall mightily ouerflowe.

22 And a mightie winde shall stand vp against them, and like a stoorme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernes, & wickednes shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to search wisdome.

HEare therefore, O yee Kings, and vnderstand: learne, ye that bee iudges of the endes of the earth.

2 Giue eare, ye that rule the multitudes and glorie in the multitude of people.

Rom.13.2. 3 For the rule * is giuen you of the Lord, and power by the most high, which wil trie your workes, and search out your imaginations.

4 Because that yee being officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For hee that is most lowe, is worthie mercie, but the mightie shall bee mightily tormented.

7 For he that is Lord ouer all, will spare no * person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike,

Deu.10.17 2.chr.19.7 Iob.34.19. eccles.35. 12,16.act. 10.34.rom. 2.11. gala. 6.ephe.6.9. colos.3.25. 1.pet.1,17.

8 But for the mightie abideth the sorer tryall.

9 Unto you therefore, O tyrants, doe I speake, that ye may learne wisedome, and not go amisse.

10 For they that keepe holinesse holily, shalbe holy, and they that are learned there, shall find a defence.

11 Wherefore set your delite vpon my wordes and desire them, and ye shall bee instructed.

12 Wisdome shineth and neuer fadeth away, and is easely seene of them that loue her, and found of such as seeke her,

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shal haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfit vnderstanding: and who so watcheth for her, shall be soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurãce of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the desire of wisdome leadeth to the kingdome.

21 If your delite be then in thrones, and scepters, O kings of the people, honour wisdome, that ye may reigne for euer.

22 Now I will tell you what wisdome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not bee partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise king is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like al other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was
Iob.10.10. 1. *brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I receyued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

Iob.1.21. 1.tim.6.7. 6 All *men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, & vnderstanding was giuen me: I called, and the Spirite of Wisdome came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

Iob.28.15. 9 *Neither did I cõpare precious stones vnto her: for all gold is but a litle grauell in respect of her, and siluer shalbe counted but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1.King.3. 33.matth. 6.33. 11 All *good things therefore came to me together with her, and innumerable riches through her handes.

12 So I was glad in all: for Wisedome was the author thereof, and I knewe not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I do not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, & to iudge worthily of the things that are giuē me: for he is the leader vnto Wisdome, and the director of the wise.

16 For in his hand are both wee and our wordes, and all Wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the ende, and the middes of the times: howe the times alter, and the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, & the furiousnes of beasts, the power of the winds, and the imaginations of mē, the diuersities of plants, and the vertues of rootes.

21 And al things both secret and knowen do I know: for Wisdome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtill, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure and subtill spirits.

24 For Wisedome is nimbler then al nimble things: she goeth thorow and atteyneth to all things, because of her pureues.

25 For she is the breath of the power of God, & a pure influence that floweth from the glorie of the Almighty: therefore can no defiled thing come vnto her.

Hebr.1.3. 26 For *shee is the brightnesse of the euerlasting light, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remayning in her selfe, renueth all, and according to the ages shee entereth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with Wisdome.

29 For she is more beautiful thē the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome Wisedome.

CHAP. VIII.

The effects of wisedome.

SHe also reacheth from one ende to another mightily, and comely doeth she order all things.

2 I haue loued her, and sought her from my youth: I desired to mary her, such loue had I vnto her beautie.

3 In that shee is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the schoolemistres of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then Wisdome, that worketh all things?

6 For if prudentie worketh, What is it among

among al things, ꝓ worketh better then she:

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth sobernes, and prudencie, righteousnesse and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, & discerne things to come: she knoweth the subtilties of words, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that shee would counsell me good things, and comfort me in cares and griefes.

10 For her sake shal I haue glory among the multitude, and honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 [Moreouer,] by her I shall obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shal gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraied when they heare me: among the multitude I shal be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for her companie hath no bitternes, and her felowship hath no tediousnes, but mirth and ioy.

17 [Now] when I cõsidered these things by my selfe, & pondered them in mine heart, how that to be ioyned vnto wisdome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glorie by cõmuning with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Neuertheles, whē I perceiued that I could not enioy her, except God gaue her (& that was a point of wisdome also, to knowe whose gift it was) I went vnto the Lorde, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obteine wisedome.

O God of Fathers, and Lorde of mercie, which hast made all things with thy Word,

2 And ordeined man through thy Wisedome, that hee shoulde haue* dominion ouer the creatures which thou hast made, * Gen.1.28.

3 And gouerne the world according to equitie and righteousnes, and execute iudgement with an vpright heart:

4 Giue* mee that Wisedome, which sitteth by thy throne, and put me not out from among thy children. * 1.King.3.9.

5 For I thy* seruant, and sonne of thine handmaide, am a feeble person, & of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. * Psal.116.16.

6 And though a man bee neuer so perfite among the children of men, yet if thy Wysedome be not with him, hee shall be nothing regarded.

7 * Thou hast chosen me to be a king of thy people, and the iudge of thy sonnes and daughters. * 1.Chron.28. 2.2.chron. 1.9.

8 Thou hast commanded me to builde a temple vpon thine holy Mount, & an altar in the citie, wherein thou diwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy* Wisedome with thee, which knoweth thy works, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements. * Prou.8.22. ioh.1.1,2, 3,10.

10 Send her out of thine holy heauens, & sende her from ꝑ throne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and she shall leade mee soberly in my workes, and preserue me by her glorie.

12 So shall my workes be acceptable, & then shall I gouerne thy people righteously, and be meete for my fathers throne.

13 For* what man is hee that can knowe the counsell of God? or who can thinke what the will of God is: * Iob.42.23. rom.11.34. 1.cor.2.16.

14 For the thoughts of mortall men are fearefull, and our forecastes are vncertaine,

15 Because a corruptible bodie is heauie vnto the soule, & the earthly mãsion keepeth downe the minde that is full of cares.

16 And hardly can we discerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen:

17 Who can know thy counsel, except thou giue him Wisedome, and sende thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued through Wisdome.

CHAP. X.

The deliuerance of the righteous & destruction of the enemies commeth through wisedome.

SHe preserued the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

Gen.2.20. 2 And * gaue him power to rule all things,

Gen.4.8. 3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

Gen.7.21. 4 For whose cause the * earth was ouerflowen, but Wisedome preserued it againe, gouerning the iust man by a little wood.

Gen.11.1, 31.& 12.1. 5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knew the righteous, & preserued him faultlesse vnto God, and ‖ kept him sure, because she loued him tenderly as a sonne.

‖ or, kept him strong in his tender loue toward his sonne.

Gen.19.16 6 She preserued the righteous, * when the vngodly perished, who he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer cõmeth to ripenes: & for a remembrance of the vnfaithfull soule, there standeth a pillar of salte.

8 For all such as regarded not Wisdome, had not onely this hurt, that they knew not ỹ things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But Wisedome deliuered them, that serued her.

Gen.28.5 10 *When the righteous fledde because of his brothers wrath, shee led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labors, and made his paines profitable.

11 Against the couetousnesse of such as defrauded him, she stoode by him and made him rich.

12 She saued him from the enemies, and defended him from them, that lay in wayt, & shee gaue him the prise in a mightie battell, that he might knowe that the feare of God is stronger then all things.

Gen.37.28 & 39.1.36. 13 *When the righteous was solde, she forsooke him not, but deliuered him from sinne: shee went downe with him into the dungeon,

14 And failed him not in the bandes, till shee had brought him the sceptre of the realme, and power against those that oppressed him, & them that had accused him, she declared to be liars, and gaue him perpetuall glorie.

Exod.1.10. & 12.41. 15 *She deliuered the righteous people and faultles seede from the nations that oppressed them.

Exod.5.1. 16 She entred into the soule of the seruãt of the Lord, and stoode *by him in wonders and signes against the terrible kings.

17 She gaue the Saintes the rewarde of their labours, and led them foorth a marueilous way: on the day time shee was a shadowe vnto them, and a light of starres in the night.

Exod.14. 21.22. psal. 78.13. 18 *She brought them thorowe the red sea, & caried them through the great water,

19 But she drowned their enemies, and brought them out of the bottome of ỹ deepe.

Exo.15.1. 20 So the righteous tooke the spoyles of the vngodly, *and praised thine holy Name, O Lord, & magnified thy victorious hande with one accord.

21 For Wisedome openeth the mouth of the dombe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The myracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

SHe prospered their workes in the hands of thine holy Prophet.

Exo.16.1. 2 *They went through the wildernes that was not inhabited, and pitched their tentes in places where there lay no way.

Exod.17. 10.11. 3 *They stoode against their enemies, & were auenged of their aduersaries.

Nom.20. 11. 4 *When they were thirstie, they called vpon thee, and water was giuen them out of the hie rocke, & their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the [Israelites] helped in their neede.

6 For in steade of a fountaine of running water, the [enemies] were troubled at the corrupt blood, which was to rebuke the cõmandement of the killing of the children, [but] thou gauest vnto thine own abundãce of water vnlooked for,

7 Declaring by the thirst that was at that time *how thou haddest punished thine aduersaries. Exod.7.20.

8 For when they were tried & chastised with

with mercie, they knewe howe the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued thē: but thou hast condemned the other as a righteous King, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remēbrance of things past.

11 For whē they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the thinges that came to passe, at ỹ last they wondered at him, whom afore they had cast out, deried and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, and worshipped *serpents, that had not the vse of reason, and vile beasts, thou sendidst a multitude of vnreasonable beasts vpon thē for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished. Chap.11. 24.exod.7. 23.

14 For vnto thine almightie hande, that made the worlde of *naught, it was not vnpossible to sende among them a multitude of *beares, or fierce Lyons, Gene.1.1. heb.11.3. Leuit.26. 22.ierc.8. 16.17. chap.16.1.

15 Or furious beasts newely created, and vnknowē, which should breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightninges out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all thinges in measure, number and weight.

18 For thou hast euer had great strength and myght, and who can withstand the power of thine arme?

19 For as the smal thing that the balance weigheth, so is the world before thee, and as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercy vpon al: for thou hast power of all thinges, and maiest as though thou sawest not the sinnes of men, because they should amende.

21 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And howe might any thing endure, if it were not thy will: or how could any thing be preserued, except it were called of thee?

23 But thou sparest al: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The wrathe of God are vnreuocable. 19 God giueth leasure to repent.

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastenest thē measurably that go wrong, & warnest them by putting them in remembrance of the thinges wherein they haue offended, that leauing wickednes, they may beleeue in thee, O Lord.

3 *As for those old inhabitants of the holy land, thou diddest hate them. Deut.9.5. & 12.31. & 18.12.

4 For they cōmitted abominable works, as sorceries and wicked sacrifices,

5 And slaying of their owne children with out mercie, & eating of the bowels of mans flesh in banketing, where ỹ raging Priestes [shed] abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the lande which thou louest aboue all other, might be a meet dwelling for the children of God.

8 *Neuertheless, thou sparedst them also, as men, and sendedst the forerunners of thine host, euen hornets to destroy them by litle and litle, Exod.23. Deut.7. 22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battel, or with cruel beastes, or with one rough word to destroy them together.

10 But in punishing them by litle & litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them whē they sinned, because thou fearedst any man.

12 For who dare say, *what hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men? Rom.9.20.

13 For there is none other God but thou, *that carest for all things, that thou mayest declare howe that thy iudgement is not vnright. 1.Pet.5.7.

14 There dare neither King nor tyrant in thy sight require accoūts of them whom thou hast punished.

15 For

15 For so much then as thou art righteous thy selfe, thou ouerest all thinges righ-
Iob.10.13 teously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is ỹ beginning of righteousnes, and because thou art Lorde of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfite power, thou declarest thy power, and reprouest the boldnes of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest whēsoeuer thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man shoulde bee iust and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy childrē that had deserued death with so great consideration, and requesting [vnto them,] giuing thē time and place that they might change from their wickednesse,

21 With howe great circumspection wilt thou punish thine owne childrē, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, we should diligently consider thy goodnes, and when wee are iudged, we shoulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.13. rom.1.23. 24 * For they went astray very farre in the wayes of errour, & esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that wil not be reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they sawe them selues punished by them, they all acknowledged the true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idols are mocked.

SVrely all men are vaine by nature, and are ignorant of God, * & Rom.1.19.
coulde not knowe him that is, by the good things ỹ are seene, neither consider by the workes, ỹ worke master.

2 * But they thought the fire, or the wind Deut.4.19. & 17.3.
or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen, how much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, and operatiō of them, yet should they haue perceiued thereby, howe much hee that made these things, is mightier.

5 For by the greatnes of their beautie, & of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would find him, and yet peraduenture do erre.

7 For * they go about by his woorkes to Rom.1.21.
seeke him, and are perswaded by the sight, because the thinges are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the world, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among ỹ dead is their hope, that call thē gods, which are the woorkes of mens handes, gold, and siluer, and the thing that is inuēted by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hande of antiquitie.

11 * Or as whē a carpenter cutteth downe Is.44.13. ier.10.3.
a tree meet for the worke, & pareth off al the barke thereof cunningly, & by arte maketh a vessel profitable for the vse of life.

12 And the thinges that are cut off from his worke, he bestoweth to dresse his meate to fill him selfe,

13 And that which is left of these things, which is profitable for nothing ([for] it is a crooked piece of wood and full of knobbes) he carueth it diligētly at his leasure, and according as he is expert in cunning, he giueth it a proportion, and facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, & couereth euery spotte that is in it.

15 And when hee hath made a conuenient tabernacle for it, hee setteth it in a wal, & maketh it fast with yron,

16 Prouiding

16 Pyrounding ſo for it, leſt it fall: for hee knoweth that it can not helpe it ſelf, becauſe it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, & for his marriage and for childē: he is not aſhamed to ſpeake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and ſucceſſe of his affaires he requireth furtherāce of him, that hath no maner of power.

CHAP. XIIII.

1 The deteſtation and abomination of images, 8 A curſe of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

AGaine, another man purpoſing to ſaile, and intending to paſſe thorowe the raging waues, calleth vpon a ſtocke more rotten then the ſhippe that carieth him.

2 For as for ‖ it, couetouſnes of money hath found it out, and the craftſman made it by cunning. [Or, ſhip]

3 But thy prouidence, O Father, gouerneth it: * for thou haſt made a way, euen in the ſea, and a ſure path among the waues, Exod.14. 22.

4 Declaring thereby, þ thou haſt power to helpe in all things, yea, though a man went to the ſea without meanes.

5 Neuertheleſſe thou wouldeſt not, that the works of thy wiſdome ſhould be vaine, and therefore do men commit their liues to a ſmal piece of wood, and paſſe ouer the ſtormie ſea in a ſhippe, and are ſaued.

6 * For in the olde time alſo when the proude giants periſhed, þ hope of the world went into a ſhippe which was gouerned by thine hand, & ſo left ſeede of generation vnto the worlde. Gen.6. & 7.10.

7 For bleſſed is the tree whereby righteouſnes commeth.

8 But that is curſed that is made with handes, * both it, and he that made it: he becauſe hee made it, and it being a corruptible thing, becauſe it was called god. Pſal.115. 8.baruc. 6.3.

9 * For the vngodly, & his vngodlineſſe are both like hated of God: ſo truely the worke and he that made it, ſhalbe punniſhed together. Pſal.5.5.

10 Therefore ſhall there bee a viſitation for the idoles of the nations: for of the creatures of God they are become abominatiō, * & ſtumbling blocks vnto the ſoules of mē, and a ſnare for the feete of the vnwiſe. Ieren.10. 8.habac.2. 18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither ſhall they continue for euer.

13 The vaine glorie of mē brought them into the worlde: therefore ſhall they come ſhortly to an ende.

14 When a father mourned grieuouſly for his ſonne that was taken away ſuddenly, he made an image for him that was once dead, whome nowe hee worſhippeth as a god, and ordeined to his ſeruantes ceremonies and ſacrifices.

15 Thus by proces of time this wicked cuſtome preuailed, and was kept as a lawe, and idoles were worſhipped by the commandement of tyrants.

16 As for thoſe that were ſo farre off þ mē might not worſhip them preſently, they did counterfet the viſage that was farre off, and made a gorgeous image of a king, whō they would honour, that they might by all meanes flatter him þ was abſent, as though he had bene preſent.

17 Againe the ambition of the craftſmā thruſt forward the ignorant to increaſe the ſuperſtition.

18 For he peraduenture willing to pleaſe a noble man, laboured with all his cunning to make the image of the beſt faſhion.

19 And ſo thorough þ beautie of the worke the multitude was allured, & ſo tooke him now for a god, which a litle afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in ſeruitude, through calamitie and tyrannie aſcribed vnto ſtones and ſtockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, thoſe ſo great plagues called they peace.

22 For either * they ſlew their own children in ſacrifice, or vſed ſecrete ceremonies, or raging diſſolutenes by ſtrange rites, Deut.18. 10. ierem. 7.9. & 19.4

23 And ſo kept neither life nor mariage cleane: but either one ſlew another by treaſon, or els vexed him by adulterie.

24 So were all mixt together, blood, & ſlaughter, theft and deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Diſquieting of good men, vnthankefulneſſe, defiling of ſoules, chāging of birth, diſorder in mariage, adulterie & vncleānes.

26 For the worſhipping of idoles þ ought not to be named, is the begynning and the cauſe and the end of all euill.

27 For either they be mad when they be merry, or prophetie lyes, or liue vngodly, or

els

els lightly for sweare them selues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euil opinion of God, addicting them selues vnto idols, and because they sweare vnrighteously to deceiue, and despise holines.

30 For it is not ỹ power of them by whō they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The ioyce of the faithfull, praysing the mercie of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfit righteousnes, and to knowe thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom.9.21. 7 The *potter also tempereth soft earth, and facioneth euery vessell with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrarie like wise: but whereto euery vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence he was taken, *when he shal Luk.12.20. make account for the lone of his life.

9 Notwithstanding he careth not for the labour hee taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, & taketh it for an honour to make deceiuable things.

10 His heart is ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breath of life.

12 But they esti our life to be but a passe time, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it bee by euill meanes.

13 Nowe he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, & more miserable then the very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, & their feete are slowe to goe.

16 For man made them, and he that hath but a borowed spirite, facioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall him selfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whome he worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to bee desired in respect of other beasts: for thei are destitute of Gods praise, & of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

THerefore by such things they are worthily punished and *tormented by the multitude of beastes. Chap.11. 13,14. num.21.6.

2 In steade of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange taste, euē *quailes, Num.11. 31.

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a newe taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreeme penuertie, and that to these onely it should bee shewed, how their enemies were tormēted.

5 *For When the cruell fiercenes of the beasts came vpon them, and they were hurt with the stings of cruel serpents, Num.21.6. 1.cor.10.9.

6 Thy wrath endured not perpetually, but they were troubled for a litle seasō, that they

‖The sign of the 2. sen. sergea. Nom.21.9.

they might bee reformed, hauing a ‖*signe of saluation, to remember the commandement of thy Lawe.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliueredst from all euill.

Exod.8.24. & 10.4. reuel.9.7. 9 *For the biting of grashoppers & flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercome the childrē: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remēber thy words, & were speedily healed, least they should fall into so deepe forgetfulnes, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy worde, O Lorde, which healeth all things.

13 For thou hast the power of life and death,* and leadest down vnto the gates of hell, and bringest vp againe.

Deu.32.39 1.sam.2.6. tob.13.2.

14 A mā in deede by his wickednes may slaye another: but when the spirite is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

Exo.9.23. 16 *For ỹ vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they couldе not auoyde, and were cōsumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quēcheth all things: but the world is the auenger of the righteous.

18 For sometime was the fyre so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fyre in the middes of the water aboue the power of fyre, that it might destroy the generation of the vniust land.

Exod.16. 24.num. 11.7.psal. 78.25.iohn 6.31. 20 *In the steade whereof thou hast fedde thine owne people with Angels foode, and sent them bread readie from heauen without their labour, which had aboundance of all pleasures in it and was meete for all tastes.

21 For thy sustenance declared thy sweetenesse vnto thy children, which serued to the appetite of him, that tooke it, and was meete to that that euery man would.

22 Moreouer the *snowe and yce abode Exod.9.23 the fyre and melted not, that they might knowe, that the fyre burning in the hayle, & sparkeling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therfore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all thinges, according to the desire of them that had neede thereof,

26 That thy children whome thou louest, O Lord, might knowe, *that it is not Deut.8.3. mat.4.4. the encreasе of fruites that feedeth men, but that it is thy worde, which preserueth them that trust in thee.

27 For that which could not be destroied with the fyre, being onely warmed a litle with the sunne beames, melted,

28 That it might bee knowen that wee ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankefull shal melte as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked,

FOr thy iudgementes are great, and can not bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bounde with the bandes of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hidde in their darke sinnes, they were scattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of ỹ starres lighten

‖The sign of the 2. sen. sergea. Nom.21.9.

they might bee reformed, hauing a ‖*signe of saluation, to remember the commandement of thy Lawe.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliueredst from all euill.

Exod.8.24. & 10.4. reuel.9.7. 9 *For the biting of grashoppers & flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercome the childrē: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remēber thy words, & were speedily healed, least they should fall into so deepe forgetfulnes, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy worde, O Lorde, which healeth all things.

13 For thou hast the power of life and death,* and leadest down vnto the gates of hell, and bringest vp againe.

Deu.32.39 1.sam.2.6. tob.13.2.

14 A mā in deede by his wickednes may slaye another: but when the spirite is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

Exo.9.23. 16 *For ỹ vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they couldе not auoyde, and were cōsumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quēcheth all things: but the world is the auenger of the righteous.

18 For sometime was the fyre so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fyre in the middes of the water aboue the power of fyre, that it might destroy the generation of the vniust land.

Exod.16. 24.num. 11.7.psal. 78.25.iohn 6.31. 20 *In the steade whereof thou hast fedde thine owne people with Angels foode, and sent them bread readie from heauen without their labour, which had aboundance of all pleasures in it and was meete for all tastes.

21 For thy sustenance declared thy sweetenesse vnto thy children, which serued to the appetite of him, that tooke it, and was meete to that that euery man would.

22 Moreouer the *snowe and yce abode Exod.9.23 the fyre and melted not, that they might knowe, that the fyre burning in the hayle, & sparkeling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therfore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all thinges, according to the desire of them that had neede thereof,

26 That thy children whome thou louest, O Lord, might knowe, *that it is not Deut.8.3. mat.4.4. the encreasе of fruites that feedeth men, but that it is thy worde, which preserueth them that trust in thee.

27 For that which could not be destroied with the fyre, being onely warmed a litle with the sunne beames, melted,

28 That it might bee knowen that wee ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankefull shal melte as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked,

FOr thy iudgementes are great, and can not bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bounde with the bandes of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hidde in their darke sinnes, they were scattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of ỹ starres lighten

lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being a-
‖That is, the mightie vision. fraide of this ‖vision, which they could not see, they thought the things, which they sawe, to be worse.

Exod.7.11. & 8.7,19. 7 *And the illusions of the magical artes were brought downe, and it was a most shamefull reprochе for the boasting of their knowledge.

8 For they that promised to driue away feare & trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearfull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and saide they sawe not the aire, which by no meanes can be auoyded.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth hee esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure ỹ night that was intollerable, and that came out of the dungeõ of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstruous visions, and sometime they swooned, as though their own soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fel down, he was kept & shut in prison, but without chaines.

16 For whether he was an husband mã, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenesse where they all bounde) whether it were an hissing wind, or a sweete song of the birds among the thicke branches of the trees, or the behemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noyse of cruell
ỹ, Eccle. beastes, that roared, or the ‖sounde that answereth againe in ỹ hollow mountains: these fearefull things made them to swoone.

19 For all the world shined with cleare light, & no man was hindred in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto thẽ selues more grieuous then darkenes.

CHAP. XVIII.

3 The fyrie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wildernesse. 21 Aaron stoode betweene the liuing and the dead with his censer.

BVt thy Saints had a very great *light, whose voyce because they heard, & saw not ỹ figure of thẽ, they thought them blessed, because they also had not suffered the like. Exo.10.23. ‖Or, the Egyptians.

2 And because they did not hurt them, which did hurt thẽ afore, they thanked thẽ, and asked pardon for their enmitie.

3 *Therfore thou gauest them a burning Exo.13.21. & 14.24. pillar of fire to leade them in the vnknowen way, & madest the sunne that it hurted not them in their honourable iourney. psal.78.14. & 105.39.

4 But they were worthy to be depriued of the light, & to be kept in darkenes, which had kept thy children shut vp, by whom the vncorrupt light of the lawe should be giuen to the world.

5 *Where as they thought to slay ỹ babes Exod.1.16 of the Saintes, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuẽ credit, might be of good chere.

7 Thus thy *people receiued ỹ health of ỹ Exo.14.24. & 15. righteous, but ỹ enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom ỹ hast called.

9 For the righteous children of the good men offred secretly, & made a law of righteousnes by one consent, ỹ the Saintes should receiue good and euill in like maner, & that the fathers should first sing prayses.

10 But a disagreeing crye was heard of ỹ enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the *master and the seruant were Exod.21.5. & 12.29. punished with like punishment, and the cõmon people suffred alike with the king.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to burie them: for in the twinckling of an eye ỹ noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the inchantements, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie Word leapt downe frõ heauen

heauen out of thy royall throne, as a fierce man of warre in ꝑ middes of the lande that was destroyed,

16 And brought thine vnfained commandement as a sharpe sworde, and stoode vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Thē the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Thē lay there one here, another there halfe dead, & shewed the cause of his death.

19 For the visions that vexed thē, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Nowe tentation of death touched the righteous also, and *among the multitude in the wildernesse there was a plague, but the wrath indured not long. Numb.16. 46.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set him selfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the worde hee subdued him that punished, alleadging the othes and couenant made vnto the fathers.

23 For whē the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head. Exod.28. 4,11.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for ꝑ vngodly, the wrath came vpon them without mercie vnto the ende: for hee knewe what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them. & That is, ꝑ children of Israel whome they before had desired & prayed to go their way.

3 For while yet sorowe was before them, and they lamented by ꝑ graues of the dead, they deuised another foolishnesse, & that they persecuted thē in their fleeing, whome they had * cast out afore with prayer.

4 For the destenie, whereof they were worthie, brought them to this ende, and caused them to forget the thinges that had come to passe, that they myght accomplish the punishment, which remayned by tormentes,

5 Both that thy people might trie a marueilous passage, and that these might finde a strange death.

6 For euery creature in his kinde was fashioned of newe, and serued in their owne offices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was Water: so that in the red sea there was a way without impediment, and the great deepe became a greene fielde.

8 Through ꝑ which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they ‖ neyed like horses, and leaped like lambes, praysing thee, O Lorde, which haddest deliuered them. ‖Or, were feddie.

10 For they were yet mindefull of those things which were done in the land where they dwelt, howe the ground brought forth flies in steade of cattell, and howe the ryuer scrauled with the multitude of frogges in steade of fishes.

11 *But at the last they sawe a newe generation of birdes, when they were inuited with lust, and desired delicate meates. Exo.16.13. nom.11 31

12 *For the quailes came forth of the sea vnto them for comfort, but punishmentes came vpon the ‖ sinners not without signes that were giuen by great thunderinges: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers. Chap.16.2 ‖Or, Egyptians.

13 For the one sort would not receiue thē when they were present, because they knew them not: the other sort brought the strangers into bondage that had done thē good.

14 Beside all these things some [would not suffer,] that any regarde should be had of them: for they handeled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict thē with great labours.

16 Therefore they were stricken with blindnes, as in old time certaine were at the doores of the *righteous, so that euery one being compassed with darkenes, sought the entrance of his doore. Gen.19.11

17 Thus the elementes agreed among themselues in this change, as whē one tune

is changed vpon an instrument of musicke, and the melodie still remaineth, which may easely be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne bertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to bee [b] yee, and was of a nature that would melt, and yet was immortall meate.

[b] Hee meaneth span, looke Exo. 16, 14, 15. & Num. 11. 7.

21 For in all thinges, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

The wysdome of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus dyed, and left this which hee had gathered, and Sirach afterwarde left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteyneth wise sayings, and darke sentences, and similitudes with certayne diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the authour himselfe: moreouer, what benefites the Lorde had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus dyd imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisedome of Iesus the Sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Lawe, and the Prophetes, and by others that haue followed them, (for the which thinges Israel ought to bee commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned them selues, but also may be able by þ diligent studie thereof to bee profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and woulde giue them selues to these thinges, myght profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though We seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to bee expressed: for the thinges that are spoken in the Hebrew tongue, haue another fore in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Lawe it selfe, and the Prophetes, and other bookes haue no smal difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, whe I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary, to bestow my diligence, and trauelle to interpret this booke. So for a certaine time with great watching & studie I gaue my selfe to the finishing of this booke, that it might be published, þ they which remaine in banishment, and are desirous to learne, might applie thē selues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wisedome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisedome.

ALl wisedome * [commeth] of the Lord, & hath byn euer with him, & is with him for euer. 1. King. 3. 9 & 4. 29. * That which is marked with these two markes {{ is read in the Latin copies, & not in þ Greeke.

2 Who can number the sande of the sea, & the drops of the rayne, and the dayes of the worlde? Who can measure the heyght of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome of God Which

is changed vpon an instrument of musicke, and the melodie still remaineth, which may easely be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne bertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to bee [b] yee, and was of a nature that would melt, and yet was immortall meate.

[b] Hee meaneth span, looke Exo. 16, 14, 15. & Num. 11. 7.

21 For in all thinges, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

The wysdome of Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus dyed, and left this which hee had gathered, and Sirach afterwarde left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteyneth wise sayings, and darke sentences, and similitudes with certayne diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the authour himselfe: moreouer, what benefites the Lorde had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus dyd imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisedome of Iesus the Sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Lawe, and the Prophetes, and by others that haue followed them, (for the which thinges Israel ought to bee commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned them selues, but also may be able by þ diligent studie thereof to bee profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and woulde giue them selues to these thinges, myght profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though We seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to bee expressed: for the thinges that are spoken in the Hebrew tongue, haue another fore in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Lawe it selfe, and the Prophetes, and other bookes haue no smal difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, whe I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary, to bestow my diligence, and trauelle to interpret this booke. So for a certaine time with great watching & studie I gaue my selfe to the finishing of this booke, that it might be published, þ they which remaine in banishment, and are desirous to learne, might applie thē selues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wisedome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisedome.

ALl wisedome * [commeth] of the Lord, & hath byn euer with him, & is with him for euer. 1. King. 3. 9 & 4. 29. * That which is marked with these two markes {{ is read in the Latin copies, & not in þ Greeke.

2 Who can number the sande of the sea, & the drops of the rayne, and the dayes of the worlde? Who can measure the heyght of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome of God Which

which hath bene afore all things.

4 Wisedome hath bene created before all thinges, and the vnderstanding of prudence from euerlasting.

5 The worde of God most high is the fountaine of Wisedome, and the euerlasting commandementes are the entrance vnto her.

Rom.11. 34. 6 *Vnto whome hath the roote of Wisedome bene declared? or who hath knowen her wise counsels?

7 Vnto whome hath the doctrine of Wisedome bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?

8 There is one Wise, euen the most high Creator of all thinges, the almightie, the King of power, and very terrible, which sitteth vpon his throne.

9 He is the Lorde, that hath created her through the holy Ghost: he hath seene her, numbred her, and measured her.

10 Her hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lorde is glorie, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merry heart, and giueth gladnesse, and ioye and long life.

13 Who so feareth the Lorde, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 The loue of God is honourable Wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.

Psal.111. 10. prou.9. 10.iob.28. 28. 15 *The feare of the Lorde is the beginning of Wisedome, and was made with the faithfull in the wombe: she goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holines shall preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who so feareth þ Lorde, shall prosper, and in the day of his ende, he shalbe blessed.

19 She hath builte her euerlasting foundations with men, and is giuen to bee with their seede.

20 To feare God is the fulnesse of Wisedome, and filleth men with her fruites.

21 Shee filleth their whole houle with all things desireable, and the garners with the things, that she bringeth forth, and both twaine are giftes of God.

22 The feare of the Lord is the crowne of Wisedome, and giueth peace and perfite health: he hath seene her and numbred her.

23 ‖ She rameth downe knowledge, and vnderstanding of Wisdome, & hath brought vnto honour, them that possessed her. ‖ Or, professeth.

24 The feare of the Lord is the roote of Wisedome, and her branches are long life.

25 In the treasures of Wisedome is vnderstanding, and holy knowledge, but Wisedome is abhorred of sinners.

26 The feare of the Lorde driueth out sinne: and when she is present, she driueth away anger.

27 For Wicked anger can not be iustified: for his rashnes in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lippes shall speake of his Wisedome.

30 In the treasures of Wisedome are the secretes of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire Wisedome, keepe þ commandements, and the Lorde shall giue her vnto thee, and will fill her treasures.

32 For the feare of the Lord is Wisedome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lorde, and come not vnto him with a double heart.

34 Bee not an hypocrite that men should speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the middes of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruantes of God to righteousnes, loue, vnderstanding, and patience. 11 To trust in the Lorde. 13 A curse vpon them that are faint hearted and impacient.

My sonne, if thou wilt come into þ seruice of God, stand fast in righteousnes and feare, and prepare thy soule to tentation.

2 Settle thine heart, & be patient: bowe downe thine eare, and receiue the wordes of vnderstanding, and chrinke not away, whe thou art assayled, but wayte vpon God patiently.

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last ende.

4 Whatsoeuer cōmeth vnto thee, receiue

it patiently, and be patient in the change of thine affliction.

Wisd. 3. pro. 17. 5 *For as golde and siluer are tryed in the fire, euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way aright, & trust in him: holde fast his feare, and growe olde therein.

7 Ye that feare the Lorde, waite for his mercy: shunke not away from him that ye fall not.

8 Ye that feare the Lorde, beleeue him, and your reward shall not fayle.

9 Ye that feare the Lord, trust in good things, and in the euerlasting ioy & merry.

10 Ye that feare the Lord, loue him, and your hearts shalbe lightned.

11 Consider the olde generations of men, Psal. 37. 25 yee children, and marke them well: *was there euer any confounded, that put his trust in the Lorde? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him?

12 For God is gracious and merciful, and forgiueth sinnes, and saueth in the time of trouble, and is a defender for all them that seeke him in the trueth.

For, double. 13 Woe vnto them, that haue a ‖ fearefull heart, and to the wicked lippes: and to the faint handes, and to ỹ sinner that goeth two 2. King. 18. 21. *maner of wayes.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall hee not be defended.

15 Woe vnto you that haue lost patience, and haue forsaken ỹ right wayes, & are turned backe into frowarde wayes: & for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not dis- Iohn 14. 23, 24. obey his worde: and they that *loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the thinges that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Lawe.

18 They that feare the Lorde, will prepare their hearts, and humble their soules in his sight.

19 They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, If wee doe not repent, wee shal fall into the hands of the Lord, and not into the hands of men.

21 For as his greatnesse is, so is his mercie.

CHAP. III.

2 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

THe children of Wisedome are the Church of the righteous, & their offspring is obedience and loue.

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lorde will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall bee forgiuen him, and hee shall abstaine from them, and shall haue his dayly desires.

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lorde, honoureth his parentes, and doeth seruice vnto his parents, as vnto lords.

9 *Honour thy father and mother in Exo. 20. 12. deut. 5. 16. matt. 15. 4. ephe. 6. 2, 3. deede and in worde & in all patience, that thou mayest haue ‖ Gods blessing, and that his blessing may abide with thee in the ende. For, the blessing of men.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproche of the mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding fayle, haue patience with him, and despise him not whē thou art in thy full strength.

15 For the good intreatie of thy father shall not bee forgotten, but it shall bee a fortresse for thee against sinnes, and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.

16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away as the yce in the faire weather.

17 He that forsaketh his father, shal come to shame, and hee that angreth his mother, is cursed of God.

18 ¶ My sonne, perfourme thy doinges with meekenesse, so shalt thou be beloued of them that are approued.

19 The *greater thou art, ỹ more humble Phil. 2. 3. thy

thy selfe in all things, and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke.

21 For the power of the Lorde is great, and he is honoured of the lowly.

Psal.131. pro.15.27. rom.12.3. 22 *Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 But what God hath commaunded thee, thinke vpon that with reuerence, and be not curious in many of his workes: for it is not needefull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceyued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: the that is froward of heart, shall stumble therein.

29 An obstinate heart shal be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedie, and his steppes shalbe plucked vp: for the plant of sinne hath taken roote in him, and he shall not be esteemed.

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 An heart that is wise and vnderstanding, will abstaine from sinne, and shal prosper in the workes of righteousnes.

Deu 4.24. pſal.41.1. 33 Water quencheth burning fire, * and almes taketh away sinnes.

34 And he that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall find a stay.

CHAP. IIII.

1 Almes must be done with gentlenes. 12 The studie of wisedome and her fruit. 20 An exhortation to eschew euill, and to do good.

Deut.15.7. MY sonne, defraude not the *poore of his liuing, and make not the needie eyes to waite long.

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trou-

Tobi.4.7. ble: *turne not away the face from the poore.

5 Turne not thine eyes aside in anger from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternes of his soule, his prayer shall bee heard of him that made him.

7 Be courteous vnto the companie of poore, & humble thy soule vnto the Elder, & bow downe thine head to a man of worship.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, but pay thy det, & giue him a friendly answere.

9 Deliuer him that suffreth wrong, from the hand of the oppressour, and be not faint hearted when thou iudgest.

||Or, to defend him.

10 Be as a father vnto the fatherles, & as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shal loue thee more then thy mother doeth.

11 Wisedome exalteth her children, & receiueth them that seeke her, & will goe before them in the way of righteousnes.

12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioye.

13 He that keepeth her, shall inherit glorie: for vnto whom she entreth, him ꝑ Lord will blesse.

14 They that honour her, shalbe the seruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shal iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shal haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntil she haue tried his soule, and haue proued him by her iudgements.

18 Then will shee returne the streight way vnto him, and comfort him, and shewe him her secrets, & haue heape vpon him the treasures of knowledge, and vnderstãding of righteousnes.

19 But if he goe wrong, shee will forsake him, & giue him ouer into the handes of his destruction.

Rom.12.9. 1 thess.22. 1 To bee ashamed to offende thy God, thy faith, to transgresse ꝑ truth, and to repent for, doth bring sinne vnto thee: ꝑ contrary shame bringeth worship.

20 My sonne, make much of time, & *eschew the thing that is euill,

21 And be not ashamed to say ꝑ trueth for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decaye, & forbeare not thy

neighbour in his fault.

23 And keepe not backe counsell when it may doe good, neither hide thy wisedome when it may be famous.

24 For by the talke is Wisdome knowne, and learning by the wordes of the tongue, and counsell, Wisdome and learning by the talking of the Wise, and stedfastnes in the workes of righteousnes.

25 In no wise speake against the word of trueth, but bee ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Strive for the trueth vnto death, and defend iustice for thy life, and the LORD God shall fight for thee against thine enemies.

29 Bee not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thine owne house, neither beate thy seruants for thy fantasie, nor oppresse them that are vnder thee.

Acts.20.35 31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 Inriches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Luk.12.15. 19.20 chap. 11.18,19. pro.10.2. ezech.7.19. zeph.1.18.

TRust not vnto thy *riches, and say not, I haue ynough for my life: for it shall not helpe in the time of vengeance and indignation.

2 Follow not thine owne minde and thy strength to walke in the waies of thine heart:

3 Neither say thou, Howe haue I had strength: for who will bring me vnder for my workes: for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me: for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, bee not without feare, to heape sinne vpon sinne.

6 And say not, The mercy of God is great: he will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the LORD, and put not off from day to day: for suddenly shall the wrath of the LORD breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment and vengeance.

9 Be not caried about with euery Wind, and go not into euery Way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding and in the way and knowledge of the LORD and haue but one maner of worde, and followe the word of peace and righteousnes.

11 Be humble to heare the Word of God, that thou mayst vnderstand it, and make a true answere with wisedome.

12 *Be swift to heare good things, and let thy life be pure, and giue a patient answere. Iames 1.19

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hande vpon thy mouth, least thou be trapped in an vndiscrete Word, and so be blamed.

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted *a talebearer, and lie not in waite with thy tongue: for shame and repentance follow the thiefe, and an euill condemnation is ouer him that is double tongued: but he that is a backbiter, shall be hated, enuied and confounded. Leuit.19. 16.

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend thy neighbours enemy: for such shall haue an euill name, shame and reproche, and he shalbe in infamie as the wicked that hath a double tongue. a For that is against the rule of charitie, which loueth al, and hateth nothing but onely sinne. b As a bul teareth in peeces a yong tree with his hornes: so thou crushing in thine own wisdome, and standing in thine own conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.

2 Be not proude in the deuice of thine owne minde, least thy soule rent thee as a bull, b

3 And eat vp thy leaues, and destroy thy fruite, and so thou be left as a drie tree in the wildernes.

4 For a wicked soule destroieth him that hath it, and maketh him to bee laughed to scorne of his enemies, and bringeth him to the portion of the vngodly.

5 A sweete talke multiplieth the friends and pacifieth them that be at bariance, and a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuerthelesse haue but one counseler of a thousand.

7 If thou getteste a friend, proue him first, and be not hastie to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh part against thee, and in contention he will declare thy shame.

10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not. Chap.37.5

11 But in thy prosperitie hee will bee as thou

thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide him selfe from thy face.

13 Depart from thine enemies, & beware of thy friendes.

14 A faythfull friende is a strong defence, and hee that findeth such one, findeth a treasure.

15 A faithful friend ought not to be changed for any thing, and the weight of golde and siluer is not to bee copared to the goodnesse of his faith.

16 A faithfull friende is the medicine of life and immortalitie, and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friende be.

18 ¶ My sonne, receiue doctrine frō thy youth vp: so shalt thou find wisdome, which shall indure till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayte for her good fruites: for thou shalt haue but little labour in her woorke: but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is shee to the vnlearned: he that is without iudgement, will not remaine with her.

21 Unto such one shee is as a fine touchstone, and hee casteth her from him without delay.

22 For they haue the name of wisdome, but there bee but fewe that haue the knowledge of her.

23 For with them that knowe her, shee abideth vnto the appearing of God.

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, & be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, & she shalbe shewed thee: and whē thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, and a sure foundation: & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bandes are the laces of purple coulour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt applie thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue doctrine, and if thou delight in hearing, thou shalt be wise.

35 Stande with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, & let not the graue sentences of knowledge escape thee. Chap.8.9.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually occupied in his commandements: so shall hee establishe thine heart, and giue thee wisdome at thine owne desire. Or, earnestly. Psal.119.

CHAP. VII.

1 Wee must forsake euill, and yet not iustifie our selues. 27 The behauiour of the wise toward his wife, his friende, his children, his seruants, his father and mother.

DO no euil: so shal no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the forrowes of vnrighteousnes, least that thou reape thē seuen folde.

4 Aske not of the Lorde preeminence, neither of the King the seate of honour.

5 *Iustifie not thy selfe before the Lord: for he knoweth thine heart, & boast not thy wisedome in the presence of the King. Iob.9.2. Psal.143.2. Eccles.7. 18.Iob.15. 11.

6 Seeke not to be made a iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnes.

7 Offende not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. Chap.5.5.

9 Say not, God will looke vpon ỹ multitude of mine oblations, and when I offer to the most high God, he wil accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for God which seeth all things, is he* that can bring downe, and set vp againe. 1.Sam.2.7.

12 Sowe not a lie against thy brother,

neither do the same against thy friend.

13 Use not to make any maner of lie: for the custome thereof is not good.

14 Make not many wordes when thou Mat. 6.7. art among the Elders, neither * repeate a thing in thy prayer.

15 Hate not laborious * worke, neither Rom.12.11. the husbandrie, which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for ỹ vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, ‡ that is fallen vnto thee for thy portion in the feare of the Lord: ‡ for her grace is aboue gold.

Leuit.19. 13.chap. 33.29.& 34.13. 20 ℭ * Where as thy seruant worketh truely, intreate him not euil, nor the hireling that destroyeth himselfe wholy for thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, ‡ neither leaue him a poore man.‡

Deut.15.4. 22 * If thou haue cattell, looke well to them, and if they be for thy profit, keepe thē with thee.

Cha.30.11 23 * If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull toward them.

25 Marrie thy daughter, ‡ so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

Chap.3.9. tob.4.3. 27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of them, and howe canst thou recompence thē the things that they haue done for thee?

29 ℭ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with al thy Deut.11. strength, * and forsake not his seruants. 28.39.

31 Feare the Lord with all thy soule, and Leuit.2.3. honour the Priestes, * and giue them their portion, as it is commanded thee, the first fruites, ‡ and purifications: ‡ and sacrifices for sinne, and the offrings of the shoulders, and the sacrifices of sanctification, and the first fruites of the holy things.

32 Stretche thine hande vnto the poore that thy ‖ blessing, ‡ and reconciliation ‡ may be accomplished. ‖ or, liberalitie.

33 Liberalitie pleaseth al men liuing, and * from the dead restraine it not. Tob.2.4.7. & 4.17. Rom.12.15.

34 * Let not them that weepe, bee without ‡ comfort: ‡ but mourne with such as mourne.

35 * Be not slow to visit the sicke: for that Mat.25.36. shal make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

CHAP. VIII.

Wee must take heede with whom we haue to do.

STriue not with a mightie man, least thou fall into his handes.

2 * Make not variance with a Mat.5.25. rich man, least hee on the other side weigh downe thy weight: * for golde ‡ & Chap.31.6 siluer ‡ hath destroyed many and hath subuerted the hearts of Kings.

3 Striue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, least thy kinred be dishonoured.

5 * Despise not a man that turneth him- Galat.6.1. selfe away from sinne, nor cast him not in ỹ teeth: withall, but remember that We are al woorthy blame.

6 * Dishonour not a man in his olde age: Leui.19.32 for they were as We which are not olde.

7 Be not glad of the death of thine enemie, but remember that Wee must die all, ‡ so enter into ioy.‡

8 * Despise not the exhortation of thes El- Chap.6.35. ders ‡ that be wise, but acquaint thy self with their wise sentences: for of them thou shalt learne wisedom, ‡ and the doctrine of vnderstanding, ‡ and how to serue great mē ‡ without complaint.‡

9 Goe not from the doctrine of ỹ Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, ‡ to make answere in the time of neede.

10 Kindle not the coles of sinners, ‡ when thou rebukest them, ‡ least thou bee burnt in the fierie flames ‡ of their sinnes.‡

11 Rise not vp against him that doeth wrong, that hee lay not waite as a spie for thy mouth.

12 * Lende not vnto him that is mightier Chap.29.4 then thy selfe: for if thou lendest him, count it but lost.

13 Be not suretie aboue thy power: for if thou be suretie, thinke to pay it.

14 Go not to lawe with the Iudge: for they will giue sentence according to his own honour.

15 * Dwaule not by the way with him Gen.4.8. that is rash, least he do thee inurie: for hee followeth

followeth his owne wilfulnes, and so shalt thou perish through his follie.

Pro.22.24. 16 *Strive not with him that is angrie, and goe not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, hee will overthrow thee.

17 Take no counsel at a foole: for he can not keepe a thing close.

18 Do no secrete thing before a stranger: for thou canst not tell what hee goeth about.

19 Open not thine heart vnto euery mā, least he bee vnthankeful to thee, & put thee to reproofe.

CHAP. IX.

Of iealousie. 12 An olde friende is to bee preferred before a newe, 18 Righteous men should be bidden to thy table.

a Let her not haue rule ouer thee, for then will she be contrary vnto thee, take away thy heart & strength, & bring thee to confusiō among thine enemies, as did Heuah to Adam, Delilah to Samson, and strange women to Salomon. Gen.6.1,2. & 3.12. Pro.5.2. Mat.7.28. Gen.34.1. 2.Sam.11 2.Iudeth. 10.17,19. & 12.16,20

BEe not iealous ouer thy wife of thy bosome, neither a teache her by thy meanes an euil lesson.

2 Giue not thy life vnto a woman, least shee ouercome thy strength, and so thou be confounded.

3 Meete not an harlot, least thou fal into her snares.

4 Vse not the companie of a woman that is a singer, and a dancer, neither heare her, least thou be taken by her craftines.

5 Gaze not on a *maide, that thou fal not by that that is precious in her.

6 *Cast not thy mind vpon harlots in any maner of thing, least thou destroy both thy selfe and thine heritage.

7 Go not about gazing in the streetes of the citie, neither wander thou in the secrete places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for thorough it loue is kindled as a fire.

9 Euery woman that is an harlot, shal bee troden vnder foote as dongue, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue bene cast out: for her wordes burne as a fire.

11 Sit not at all with an other mās wife, neither lie with her vpon the bed, nor banket with her, lest thine heart incline vnto her, and so thorough thy desire fall into destruction.

12 ¶ Forsake not an olde friend: for the newe shall not be like him: a newe friend is as newe wine: When it is olde, thou shalt drinke it with pleasure.

Iudg.9.3. 2.Sam.15. 32. 13 *Desire not the honour and riches of a sinner: for thou knowest not what shalbe his ende.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shall not bee founde iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no faute, least hee take away thy life: remember that thou goest in the middes of snares, & that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as neere as thou canst, *and aske counsell of the wise. Chap.6.36 38.& 8.8. & 37.22. Deut.6.7. & 11.19.

17 *Let thy talke bee with the wise, and all thy communication in the Lawe of the most High.

18 Let iust men eate & drinke with thee, and let thy reioycing bee in the feare of the Lord.

19 In the hands of the craftesmen shall the woorkes bee commended, and the wise prince of the people by his worde, & and the Worde by the wisedome of the Elders. (Or, the workeman is praysed according to the work.

20 A man ful of wordes is dangerous in his citie, and hee that is rash in his talking, shalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnes are to be abhorred. 28 Labour is praysed.

A Wise iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the iudge of the people is him selfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

3 *An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth. 1.King.12. 1.13.14.

4 The gouernement of the earth is in the hand of the Lorde, and all iniquitie of nations is to bee abhorred, & and when time is, he will set vp a profitable ruler ouer it.

5 In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 *Be not angrie for any wrong, with thy neighbour, and doe nothing by iniurious practises. Leui.19.17

7 Pride is hatefull before God and man, and by both doeth one commit iniquitie.

8 *Because of vnrighteous dealing and wrongs and riches gotten by deceit, kingdome is translated from one people to another. Ecc.10.8. dan.4.14.

9 There

9 There is nothing worse then a couetous man: Why art thou proude, O earth & ashes? there is not a more wicked thing, thē to loue money: for such one would euen sell his soule, & for his life euery one is compelled to pull out his owne bowels.

10 All tyrannie is of small indurance, & the disease that is hard to heale, is grieuous to the physition.

11 The physitiō cutteth off the sore disease, and hee that is to day a King, to morowe is dead.

12 Why is earth and ashes proude, seeing that when a man dieth, hee is the heire of serpents, beastes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of sinne, & hee that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions of the wicked to dishonour, and destroyeth them in the ende.

15 The Lord hath *cast downe the thrones of the proude princes, and set vp the meeke in their steade. Luke 1.52. & 14.11. & 18.14. 1.sam.2.7, 8.

16 The Lord plucketh vp the rootes of the proude nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 God destroyeth the memoriall of the proud, and leaueth the remembrance of the humble.

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commaundements of the Lorde: it is a seede for remaineth which feareth the Lord, & a faire plant, that loue him: but they are a seede without honour, that despise the Law, and a deceiueable seede that breake the commandements.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lorde causeth that the kingdome faileth not, but the kingdome is lost by cruelties and pride.

23 The feare of the Lord is the glorie as wel of the riche and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge and the mā of authoritie, are honourable, yet is there none of them greater, then hee that feareth the Lord.

26 *Vnto the seruant that is wise, shall they that are free, do seruice: *hee that hath knowledge, will not grudge when hee is reformed, and the ignorant shall not come to honour. Pro.17.2. 2.Sam.12, 13.

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 *Better is he that laboureth and hath plenteousnes of all things, then hee that is gorgious, and wanteth bread. Pro.12.9, 11.

29 My sonne, get thy selfe praysle by meekenes, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge and his feare, but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shal he be when he is riche? and hee that is vnhoneste being riche, how much more [will he be so] when hee is in pouertie?

CHAP. XI.

1 The praysle of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

WIsedome *lifteth vp the head of him that is lowe, and maketh him to sit among great men. Gen.41.40 dan.6.3.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules, yet doeth her fruite passe in sweetenes.

4 Be not proude of cloathing & raiment, *and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, and glorious, secrete, and vnknowen, are his workes among men. Act.12.22, 23.

5 Many tyrants haue sit down vpon the earth, *and the vnlikely hath worne the crowne. 1.Sam.15. 28.esther. 6.10.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bin deliuered into other mens hands.

7 ¶ *Blame no man before thou haue inquired the matter: vnderstande first, & then reforme: rightcously. Deu.13.14 & 17.4,6. 1oth.7.22.

8 *Giue no sentence, before thou hast heard Pro.18.13.

heard the cause, neither interrupt men in ỹ muddes of their tales.

9 Strive not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not be blameles, and if thou followe after it, yet shalt thou not attaine it, neither shalt thou estape, though thou flee from it. Mat.19.12. 1.cor.6.9. Pro.10.3.

11 * There is some man that laboureth & taketh paine, and the more hee hasteth, the more he wanteth.

12 Againe there is some that is slouthful, and * hath neede of helpe: for hee wanteth strength, and hath great povertie, yet the eye of the Lorde looketh vpon him to good, and setteth him vp from his lowe estate, Iob.41.10.

13 And he lifteth vp his head: so that many men marueile at him, and giue honour vnto God.

14 * Prosperitie and aduersitie, life and death, pouertie and riches come of ỹ Lorde. Iob.1.21. ecclu.38.4.

15 Wisedome and knowledge, & vnderstanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darkenes are appointed for sinners, and they that exalt them selues in euill, ware olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is riche by his care and nigardship, and this is ỹ portion of his wages,

19 In that he saith, * I haue gotten rest, and nowe will I eate continually of my goods, yet he considereth not, that the time draweth nere, that hee must leaue all these things vnto other men, and die him selfe. Luk.12.19.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the works of sinners, but trust in the Lord, & abide in thy labour: for it is an easie thing in the sight of ỹ Lord, suddenly to make a poore man riche.

22 The blessing of the Lorde is in ỹ wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, what profite and pleasure shal I haue: and what good things shal I haue hereafter:

24 Againe say not, I haue ynough, and possesse many thinges, and what euill can come to me hereafter:

Chr 18.24 25 * In thy good state remember aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many trames, & are like stomackes that belche stinkingly.

30 As a partriche is taken vnder a basket, and the hind is taken in the snare, so is the heart of the proud man, which like a spie waiteth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy prayse hee will finde some faute.

32 Of one litle sparke is made a great fire, and of one deceitful mã is blood increased: for a sinful man layeth waite for blood.

33 Beware of a wicked man: for hee imagineth wicked thinges to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnes, and driue thee from thine owne.

CHAP. XII.

1 Vnto whom he ought to do good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, knowe to whom thou doest it, so shalt thou bee thanked for thy benefites.

2 * Doe good vnto the righteous, & thou shalt finde great rewarde, though not of him, yet of the most High. Gala.6.10. 1.tim.5.8.

3 Hee can not haue good that continueth in euill, and giueth no almes: for the most High hateth the sinners, and hath mercie vpon them that repent.

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to ỹ vngodly: hold backe thy bread, and giue it not vnto him, least he ouercome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not bee knowen in prosperitie, neither can an enemie bee vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauines and trouble a mans

a mans verie friend wil depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet aduise thy selfe, & beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hande, least he seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

Chap.7.8. & 21.1. 14 *Binde not two sinnes together: for there shall not one be vnpunished.

15 Who will haue pitie of the charmer, y is stinged of the serpent: or of all such as come neere the beastes: so is it with him that keeketh companie with a wicked man, & wrappeth him selfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

Iere.41.6. 17 *An enemie is sweete in his lippes: he can make many good wordes, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, hee will not bee satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shal he vndermine thee: hee will shake his head, and clap his hands, and wil make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the rich are to bee eschewed, 15 The loue of God. 17 Like do companie with their like.

Deu.7.2. HE* that toucheth pitche, shalbee defiled with it: and he that is familiar with the proude, shall bee like vnto him.

2 Burthe not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, & richer then thy selfe: for how agree the kettle and the earthē pot together: for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threateneth withal: but the poore being oppressed must intreate: if the riche haue done wrong, he must yet bee intreated: but if the poore haue done it, hee shall straight wayes be threatened.

4 If thou bee for his profite, hee vseth thee: but if thou haue nothing, hee will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare mā, and will not care for it.

6 If hee haue neede of thee, hee will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, what wantest thou?

7 Thus will he shame thee in his meat, vntill hee haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterward, when hee seeth thee, hee will forsake thee, and shake his head at thee.

8 §Submit thy selfe vnto God, & waite vpon his hand.§

9 Beware that thou be not deceiued in thine owne conceit and brought downe by thy simplenes: be not to humble to thy wisdome.§

10 ¶If thou be called of a mightie man, absent thy selfe: so shal he cal thee the more oft.

11 Preasse not thou vnto him, that thou bee not shut out, but goe not thou farre off, least he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many wordes: for with much communicatiō will he tempt thee, and laughingly will he grope thee.

13 He is vnmercifull, and keepeth not promes: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heede: for thou walkest in perill of thine ouerthrowing: whē thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and cal vpon him for thy saluation.

16 ¶Euery beast loueth his like, & euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man wil keepe companie with such as he is him selfe.

18 Howe can the Wolfe agree with the lambe: no more can the vngodly with the righteous.

19 What felowship hath ‖hyena with a dogge: and what peace is betweene the rich and the poore?

‖Which is a wild beast that counterfeiteth the voyce of men, and so entiseth the out of their houses and deuoureth them.

20 [As] the wilde asse is the Lyons pray in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so doe the riche abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offende, hee hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though hee speake wisely,

wisely, yet can it haue no place.

24 When the rich man speaketh, euerie man holdeth his tongue: and looke what hee sayeth, they prayse it vnto the cloudes: but if the poore man speake, they say, what fellowe is this: and if he do amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne in his conscience: and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdome.

Cha.19.5. 36Iam.3.2.

BLessed is the man *that hath not fallen by the word of his mouth, and is not tormented with the sorowe of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggarde, and what should an enuious man doe with money?

4 He that gathereth together from his own soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whō will he bee good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednes.

7 And if he do any good, he doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, & despiseth men.

9 A couetous mans eie hath neuer inough of a portion, and his wicked malice withereth his owne soule.

Pro.17.10. 10 A *wicked eye enuieth the bread, and there is scarcenesse vpon his table.

11 My sonne, do good to thy selfe of that thou hast, & giue the Lord his due offrings.

12 Remember that death tarieth not, & a That is, a day of death. Chap.41. 1.Cor.15.7. Iob.14.13. that the couenāt of the graue is not shewed vnto thee.

13 *Do good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauelles vnto an other, and thy labors for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: worke thou righteousnes before thy death: for in the hell there is no meate to finde.

17 ¶ *All flesh waxeth old, as a garment, and this is the condition of all times, Thou shalt die the death. Is.40.6. 1.pet.1.24. Iam.1.10.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall go withall.

20 Euery excellent worke shall bee iustified, and hee that worketh it, shall haue honour thereby.

21 *Blessed is the man that doeth meditate honest things by wisedome, and exerciseth himselfe in iustice, & he that reasoneth of holy things by his vnderstanding, Psal.1.2.

22 Which considereth in his heart her wayes, and vnderstandeth her secretes.

23 Go thou after her as one that seeketh her out, and lie in waite in her wayes.

24 He shall looke in at her windowes, & hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: he shall pitch his tent besides her.

26 And he shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glorie shall he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the author of euill.

HE that feareth the Lord, will do good: and hee that hath the knowledge of the Lawe, will keepe it sure.

2 As an honourable mother shall shee meete him, and she, as his wife maried of a virgine, will receiue him. a As a pure virgin newly maried, doeth friendly entreate her husband, so shall iustice pure and vndefiled, gently entertein her louers, Iohn.4.10.

3 With the bread of liue and vnderstanding shall shee feede him, and giue him the *water of wholsome wisedome to drinke.

4 He shal assure himselfe in her, and shal not be moued, and shal hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: with the spirit of wisdome, and vnderstanding shall she fil him, and cloth him with the garment of glorie.

6 Shee shall cause him to inherite ioy,

and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take hold vpon her: but such as haue vnderstanding, will meete her: the sinners shall not see her.

8 For she is farre from pride and deceit, and men that lie, cannot remember her: but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdome, and be plenteous in a faithfull mouth, then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused mee to erre: for he hath no neede of the sinfull man.

13 The Lorde hateth all abomination of errour: and they that feare God, loue it not.

Gen. 1.27. 14 *Hee made man from the beginning, and left him in the hand of his counsel, and gaue him his commandements and precepts.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 He hath set water and fire before thee: stretche out thine hande vnto which thou wilt.

Ierem. 21. 8. 17 *Before man is life and death, good and euill: what him liketh, shall be giuen him.

18 For the wisdome of the Lord is great, and he is mightie in power, and beholdeth all things continually.

Psal. 34. 15. 16. heb. 4. 13. 19 *And the eyes of the Lorde are vpon them that feare him, and he knoweth al the workes of man.

20 He hath commanded no man to do vngodly, neither hath he giuē any man licence to sinne: for hee desireth not a multitude of infidels, and vnprofitable children.

CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better thē a thousande such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eies, and mine eare hath heard greater things then these.

6 *In the cōgregation of the vngodly shal a fire be kindled, and among vnfaithful people shall the wrath be set on fire. Chap. 21. 9, 10.

7 *He spared not the olde gyants, which were rebellious, trusting to their owne strength.

8 *Neither spared hee where as Lot dwelt, those whome hee abhorred for their pride. Gen. 6. 4. Gen. 19. 23, 25.

9 Hee had no pitie vpon the people that were destroyed, puffed vp in their sinnes.

10 *And so he preserued the sixe hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercie, and with chastisement. Num. 14. 15, 16, 20. & 26, 51.

11 Therefore if there bee one stifnecked among the people, it is maruaile if hee escape vnpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

12 *As his mercie is great, so is his punishment also: he iudgeth a man according to his workes. Chap. 5. 6.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shal not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, and after the vnderstanding of his pilgrimage.

15 The Lord hardened Pharao, that he should not knowe him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath separate his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe frō the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule amōg such an infinite number of creatures?

18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shall visite. 1. Pet. 3. 10. 1. king. 8. 27. 2. chr. 6. 18.

19 All the world which is created, made by his will, the mountaines also, and the foundatiōs of the earth shal shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, but he vnderstandeth euerie heart.

21 And who vnderstandeth his wayes?

and

and the stoꝛme that no man can see: foꝛ the moſt part of his woꝛkes are hid.

22 Who can declare the woꝛkes of his righteouſnes? oꝛ who can abide them? foꝛ his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, wil conſider theſe things: but an vnwiſe and erronious man caſteth his mind vpon foolish things.

24 My ſonne, hearken vnto mee, and learne knowledge, and marke my woꝛdes with thine heart.

25 I wil declare thee weightie doctrine, & I will inſtruct thee exactly in knowledge.

26 The Lord hath ſet his woꝛks in good oꝛder from the beginning, and part of them hath he ſundered from the other when hee firſt made them.

27 He hath garniſhed his woꝛks foꝛ euer, and their beginnings ſo long as they ſhal indure, they are not hungrie noꝛ wearied in their labours, noꝛ ceaſe from their offices.

28 None of thẽ hindreth another, neither was any of thẽ diſobedient vnto his woꝛds.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all maner of liuing beaſts hath he couered the face therof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him, 20 Of almes, 22 And repentance.

THe* Lorde hath created man of the earth, and turned him vnto it againe. Gen.1.27. & 5.2. wil. 2.23. & 7.1, 61.cor.11. 7.col.3.10.

2 He gaue him the number of daies and certaine times, & gaue him power of the things, that are vpon earth.

3 He clothed them with ſtrength, as they had neede, and made them accoꝛding to his image.

4 He made al fleſh to feare him, ſo that he had the dominion ouer the beaſts, & foules.

Gen.2.22. 1.cor.11.9. 5 §*He created out of him an helper like vnto himſelf, & gaue them diſcretion and tongue, and eyes, eares, and an heart to vnderſtand, and ſiztly he gaue them a ſpirite, and ſeuenthly hee gaue them ſpeach to declare his woꝛkes.

6 And he filled them with knowledge of vnderſtanding, and ſhewed them good and euill.

7 He ſet his eye vpon their hearts, declaring vnto them his noble woꝛkes,

8 And gaue them occaſion to reioyce perpetually in his miracles, that they ſhould prudently declare his woꝛks, and that the elect ſhould praiſe his holy Name together.

9 Beſide this, he gaue them knowledge, and gaue them the Lawe of life foꝛ an heritage, that they might now know that they were moꝛtall. a Thorowe their owne trãſgreſſion.

10 He made an euerlaſting couenant with them, and ſhewed them his iudgements.

11 Their eyes ſaw the maieſtie of his glorie, & their eares heard his glorious voice.

12 And he ſayd vnto them, Beware of all vnrighteous things. *Hee gaue euery man also a commaundement concerning his neighbour. Exod.20. 16.17. and 22.23.

13 Their wayes are euer beforе him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their ſtonie hearts can not become b fleſh. b That is, ſoft & gentle, foꝛ § holy ghoſt to write his lawes in. Deut.4.10. & 10.15.

15 He appoynted a ruler vpon euerie people, when hee deuided the nations of the whole earth.

16 *And he did chuſe Iſrael, as a peculiar people to him ſelfe, whome he nouriſheth with diſcipline as his firſt borne, and giueth him moſt louing light, and doeth not forſake him.

17 All their woꝛkes are as the ſunne beforе him, and his eyes are continually vpon their wayes.

18 None of their vnrighteouſneſſe is hid from him, but all their ſinnes are beforе the Lorde.

19 And as he is mercifull, and knoweth his woꝛke, he doeth not leaue them noꝛ forſake them, but ſpareth them.

20 *The almes of a man, is as a thing ſealed vp beforе him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their ſonnes, and daughters. Chap.29. 13.

21 *At the laſt ſhall he ariſe, and reward them, and ſhall repay their reward vpon their heades. Mat.25.35.

22 *But vnto them that will repent, he giueth them grace to returne, and exhorteth ſuch as faile, with patience, § and ſendeth them the portion of the veritie. Act.3.19.

23 *Returne then vnto the Lord, and forſake thy ſinnes: make thy prayer beforе his face, and take away the offence. Iere.3.12.

24 Turne againe vnto the moſt High: foꝛ he wil bring thee from darknes to wholſome light: foꝛſake thine vnrighteouſneſſe, and hate greatly all abomination.

25 §Knowe the righteouſnes and iudgements of God: ſtande in the portion that is ſet foꝛth foꝛ thee, and in the prayer of the moſt High God, and goe in the partes of the holy woꝛlde with ſuch as be liuing and confeſſe God.§

26 *Who can praiſe the moſt High in the Pſa.6.5. 88.12,13. hell,

hell, as do al they that liue and confesse him.

27 ¶ Abide not thou in the error of the vngodly, but praise the Lord before death.¶

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lord, ¶ and reioyceth in his mercie.¶

29 How great is the louing kindnes of the Lorde our God, and his compassion vnto such as turne vnto him in holines!

30 For all things cannot bee in men, because the sonne of man is not immortall, ¶ and they take pleasure in the vanitie of wickednesse.¶

31 What is more cleare then the sunne: yet shall it faile.

32 So flesh and blood that thinketh euil, ¶ shall be reproued.¶

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6, 7. The misérie and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1.1. HE that liueth for euer, *made all things together: the Lord who onely is iust, and there is none other but he, ¶ and he remaineth a victorious King for euer.¶

2 He ordereth the World with the power of his hande, and all things obey his will: for hee gouerneth all things by his power, and deuideth the holy things from the prophane.

3 To whome hath he giuen power to expresse his workes: who will seeke out the ground of his noble acts:

4 Who shall declare the power of his greatnes: or who will take vpon him to tell out his mercie:

5 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an ende, he must go againe to his labour.

7 ¶ What is man: Whereto serueth he: What good or euill can he do:

Psal.90.10. 8 *If the number of a mans dayes be an hundreth yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are *a thousand yeeres to the dayes euerlasting.

2.Pet.3.8. 10 Therefore is God patient with them, and powreth out his mercie vpon them.

11 He saw and perceiued, that the arrogancie of their heart, and their ruine was euill: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousnesse.¶

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable wordes.

15 Shall not ꝓ dewe asswage the heate? so is a word better then a gift.

16 Lo, is not a worde better then a good gift: but a gratious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 ¶ Get thee righteousnesse before thou come to iudgement: ¶ learne before thou speake, ¶ vse physicke or euer thou bee sicke.

19 *Examine thy selfe before thou be iudged, ¶ in the day of the visitation thou shalt finde mercie. 1.Cor.11. 31.

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: ¶ for the rewarde of God endureth for euer.¶

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath, that shalbe at the end, and the houre of vengeance, whē he shall turne away his face. Chap.7.17 36.

24 *When thou hast ynough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. Chap.11. 25.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kéepeth him selfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: they vnderstand the truth and righteousnes, ¶ and powre out wise morall sentences for mans life.

29 The chiefe authoritie of speaking is of the Lorde alone: for a mortall man hath but

but a dead heart.

Rom.6. & 13.14. 30 ¶ *Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such companie.

33 Become not a begger by making bankets of that that thou hast borowed, and so leaue nothing in thy purse: els thou shouldest slaunderously lie in wayte for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shal fall by litle and litle.

Gen.19.33 1.King.11. 1.4. 2 *Wine and women leade wise men out of the way, and put men of vnderstanding to reproofe.

3 And hee that companieth adulterers, shal become impudent: rottennes & wormes shal haue him to heritage, and he that is too bolde, shall bee taken away, and be made a publike example.

Iosh.22.11. 22. 4 *He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: hee that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of wordes, quencheth wickednesse: but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may line with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearle not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, & marke thee, and when he findeth opportunitie, hee will hate thee.

Chap.22.22. & 27.17. 10 *If thou hast heard a worde against thy neighbour, let it die with thee, and bee sure, it will not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arow that sticketh in ones thigh, so is a worde in a fooles heart.

Leuit.19.17. Matt.18.15. 13 *Reproue a friend least he do[e euil, and if he haue done it, that he do it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue spoken, that hee say it no more.

15 Tell thy friende his faulte: for oft times a slaunder is raised, and giue no credence to euery worde.

16 A man falleth with his tongue, but not with his will: and who is he, that hath not offended in his tongue? Iam.3.2.

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lorde is the first degree to be receiued of him, and wisdome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruite of immortalitie.

20 The feare of the Lorde is all wisedome, and the performing of the Lawe is perfit wisedome, and the knowledge of his almightie power.

21 If a seruant saye vnto his master, I will not doe as it pleaseth thee, though afterward he do it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisedome, neither is there prudencie where as the counsell of sinners is: but it is euen errerable malice: and the foole is voyde of wisedome.

23 He that hath small vnderstanding, & feareth [God,] is better then one that hath much wisedome, and transgresseth the law of the most High.

24 There is a tertaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purpoles, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: hee looketh downe with his face, and faineth him selfe deafe: yet before thou perceiue, hee will bee vpon thee to hurt thee.

26 And though hee be so weake that hee can doe thee no harme, yet when hee may finde opportunitie, he will do euill.

27 ¶ A mã may be knowen by his looke, and one þ hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, & going declare what person he is. Chap.21. 20,23.

CHAP. XX.

Of correction and repentance. 6 To speake & keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wise.

THere is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.
2 It is much better to reprooue, then to beare euil will: and he that acknowledgeth his fault, shalbe preserued frō hurt.
Chap.30. 20. 3 As *when a gelded man through lust would defile a maide, so is he that vseth violence in iudgement.
4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilfull sinne.
5 Some man keepeth silence, & is founde wise, and some by much babbling becōmeth hatefull.
6 Some man holdeth his tongue, because he hath not to answere: and some keepeth
Eccles.3.7 silence, wayting a conuenient *time.
Chap.32.4. 7 *A wise man will holde his tongue till he see opportunitie: but a trifler and a foole will regard no time.
8 He that vseth many words, shalbe abhorred, and he that taketh authoritie to him selfe, shall be hated.
9 Some man hath oft times prosperitie in wicked things, and [some time] a thing that is found, bringeth losse.
10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.
11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.
12 Some man byeth much for a little price: for the which he payeth seuen times more.
Chap.6.5. 13 *A wise man with his wordes maketh himselfe to bee loued, but the merie tales of fooles shall be powred out.
14 The gift receyued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receyue many things for one: he giueth litle, and hee vpbraydeth much: hee openeth his mouth like a towne cryer: to day he lendeth, o morow asketh he againe, and such one is to bee hated of God and man.
15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euil of me.
16 How oft, and of how many shall he be laughed to scorne: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.
17 The fal on a pauement is very sudden: so shall the fall of the wicked come hastily.
18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.
19 A wise sentence loseth grace When it commeth out of a fooles mouth: for he speaketh not in due season.
20 Some man sinneth not because of pouertie, & yet is not grieued whē he is alone.
21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.
22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.
23 *A lie is a wicked shame in a man: yet Chap.25.2. is it oft in the mouth of the vnwise.
24 A thiefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.
25 The conditions of liars are vnhonest, and their shame is euer with them.
26 A wise man shal bring him selfe to honour with his wordes, and hee that hath vnderstanding, shall please great men.
27 *He that tilleth his land, shal increase Pro.12.11. & 28.19. his heape: he that worketh righteousnesse, shall be exalted, & and he that pleaseth great men, shall haue pardon of his iniquitie.
28 *Rewards and giftes blinde the eies Exod.23.8 deut.16.19 of the wise, and make them domme, that they can not reproue faultes.
29 Wisedome that is hid, and treasure ẏ is hoarded vp, What profite is in them both?
30 Better is hee that keepeth his ignorance secrete, then a man that hideth his wisedome.
31 The necessarie patience of him, that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, *but pray for the fore- Chap.5.5. psal.41.4. luke.15.21. sinnes & that they may bee forgiuen thee.
2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.
3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.
4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.
5 *The prayer of the poore going out of Exod.3.9. & 22.23. the mouth, commeth vnto the eares [of the Lorde,] and iustice is done him incontinently.
6 Who so hateth to be reformed, is in the way of sinners: but he that feareth ẏ Lord, conuerteth in heart.
7 An eloquēt talker is knowē afarre off: but he ẏ is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap.16.6 9 *The congregation of the wicked is like to owe wrapped together: their ende is a flame of fyre to destroy them.

10 The way of sinners is made playne with stones, but at the ende thereof is hell, darkenesse and paynes.

11 He that keepeth the Law of the Lord, ruleth his owne affections thereby: and the increase of wisedome is the ende of the feare of God.

For, keepeth the vnderstanding thereof.

12 He that is not wise, will not suffer him selfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abounde like water that runneth ouer, and his counsell is like a pure fountaine of life.

Chap.33.5 14 *The inner parts of a foole are like a broken vessell: he can keepe no knowledge whiles he liueth.

15 Whē a man of vnderstanding heareth a wise worde, he will commend it, & increase it: but if an ignorant man heare it, he wil disalowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in ꝑ talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shal ponder his words in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, & the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on ꝑ feete, & like manicles vpon the right hand.

Chap.19. 27.28. 20 *A foole lifteth vp his voyce with laughter, but a wise man doeth scarse smile secretely.

21 Learning is vnto a wise man a iewell of golde, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in ꝺ his neighbours ꝺ house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, will stand without.

24 It is the poynt of a foolish man to hearken at the doore: for he that is wise, wil be grieued with such dishonour.

25 The lippes of talkers will bee telling such thinges as perteine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

28 *A backbiter defileth his owne soule, and is hated where soeuer he is: but he that keepeth his tongue, is discrete, shall come to honour.

Cha.28.15

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience reioyceth.

A Slouthfull man is like a [a] filthie stone, which euery man mocketh at for his shame.

a.b That is, like as the idle stone gathereth mosse & filth: so both the slouthfull both sickness of body, and reproche of mind. And as euery man doeth auoide the filthines of dogue, and hateth it: so doeth he auoid ꝑ company of idle lopperers, lest he be accounted like vnto them.

2 A slouthful man is to be compared to the [b] dongue of oxen, and euery one ꝑ taketh it by, will shake it out of his hande.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is leall to be esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heaunes.

5 She that is bolde, dishonoureth both her father and her husband, & is not inferiour to the vngodly, ꝺ but they both shall despise her.

6 A tale out of time is as musike in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueth a pot sheard together, and as hee that waketh one that sleepeth, from a soūde sleepe.

8 If children liue honestly, & haue wherwith, they shal put away the shame of their parents.

9 But if children be proude, with hauti nes and foolishnesse they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisedome, is as a man, which speaketh to one that is a sleepe: when he hath told his tale, hee saith, what is the matter?

11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for hee wanteth vnderstanding: make smal weeping for the dead, for hee is at rest: but the life of the foole is worse then the death.

Chap.38. 16.

12 Seuen daies do men mourne for him that is dead: but the lamentation for ꝑ foole, and vngodly ꝺ should endure ꝺ all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: beware of him, lest it turne thee to paine, and lest thou be defiled whē he shaketh himself. Depart from him, and thou shalt find rest, & shalt not receiue sorowe by his foolishnes.

Chap.13. 12.

14 What is heauier then leade? & what other name should a foole haue?

15 *Sand and salte, and a lumpe of yron

Pro.27.3.

is easier to beare, then an vnwise, ‖ foolish and vngodly man.‖

16 As a frame of wood ioyned together in a building can not bee loosed with shaking, so ỹ heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisedome, is as a faire plaistering on a plaine wall.

18 As reeds that are set vp on hie, can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birdes, fraieth them away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friende, yet delpaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friende, feare not: for there may bee a reconciliation, so that vpbrayding or pride or disclosing of secrets or a trayterous wound do not let: for by these thinges euery friende will depart.

23 Be faithful vnto thy friende in his pouertie, ỹ thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwaies to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, ‖ smoke of the chimney goeth before the fire, so euill words, ‖ rebukes and threatninges ‖ goe before bloodsheading.

25 I will not bee ashamed to defende a friende: neither will I hide my selfe from him, though he shoulde do me harme: whosoeuer heareth it, shall beware of him.

Psal.141.3. 26 Who shall set * a watche before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blaspheme and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceede of adulterie. 27 Of the feare of God.

O Lorde, father ‖ gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by ‖ them.

*or, my lippes.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare mee in mine ignorance, neither let ‖ their faultes passe:

‖ That is, of the tongue & lippes.

3 Lest mine ignorances increase, and my sinnes abounde to my destruction, and least I fall before mine aduersarie, and mine ennemies reioice ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, leaue mee not in their imagination: neither giue me a proude looke, but turne away frō thy seruants a stoute minde.

5 Take from mee vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the griedines of the bellie, nor lust of the flesh hold mee, ‖ giue not mee thy seruant ouer into an impudent mind.

7 Heare, O ye children, the instruction of a mouth that shal speake trueth: Who so keepeth it, shall not perish through his lips, nor be hurt by wicked workes.‖

8 The sinner shal bee taken by his owne lippes: for the euill speaker and the proude do offend by them.

9 *Accustome not thy mouth to sweare: ‖ for in it there are many falles, ‖ neither take by for a custome ỹ naming of the holy one: ‖ for thou shalt not bee vnpunished for such thinges.‖ Exod.20.7. chap.27. 35.mat.5. 33.34.

10 For as a seruant which is oft punished, can not be without some skarre, so hee that sweareth, and nameth God cōtinually, shal not be faultlesse.

11 A man that vseth much swearing, shal bee filled with wickednes, ‖ the plague shall neuer goe from his house: When hee shall offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbee ful of plagues.

12 There is a worde which is clothed with death: God graunt that it be not found in the heritage of Iacob: but they that feare God, eschewe all such, and are not wrapped in sinne.

13 Use not thy mouth to ‖ ignorant rashnes: for therein is the occasion of sinne. ‖ for, inordinate swearing.

14 Remēber thy father ‖ thy mother when thou art set among great men, least thou be forgotten in their sight, ‖ so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy nativitie.

15 *The man that is accustomed to oprobrious words, wil neuer be reformed all the dayes of his life. 2.Sam.16. 7.

16 There are two sortes of men that abound in sinne, ‖ the third bringeth wrath ‖ destruction: ‖ a mind hote as fire, that can not be quenched till it be consumed: an adulterous man that glueth his body no rest, til he haue kindled a fire.

17 All

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, *who seeth me? Esa.29.15. I am compassed about with darkenesse: the walles couer me: no body seeth me: whome neede I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thousande times brighter then the sunne, beholding all the wayes of men, and the ground of the deepe, and considereth the most secrete partes.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit.20. 10.deut. 22.22. 21 *The same man shall be punished in the streetes of the citie, and shall be chased like a yong horsefoale, and when hee thinketh not vpon it, he shalbe taken: thus shal he bee put to shame of euery man, because he would not vnderstande the feare of the Lorde.

22 And thus shall it goe also with euery wife, that leaueth her husband, and getteth inheritance by another.

Exod.20. 14. 23 *For first she hath disobeyed the Law of the most high, and secondly, she hath trespaced against her owne husband, and thirdly, she hath played the whore in adulterie, and gotten her children by an other man.

24 She shall be brought out into the congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lorde, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisedome proceeding forth of the mouth of God. 6 Of her workes and place where she reigneth. 20 She is giuen to the children of God.

WIsedome shall prayse her selfe, and be honoured in God, and reioyce in the middes of her people.

2 In the congregation of the most High shall she open her mouth, and triumphe before his power.

3 In the middes of her people shall she bee exalted, and wondered at in the holy assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, she shalbe praised, and shall say,

5 I am come out of the mouth of the most high, first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen, and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, and with my power haue I troden downe the hearts of all, both high and lowe.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made mee, appointed me a tabernacle, and said, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *He created me from the beginning, and before the worlde, and I shall neuer faile: Pro.8.23. *In the holy habitation haue I serued before him, and so was I stablished in Sion. Exod.31.2. Pfal.121.8. Or, in Cades.

13 *In the welbeloued citie gaue he me rest, and in Jerusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree || about the bankes, and as a rose plant in Jericho, as a faire oliue tree in a pleasant fielde, and am exalted as a plane tree by the water.

17 I smelled as the cinnamom, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the a terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth fruite of sweete sauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 In me is all grace of life and trueth: in me is all hope of life and vertue.

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruites.

23 *For

a Terebinth is a hard tree spread aboade with long boughes, whereout runneth gumme called a pure turpentine which eateth the Stomacke of putrifieth humors, and purifieth the eares: so the wisedome of God declared in his scriptures, spreadeth abroad her manifold riches of knowledge and vnderstanding, to purge the inward eares of corruption of the sense Iohn 5.1.

Psal.19.10, 23 *For the remembrance of me is sweeter then honie, and mine inheritance sweeter then the honie combe: the remembrance of me endureth for euermore.

24 They that eate me, shal haue yᵉ more hunger, and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shall not offend: they that make me to be knowen, shall haue euerlasting life.

26 All these things are the booke of life, and the couenāt of the most high God, and Exod.20.3. & 34.7. deut.4.2. & 29.9 the knowledge of the trueth, *and the law that Moses commanded for an heritage vnto the house of Jacob, and the promises pertaining vnto Israel.

27 Be not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for yᵉ Lord almightie is but one God, and besides him there is none other Sauiour.

28 Out of Dauid his seruant he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.

29 Hee filleth all things with his wisedome, as *Phyton, and as Tygris, in the Gen.2.11. time of the newe fruites.

30 He maketh the vnderstanding to abound like Euphrates and as *Jorden in Iosh.3.15. the time of the haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfitly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I Wisedome haue cast out floods: I am as an arme of the riuer: I runne into Paradise as a water conduite.

35 I said, I will water my faire garden, and will water my pleasant ground: and lo, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, & I lighten it for euer.

37 I will pearce thorowe all the lower partes of the earth: I will looke vpon all such as be a sleepe, and lighten all them that trust in the Lord.

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

Chap.33. 16. 39 *Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 7 Of nine things that he not to be suspect. 14 Of the malice of a woman.

THree things reioyce mee, and by thē am I beautified before God and men: *the vnitie of brethre, Gen. 13.8. 1. rom. 12. 10. the loue of neighbours, a man & wife that agree together.

2 Three sortes of mē my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a liar, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 Oh, how pleasant a thing is it whē gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, howe comely a thing is wisedome vnto aged mē, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glorie.

7 There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a mā that shall be liueth, hath ioy of his children, and leeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, *and that hath not Chap.14.1 & 19.16. Iam.3.2. fallen with his tongue, & that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudencie, and he that speaketh in the eares of them that will heare.

10 Oh, howe great is hee that findeth wisdome! yet is there none aboue him, that feareth the Lord.

11 The feare of yᵉ Lord passeth all things in clearenesse.

12 Blessed is the man, vnto whome it is graūted to haue yᵉ feare of God. Vnto whō shall he be likened that hath attained it?

13 The feare of the Lorde is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 The greatest heauines is the heauinesse of the heart, and the greatest malice is the malice of a woman.

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of thē that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head thē the head of the serpent, & there is no wrath aboue the wrath of an ‖enemie. [Or, woman.

18 *I had rather dwell with a lyon and Pro.21.19. dragon,

dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, and maketh her countenance
Or, beare blacke as ‖ a sacke.

20 Her husband is sitting among his neighbours: because of her he sighеth sore or he beware.

21 All wickednes is but litle to the wickednes of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandie way is to the feete of the aged, so is a wife full of wordes to a quiet man.

Chap.42. 12.Sam. 11.2.and 13.2. 23 *Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a womã nourish her husband, she is angrie and impudent and ful of reprochе.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, ‡ can not comfort her husband in heauines.

Gen.3.6.1. tim.2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, ‡ no not a litle, ‡ neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, ‡ she shall confound thee in the sight of thine enemies. ‡ Cut her off then from thy flesh:
a To wit the bil of diuorcement. a Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things and of the fourth. 6 Of the ielous and drunken woman. 20 Of two things that cause sorow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be riche or poore, hee hath a good heart toward the Lorde, and they shall at all times haue a chearefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of ẏ heart is a womã that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that drawe diuers wayes: he that hath her, is as though he helde a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for shee can not couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eies, ‡ eye liddes.

Chap.41. 11. 10 ¶ *If thy daughter be not shamefast, holde her straitly, lest shee abuse her selfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and maruelle not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, ‡ drinke of euery nere water: by euery hedge shall she sit downe, and open her quiuer against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of ẏ Lord, ‡ there is nothing so much worth as a woman wel instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in ẏ high places of the Lorde, so is ẏ beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 ‡ Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman. ‡

20 My sonne, keepe the strength of thine age stable, and ‡ giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seede, trusting in thy nobilitie.

22 So thy stock that shall liue after thee, shall growe, trusting in the great liberality of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly womã is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shameleſſe woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A

27 A woman ℣ honoureth her husband, shall be iudged wise of all: but shee that despiseth him, shalbe blazed for her pride.

28 A lowde crying woman and a babbler let her be sought out to driue away the enemies: the minde of euery man that liueth with such, shall bee conuersant among the troubles of warre.

29 There bee two thinges that grieue mine heart, ℣ the third maketh me angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: ℣ when one departeth from righteousnes vnto sinne: the Lorde appointeth such to the sword.

30 ℣ There bee two thinges, which mee thinke to be hard and perilous. ℣ A marchãt cannot lightly keepe him from wrong, and a victualer is not without sinne.

CHAP. XXVII.

1 Of the power that would be rich. 5 The approbation of the man that feareth God. 13 The vncertainnes of a foole. 16 The ferretes of friendes are not to be vttered. 26 The wicked imagineth euill which turneth vpon him selfe.

Prou.23.4. 1.tim.6.9. BEcause of pouertie haue many sinned: and *he that seeketh to be rich, turneth his eyes aside.

2 As a naile in the wall sticketh fast betweene the ioyntes of the stones, so doeth sinne sticke betweene the selling and the bying.

3 If he holde him not diligently the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthines remaineth in the sue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: Pro.27.21. *so doeth ℣ tentation ℣ trie mẽs thoughts.

Mat.7.17. 6 *The fruite declareth if the tree haue bene trimmed: so the word ℣ declareth ℣ what man hath in his heart.

7 Praise no man except thou haue heard his talke: for this is the tryall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, and put her on as a faire garment, ℣ and shalt dwel with her, and she shal defend thee for euer: ℣ in the day of knowledge thou shalt finde stedfastnesse. ℣

9 The birdes resort vnto their like: so doeth the trueth turne vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscrete, obserue the time, but haunt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, and their sport is in the pleasure of sinne.

14 *The talke of him that sweareth much, maketh the heare to stande vp: and to striue with such, stoppeth the eares. Chap.23. 9,10.

15 The strife of the proude is blood sheading, and their scouldings are grieuous to heare.

16 *Who so discouereth secrets, loseth his credit, and findeth no friend after his will. Chap.19. 10.& 22.22.

17 Loue thy friend, and be faithfull vnto him: but if thou bewraiest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird go out of his hand, so if thou giue ouer thy friende, thou canst not get him againe.

20 Followe after him no more, for he is too farre off: he is as a roe escaped out of ℣ snare: ℣ for his soule is wounded. ℣

21 As for woundes, they may be bounde vp againe, and an euill worde may be reconcied: but who so bewrayeth the secretes of a friend, hath lost all his credit.

22 *He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone. Pro.10.10.

23 When thou art present, he will speake sweetly, and prayse thy wordes: but at the last hee will turne his tale, ℣ slaunder thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and bee that smiteth with guile, maketh a great wounde.

26 Who so *diggeth a pit, shall fall therein, ℣ and hee that layeth a stone in his neighbours way, shall stumble thereon, ℣ and hee that layeth a snare for another, shalbe taken in it him selfe. Psal.7.15. pro.26.27. eccles.10.8

27 He that worketh euill, shalbe wrapped in euill, and shall not know from whẽce they come vnto him.

28 Mockerie and reproche followe the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinful man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

He

Deut.32. 35.rom. 12.19.

HE* that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes.

‖ Man ought not to seeke vengeance.

2 ‖ Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest.

3 Shoulde a man beare hatred against man, and *desire forgiuenesse of the Lord?

Mat.6.14.

4 He wil shew no mercy to a man, which is like himselfe: and will he aske forgiuenes of his owne sinnes?

5 If he that is but flesh, nourish hatred, ‡and aske pardon of God,‡ who wil intreate for his sinnes?

6 Remember the ende, and let enmitie passe: imagine not death and destruction to another through anger, but persuere in the commandements.

7 Remember the commandementes: so shalt ỹ not bee rigorous against thy neighbour: ‡ consider diligently‡ the couenant of the most high, and forgiue his ignorance.

Chap.8.1.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And ỹ sinfull man disquieteth friendes, and bringeth in falle accusations among the that be at peace.

Pro.26.21.

10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more behement the anger is, the more he is inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: ‡ a tongue that beareth falle witnesse, bringeth death.‡

12 If thou blow the sparke, it shal burne: if thou spit vpon it, it shall bee quenched, and both these come out of the mouth.

‖ The tongue. Chap.21. 28.

13 ‖ *Abhorre the slaunderer and double tongued: for such haue destroyed many that were at peace.

14 The [a] double tongue hath disquieted many, ‡ driuen them from nation to nation: strong cities hath it broken downe, ‡ ouerthrowen the houses of great me: ỹ strength of the people hath it brought downe, ‡ bene the decay of mightie nations.‡

a That is, the tongue which saith and vnsaith, or speaketh one thing, & thinketh an other. Or the tongue which speaketh neither out of the newe or old testament, but of their owne hyaine.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but ỹ stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euil death: hel were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall bee able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leoparde.

24 Hedge thy possession with thornes, ‡ make doores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, ‡and a sure bridle‡ for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, ‡ ỹ fall be incurable, euen vnto death.‡

CHAP. XXIX.

1 Doe lende money, and doe almes. 15 Of a faithfull man answering for his friende. 24 The poore mans life.

‖ Of well doing.

HE that wil shew mercy, ‖ lendeth to his neighbour: ‡ hee that hath power ouer himselfe, keepeth the commandements.

2 *Lende to thy neighbour in time of his neede, and paye thou thy neighbour againe in due season.

Deut.15.7. 8.mat.5.42. luk.6.35.

3 Keepe thy worde, and deale faithfully with him, and thou shalt allway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to bee founde, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their boyce: but when they should paye againe, they prolong the terme, and giue a careleſſe answere, and make excuses by reason of the time.

6 And though he bee able, yet giueth he scarce the halfe againe, and reckeneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemie without a cause: he paieth him with cursing and rebuke, and giueth him euill wordes for his good deede.

7 There bee many which refuse to lende because of this inconuenience, fearing to bee

defrauded without cause.

8 Yet haue thou patience with him that humbleth him selfe, and deferre not mercie from him.

9 Helpe the poore for ỹ commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

Dan. 4.24. mat.6.20. luk.1.1.41. and 12.33. act.10.4.1. tim.6.18. 19.

11 *Bestowe the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12 ‖Laye vp thine * almes in thy secrete chambers, and it shall keepe thee from all affliction.

‖Or, giue thine almes secretly. Tobit.4.8. 9,10,11.

13 ¶A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, & afterwarde shall it aryse, & pay euery man his rewarde vpon his head.¶

14 It shall fight for thee against thine ennemies, better then the shielde of a strong man, or speare of the mightie.

‖Of sure tiship.

15 An honest man is ‖suretie for his neighbour: but he that is impudēt, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath laide his life for thee.

aAs he is a foole ỹ is suretie thy euery man: so is he vngodly that in no wise will be surety for anie man.

17 The wicked despiseth the good deede of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankeful minde, forsaketh him that deliuered him.

19 ¶Some man promiseth for his neyghbour: and when he hath lost his honestie, he will forsake him.¶

20 Suretishippe hath destroyed many a rich man, and remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandementes of the Lorde, shall fall into suretyshippe: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 ¶Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

Chap.39. 26.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame.

‖Sober liuing.

24 ‖The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, ¶saying,¶

28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to bee lodged, and I haue neede of mine house.

30 These things are heauie to a man that hath vnderstanding, the vpbrayding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the ioy and sorowe of the heart.

HE that loueth his sonne, * causeth him oft to feele the rodde, that hee may haue ioy of him in the ende. Pro.13.24 & 23.13.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that *teacheth his sonne, grieueth the enemie, and before his friendes hee shall reioyce of him. Deut.6.7.

4 Though his father die, yet is hee as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he sawe him, and had ioy in him, and was not sory in his death, neither was he ashamed before his enemies.¶

6 He left behind him an auenger against his enemies, and one that shoulde shewe fauour vnto his friendes.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euery crie.

8 An vntamed horse will bee stubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shall make thee afraide: and if thou play with him, he shall bring thee to heauines.

10 Laugh not with him, lest thou bee sorie with him, and lest thou gnash thy teeth in the ende.

11 *Giue him no libertie in his youth, and winke not at his folie. Chap.7.23

12 Bow downe his necke while he is yong, & beate him on the sides, while he is a childe, lest he ware stubburne, and bee disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, & be diligent therein, lest his shame grieue thee.

14 ¶Better is the poore, being whole and strong, then a rich man that is afflicted in his bodie. ‖The profite of health.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Death

17 Death is better then a bitter life, and long reſt, then continuall ſickneſſe.

a Like as meate that is ſet vpon the graues of dead men is vnprofitable for that they eate it not: euen ſo knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 41.14. Chap.20.5 Prou.12.23. & 15.13. & 17.28.

18 a The good thinges that are powred on a mouth ſhut vp, are as meales of meate ſet vpon a graue.

19 What good doeth the offring vnto an idole? for he can neither eate, nor ſmell: ſo is he that is perſecuted of the Lord, and beareth the reward of iniquitie.

20 He ſeeth with his eyes, & groneth like * a gelded man, that lieth with a virgin and ſigheth.

21 * Giue not ouer thy minde to heauineſſe, and vexe not thy ſelfe in thine owne counſell.

22 The ioy of the heart is the life of man, and a mans gladneſſe is the prolonging of his dayes.

23 Loue thine owne ſoule, and comfort thine heart: driue ſorowe farre from thee: for ſorowe hath ſlaine many, and there is no profite therein.

24 Enuie and wrath ſhorten the life, and carefulneſſe bringeth age before the time.

25 A noble and good heart will haue conſideration of his meate and diet.

CHAP. XXXJ.

Of couetouſneſſe. 2 Of them that take paine to gather riches. 8 The prayſe of a rich man without a faute. 12 We ought to ſhew temperaunce and faſtinge ſobernes.

‖ Couetouſnes. 1.Tim.6.9. 10.

WAking ‖ after * riches pineth away the body, & the care thereof driueth away ſleepe.

2 This waking care breaketh the ſleepe, as a great ſickneſſe breaketh the ſleepe.

3 The riche hath great labour in gathering riches together, and in his reſt he is filled with pleaſures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is ſtill poore.

5 He that loueth gold, ſhall not be iuſtified, and hee that followeth corruption, ſhall haue ynough thereof.

Chap. 8.2. 6 * Many are deſtroyed by the reaſon of golde, and haue founde their deſtruction before them.

7 It is as a ſtumbling blocke vnto them that ſacrifice vnto it, and euery foole is taken therewith.

Luk.6.24. 8 Bleſſed is the * riche which is founde without blemiſh, and hath not gone after gold, nor hoped in money and treaſures.

9 Who is he, and we will commend him? for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, & found perfit? let him bee an example of glory. Who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therfore ſhal his goods be ſtabliſhed, and the congregatiō ſhal declare his almes.

12 If thou ſit at a coſtlie table, ‖ open not thy mouth wide vpon it, and ſay not, Behold much meate. ‖ Temperācie.

13 Remember y an euill eye is a ſhrewe: and what thing created is worſe then a wicked eye? for it weepeth for euery cauſe.

14 Stretch not thine hand whereſoeuer it looketh, & thruſt it not with it into y diſhe.

15 Conſider by thy ſelfe him that is by thee, and marke euery thing.

16 Eate modeſtly that which is ſet before thee, and deuoure not, leſt thou be hated.

17 Leaue thou off firſt for nurtours ſake, and be not inſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 * Howle litle is ſufficient for a man well taught: and thereby hee believeth not in his chamber, nor feeleth any payne. Chap.37. 29.

20 A wholeſome ſleepe commeth of a temperate belly: hee riſeth vp in y morning, and is well at eaſe in him ſelfe: but paine in watching and cholerike diſeaſes, and pangs of the belly are with an vnſatiable man.

21 If thou haſt bene forced to eate, ariſe, goe forth, a vomit, and then take thy reſt: ſo thou ſhalt bring no ſickneſſe vnto thy body. a This counſell only concerning y health of the body, is here alleaged rather for a remedy to helpe digeſtiō vnto a weake ſtomake, (bē for an inſtruction to tolerate intemperācie: for ſuffering is forbidden vs, Luk. 21. 34. Prou.23.9. ‖ Liberalitie. Iudech.13. 23. Pſal.104. 15. pro.31. 4,5,6,7.

22 My ſonne, heare mee, and deſpiſe mee not, & at the laſt thou ſhalt finde as I haue tolde thee: in all thy workes be quicke, ſo ſhal there no ſickneſſe come vnto thee.

23 * who ſo is ‖ liberall in his meate, men ſhall bleſſe him: and the teſtimonie of his honeſtie ſhalbe beleeued.

24 But againſt him that is a nigarde of his meat, the whole citie ſhal murmure: the teſtimonies of his nigardneſſe ſhalbe ſure.

25 Shewe not thy valiantneſſe in wine: for * wine hath deſtroyed many. Prou.23.9.

26 The fornace proueth the edge in the tempering: ſo doeth wine the heartes of the proude by drunkenneſſe.

27 * Wine ſoberly dronken, is profitable for the life of man: What is his life that is ouercome with wine? Liberalitie.

28 Wine was made from the beginning to make men glad, and not for drunkenneſſe. Wine meaſurably dronken and in time, bringeth gladneſſe and cherefulnes of the minde.

29 But wine dronken with exceſſe, maketh bitterneſſe of minde with braulings and ſcouldings.

30 Drunkenneſſe increaſeth the courage of a foole, till he offende: it diminiſheth his ſtrength and maketh woundes.

Chap.20.1

31 *Rebuke not thy neighbour at ỹ wine, and despise him not in his mirth: giue him no despitefull wordes, and presse not vpon him with contrary words.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, faith and confidence in God.

(Thumblenes.

IF thou be made the master of the feast, ‖ lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duetie, sit downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sounde iudgement, and hinder not musicke.

4 Powre not out wordes, where there is

Eccles.3.7 chap.20.7.

no audience, * and shewe not forth wisdome out of time.

5 The consent of musicians at a banket is as a signet of carbuncle set in golde.

6 And as the signet of an emeraude well trimmed with gold, so is the melodie of musicke in a pleasant banket.

7 ¶ Giue eare, and be stil, and for thy good behauiour thou shalt be loued. ¶

8 Thou that art yong, speake if neede be, and yet scarsely when thou art twise asked.

9 Comprehend much in fewe words: ¶ in many things be as one that is ignorant: ¶ be as one that vnderstandeth, and yet holde thy tongue.

Iob.32.6.

10 If thou bee among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay,

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proude words.

14 But aboue all things, giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 He that seeketh the Lawe, shall be filled therewith: but the hypocrite will be offended therat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewde and proude man is not touched with feare, euen whē he hath done rashly.

20 ¶ My sonne, ¶ doe nothing without aduisement: so shall it not repent thee after the deede.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is playne.

22 And beware of thine owne children, ¶ and take heede of them that be thine owne household. ¶

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt.

(Or, his Lawe.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hande of the potter. 23 Of euill seruants.

(The feare of God.

THere shal no euill come vnto him that ‖ feareth the Lord: but whē he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

Chap.21. 16.

5 The heart of the * foolish is like a cart-wheele: and his thoughtes are like a rolling axeltree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a stomefull friende.

7 Why doeth one day excell another, seeing that the lyght of the dayes of the yeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feastes.

9 Some of thē hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

Gen.1.27. & 2.7.

10 And all men are of the * grounde, and Adam was created out of the earth: but the Lorde hath diuided them by great knowledge, and made their wayes diuerse.

11 Some of them hath he blessed and exalted, and some of them hath hee sanctified, and appropriate to him selfe: but some

of

of them hath hee curſed, and brought them lowe, and put them out of their eſtate.

Iſa.45.9. rom.9.20. 21.

12 *As the clay is in the potters hand, to order it at his pleaſure, ſo are men alſo in the hande of their Creator, ſo that hee may reward them as liketh him beſt.

13 Againſt euill is good, and againſt death is life: ſo is the godly againſt the ſinner, and the vngodly againſt the faithfull.

14 So in all the workes of the moſt High thou maiſt ſee that there are euer two, one againſt another.

15 ¶ I am awaked vp laſt of all, as one that gathereth after them in the vintage. In the bleſſing of the Lorde I am increaſed, and haue filled my winepreſſe, like a grape gatherer.

Chap.24. 39.

16 *Beholde, howe I haue not laboured onely for my ſelfe, but for all them that ſeeke knowledge.

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy ſonne and wife, thy brother & friend, power ouer thee while thou liueſt, and giue not away thy ſubſtance to another, leaſt it repent thee, and thou intreat for the ſame againe.

19 As long as thou liueſt, and haſt breath, *giue not thy ſelfe ouer to any perſon.

a That is, let no man vſe thee as his ſeruãt, whē thou haſt cõmitted all thy goodes into his hande.

20 For better it is that thy children ſhould pray vnto thee, then ‖ thou ſhouldeſt looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer ſtayned.

22 At the time when thou ſhalt ende thy dayes, and finiſh thy life, diſtribute thine inheritance.

23 ¶ The fodder, the whip and the burden belong vnto the aſſe: and meate, correction and worke vnto thy ſeruant.

24 If thou ſet thy ſeruant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeeke libertie.

25 The yoke and the whip bowe downe the hard necke: ſo tame thine euill ſeruant with the whippes and correction.

26 Sende him to labour, that he go not idle: for idlenes bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ‖ put on more heauie fetters.

‖ Howe ſlaues were ordered in old time.

28 But be not exceſſiue toward any, and without diſcretion do nothing.

Chap.7.20. 29 *If thou haue ‖ a faythfull ſeruant, let him be vnto thee as thine owne ſoule: for in blood haſt thou gotten him. If thou haue a ſeruant, intreat him as thy brother: for thou haſt neede of him, as of thy ſelfe. If thou intreate him euill, and he runne away, wilt thou ſeeke him?

CHAP. XXXIIII.

Of dreames, 13 The prayſe of them that feare God. 18 The offerings of the wicked. 22 The head of the needie, 27 God doeth not allowe the workes of an vnfaithfull man.

THe hope of a fooliſh mã is vaine & falſe, ‖ & dreames make fooles to haue winges.

‖ Dreames

2 Who ſo regardeth dreames, is like him that will take holde of a ſhadow, and follow after the winde.

3 Euen ſo is it with the appearings of dreames, as the likenes of a face is before an other face.

4 Who can be cleanſed by the vncleane? or what trueth can be ſpoken of a liar?

5 Soothſayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantaſies, is as a woman that trauaileth.

6 Where as ſuch viſions come not of the moſt high to trie thee, ſet not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their truſt therin.

8 The Lawe ſhalbe fulfilled without lies, and wiſedome is ſufficient to a faithfull mouth: ‖ what knowledge hath hee that is not tried?

9 A man that is inſtructed, vnderſtandeth much, & he that hath good experience, can talke of wiſedome.

10 He that hath no experience, knoweth litle, and he that erreth is full of craft.

11 When I wandred to and fro, I ſawe many things, and mine vnderſtanding is greater then I can expreſſe.

12 I was oft times in daunger of death, yet I was deliuered by theſe things.

13 ¶ The ſpirit of thoſe that feare the Lord, ſhal liue: for their hope is in him that can helpe them.

14 Who ſo ‖ feareth the Lord, feareth no man, neither is afraid: for he is his hope.

‖ The feare of the Lord.

15 Bleſſed is the ſoule of him that feareth the Lord: in whom putteth hee his truſt? Who is his ſtrength?

16 *For the eyes of the Lorde haue reſpect vnto them, that loue him: hee is their *mightie protection, and ſtrong grounde, a defence from the heat, and a ſhadow for the noone daye, a ſuccour from ſtumbling, and an helpe from falling.

Pſal.33.18. Pſal.91.2.3.

17 He ſetteth vp the ſoule, and lightneth the eyes: he giueth health, life and bleſſing.

18 The ‖ *gifte of vnrighteous goods, offreth a mocking ſacrifice, & the gifte of ‖ vnrighteous, pleaſe not him.

Pro.21.27. ‖ The gifte of vnrighteous goods. ‖ vnrighteous

19 ‖ But the Lorde is theirs onely, that

patiently abide him in the way of trueth and righteousnes.‡

20 The most High doth not alow the ‖offrings of the wicked, *neither is he pacified for sinne by the multitude of sacrifice.

‖ The offrings of the wicked and their prayer.

21 Who so bringeth an offring of ỹ goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

Prou.15.8.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours living, slayeth him, *and he that defraudeth the labourer of his hyre, is a bloodshedder.

Deut.24. 14,15. chap.7.20.

24 ¶ When one buyldeth, and another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

Nom.19. 11,12.

26 *He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

2.Per.2.20, 2.ioh.8.

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

1.Sam.15. 22.iere.7. 3,5,6,7.

WHolo keepeth the Lawe, *bringeth offrings ynow: he that holdeth fast the commandements, offreth an offring of saluation.

‖ True sacrifices.

2 He that is thankfull to them that haue well deserued, offreth fine flowre: * and hee that giueth almes, sacrificeth prayse.

Phil.4.18.

3 To depart from euill is a thankefull thing to the Lorde, and to forsake vnrighteousnes, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before the Lord.

Exo.23.15 & 34.20. deut.16.16

5 For all these things are done because of the commandement.

Gen.4.4,5.

6 *The offring of the righteous maketh the altar fat, and the smell thereof is sweete before the most high.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 *In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnes.

1.Cor.9.7.

10 Giue vnto the most high according as hee hath enriched thee, * & looke what thine hand is able, giue with a cheerefull eye.

Tob.4.8.

11 For the Lord recompenceth, and will giue thee seuen times as much.

12 *Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lorde is the iudge, and regardeth no * mans person.

Leu.22.21, 2.deu.15, 21. Deu.10.17 2.chr.19.7. iob.34.19. wisd.6.7. act.10.34. rom.2.11. galat.2.6. ephes.6.9. colos.3.25. 1.pet.1.17.

13 He accepteth not ỹ person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles, nor the widowe, when she powreth out her prayer.

15 Doeth not the teares runne downe the widowes cheekes? and her crye is against him that caused them: ‡ for from her cheekes doe they goe vp vnto heauen, and the Lorde which heareth them, doeth accept them.‡

16 He that serueth the Lorde, shalbe accepted with fauour, and his prayer shall reache vnto the cloudes.

17 The prayer of him that humbleth him selfe, goeth thorowe the cloudes, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not bee slacke, nor the Almightie will tarie long from them, till he hath smitten in sunder the loynes of the vnmercifull, and auenged him selfe of the heathen, till hee haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery mã after his workes, and rewarde them after their deuises, till hee haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faythfull men, against those that persecute his Church. 22 The prayse of a good woman.

HAue mercie vpon vs, O Lorde God of all things, and behold vs, and ‡ shewe vs the light of thy mercies.‡

2 And send thy feare ‖ among the nations, which seeke not after thee, ‡ that they may knowe that there is no GOD but thou, and that they may shewe thy wonderous workes.‡

‖ Against the wicked.

3 Lift vp thine *hande vpon the strange nations, that they may see thy power.

Ier.10.25.

4 As thou art sanctified in vs before thē, so be thou magnified amōg them before vs.

5 That they may knowe thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renue the signes, and change the wonders:

ders: shewe the glory of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy wonderous woorkes may be praysed.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and saye, There is none other but we.

‖ A prayer for the godly.

11 ‖ Gather all the tribes of Jacob together, ⁊ that they may knowe that there is none other God but onely thou, ⁊ that they may shewe thy wonderous woorkes, ⁊ and inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, ⁊ vpon Israel, Exod.4.22. whom ye hast liknened to a first borne sonne.

13 Oh, bee mercifull vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and [fill] thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, and rayse vp the prophecies that hath bene shewed in thy Name.

16 Rewarde them that waite for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy ser- Num.6.23. uants according to the *blessing of Aaron ouer thy people, ⁊ and guide thou vs in ye way of righteousnesse: that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

18 ¶ The belly deuoureth all meats, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise minde [discerne] false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenes, and wholsome talke, then is not her husbande like other men.

‖ The prayse of a good woman.

24 Hee that hath ‖ gotten a ⁊ vertuous ⁊ woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possessiō is spoyled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway readie and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth, where soeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his companie that feareth God.

EVerie friend sayeth, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name. ‖ Of friendship.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with deceite?

4 *There is some companion which in Cha.6.10. prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy mind, and thinke vpon him in thy riches.

7 Seeke ‖ no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee. ‖ Of whom we should take counsell.

8 *Euerie counseller prayseth his owne counsell: but there is some that counselleth for himselfe. Chap.8.19 & 9.16.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thee. ‖ Or, what neede he hath.

10 And say vnto thee, Thy way is good, and afterwarde he stande against thee, and looke what shall become of thee.

11 ⁊ Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice, ⁊ nor of a woman touching her of whome shee is ielous, nor of a cowarde in matters of warre, nor of a marchant cōcerning exchange, nor of a byer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, ⁊ nor of an vnhonest man of honestie, ⁊ nor of the slouthfull for anie labour, nor of an hireling for the finishing of a woorke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart:

for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to tell more then seuen watchmen that sit aboue in an high towre.

15 And aboue all this praye to the most High, that he will direct thy way in trueth.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The changing of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life & death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto him selfe.

19 Some man wil be wise in words, and *or, vnmeete* is hated, yea, he is destitute of all ‖ foode.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 An other is wise for him selfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisedome faile not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obteine credit among his people, and his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for al men, neither hath euery soule pleasure in euery thing.

[Of temperancie. Chap. 31. 27, 28. 28 Be not ‖ gredie in all delites, and bee not too hastie vpon all meates.

29 * For excesse of meates bringeth sicknes, and gluttony commeth into cholericke diseases.

30 By surfet haue many perished: but he *Or, taketh heede,* that ‖ dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physition is commendable. 16 To bury the dead. 24 The wisedome of him that is learned.

[Of physitions & physicke. HOnour the ‖ Physition with that honour that is due vnto him, because of necessitie: for the Lorde hath created him.

2 For of the most high cometh healing, and he shall receiue gifts of the King.

3 The knowledge of the Physition lifteth vp his head, and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 *Was not the water made sweete with Exo. 15. 25. wood, þ men might know þ vertue thereof:

6 So hee hath giuen men knowledge, þ hee might bee glorified in his wonderous workes.

7 With such doth hee heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, and yet hee can not finish his own workes: for of the Lord commeth prosperitie and welth ouer all the earth.

9 My sonne, faile not in thy sickues, but *praye vnto the Lord, and he will make thee Esa. 38. 2, 5. whole.

10 Leaue off from sinne, and order thine handes aright, and cleanse thine heart from all wickednes.

11 Offer sweete incense, and fine flowre for a remembrance: make the offring fat, for thou art not the ‖ first giuer.

[God beflowreth first his benefites and we must remember a portion therof to such vses as hee appointeth.

12 Then giue place to the Physition: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall praye vnto þ Lord, that he would prosper that, which is giuen for ease, & their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the Physition.

16 My sonne, * powre foorth teares ouer the dead, ‖ and beginne to mourne, as if thou haddest suffred great harme thy selfe, & then couer his body according to ‖ his appointment, and neglect not his buriall. Cha. 22. 12 ‖ Of mourning. ‖ Or, the ceremonies.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that, a day or two, least thou be euil spoken of, and then comfort thy selfe for thine heauines.

18 * For of heauines commeth death, Pro. 15. 13. & 17. 22. and the heauines of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be like wise, vnto me yesterday, and vnto thee to day.

23 *Seeing the dead is at rest, let his re- 2 Sam. 12. 20. membrance

membrance rest, and comfort thy self against for him, when his spirite is departed from him.

24 ¶ The wisedome of a learned man commeth by thing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can he get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of ỹ breed of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, & workemaster that laboureth night and day: and they that cut, and graue seales, and make sundrie diuersities, and giue them selues to counterfait imagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, & he must fight with the heat of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon ỹ thing ỹ he maketh: he setteth his minde to make by his workes: therefore hee watcheth to polish it perfitly.

29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: he is carefull alway at his worke, and maketh his worke by number.

30 He facioneth the clay with his arme, and with his feete hee tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one is wise in his worke.

32 Without these can not the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they maintein the state of the worlde, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The works of God. 24 Unto the good, good things profit, but unto the euill, euen good things are euill.

HE only that applieth his minde to the Lawe of the most High, & is occupied in the meditation therof, seeketh out the ‖wisdome of all the ancient, and exerciseth him selfe in the prophesies.

‖Or, true wisdome

2 He keepeth the sayings of famous mẽ, & entreth in allo to the secretes of darke sentences.

3 Hee seeketh out the mysterie of graue sentences, and exerciseth him selfe in darke parables.

4 Hee shall serue among great men & appeare before the prince: hee shall trauaile through strange countries: for he hath tried the good and the euil among men.

5 He wil giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and wil open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, hee shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lorde in his prayer.

7 ‖Hee shall derect his counsell, & knowledge: so shall he meditate in his secrets.

‖Or, the Lord.

8 He shall shewe forth his science & learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, & his memorie shal neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisedome, and shew it. Chap.44.15.

11 Though he bee dead, hee shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of mo things: for I am full as the moone.

13 Hearken vnto me, ye holy children, & bring forth fruit, as the rose that is planted by the brookes of the field,

14 And giue yee a sweete smell as ‖ incense, and bring foorth flowres as the lilie: giue a smell and sing a song of prayse: blesse the Lord in all his workes.

‖Or, Libanus.

15 Giue honour vnto his Name, & shew forth his prayse with the songes of your lippes, and with harpes, and ye shall saye after this maner,

16 *All the workes of the Lorde are exceeding good, and all his commandements are done in due season. Gen.1.31. mar.7.37.

17 And none may say, what is this? wherfore is that? for at time conuient they shall all bee sought out: at his commaundement the water stoode as an heape, and at the worde of his mouth ỹ waters gathered them selues.

18 His whole fauour [appeared] by his cõmaundement, and none can diminish that which

which he will saue.

19 The workes of al flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? Wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the Waters into saltnes, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the Wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.

Chap.39. 26 *The principall things for the whole 23. vse of mans life is Water, fyre, and yron, and salt, and meale, Wheat and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these thinges are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shew foorth their power, and accomplish þ wrath of him that made them.

Chap.40. 29 *Fire, and hayle, and famine, & death: 9,10. all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandements: and when neede is, they shalbee ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these thinges, and haue put thē in Writing.

Gen.1.31. 33 *All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy prayse.

35 And therefore praise the Lorde with whole heart and mouth, and bleste þ Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and preroguatiue of the feare of God.

GReat ‖ trauail is created for all men, & an heauie yoke vpon the sonnes of Adam from þ day that they goe out of their mothers wombe, til the day that they returne to the mother of all things,

‖ The miseries of mans life.

2 [Namely] their thoughts, and feare of the heart, and their imagination of þ things they wayte for: and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew silk, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes and feare of death, and rigour, & strife, & in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watch to worke in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

Chap.39. 9 Moreouer, *death and blood, and strife, 29,30. and sword, oppression, famine, destruction, and punishment.

10 These thinges are all created for the wicked, and for their sakes came the *flood Gen.7.21. also.

11 *All things that are of the earth, shall Gen.3.19. turne to earth againe: and they that are of þ chap.41.10. *waters, shall returne into the sea. Eccles.1.7

12 ¶ All bribes and vnrighteousnes shalbe put away: but ‖ faithfulnes shall endure for euer.

‖ Faithfulnes.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shal come to naught.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shalbee pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

18 *To labour & to be content with that Phili.4.11. a man hath, is a sweete life: but hee that find- 1.tim.6.6. eth a treasure, is aboue them both.

19 Children,

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musike reioyce the heart: but the loue of wisedome is aboue thē both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desyreth fauour & beautie: but a greene seede time, rather then them both.

23 A friende, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friendes and helpe[are good] in the time of trouble, but almes shal deliuer more then them both.

25 Golde and siluer fasten the feete: but counsel is esteemed aboue them both.

26 Riches & strength lift vp the mynde: but the feare of the Lord is aboue thē both: there is no want in the feare of the Lorde, & it needeth no helpe.

27 The feare of the Lord is a pleasaunt garden of blessing, and there is nothing so beautifull as it is.

28 ¶My sonne, lead not a beggers life: for better it were to die then to begge.

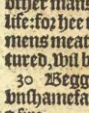
29 The life of him that dependeth on an other mans table, is not to bee counted for a life: for hee tormenteth himselfe after other mens meat: but a wise man and well nourtured, will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Lawe of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisedome. 17 Of what thinges a man ought to be ashamed.

¶ Of death.



Death, howbe bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needefull, & vnto him whose strength faileth, and that is nowe in the last age, and is vexed with all thinges, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, & that come after: this is the ordinance of the Lorde ouer all flesh.

4 And why wouldest thou be against þ pleasure of the most High: whether it bee tenne or an hundreth, or a thousand yeres, there is no defence for life against þ graue.

5 ¶The children of the vngodly are abominable children, and so are they þ keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

7 The children complayne of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Lawe of the most high GOD: for though you increase, yet shall you perish.

9 If ye be borne, ye shalbe borne to cursing: if ye die, the curse shalbe your portion.

10 *All that is of the earth, shall turne to earth againe: so the vngodly[goe] from the curse to destruction. Cha.40.11

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regard to thy name: for that shal continue with thee aboue a thousande treasures of golde.

13 A good life hath the dayes numbred: but ‖ a good name endureth euer. ‖A good name.

14 My children, keepe wisdome in peace: *for wisedome that is hid, and a treasure that is not seene, what profite is in them both: Cha.20.29

15 A man that hideth his foolishnes, is better then a man that hideth his wisdome.

16 Therefore beare reuerence vnto my words: for it is not good in all things to bee ‖ashamed: neither are all things alowed as faithfull in all men. ‖Of shamefastnes.

17 Be ashamed of whoredome before father and mother: bee ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenaunt: and to leane with thine elbowes vpon the ‖bread, or to bee reproued for ‖ taile. giuing or taking,

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euil minded toward an other mans wife,

22 Or to sollicite any mans mayde, or to stand by her bed, or to reprooche thy friends with wordes,

23 Or

23 Or to vpbraide when thou givest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou wel be shamefast, and shalt find favour with all men.

CHAP. XLII.

1 The Lawe of God must bee taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secretes of thine heart.

‖In what things wee ought not to be ashamed.

IF these things be not thou‖ashamed, neither haue regarde to offende for any person:

2 Of the Lawe of the most High and his covenant, and of iudgement to iustifie the godlie:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To be diligēt to keepe true balance, & weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou give any thing by number, and weight, to put all in writing, both that that is given out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contend against the yong: thus shalt thou be wel instructed, and approued of all men liuing.

‖ It is a secret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnes that he hath for her, taketh away his sleepe in ỹ youth, least shee shoulde passe the flower of her age: and when shee hath an husbande, least she should be hated:

10 In her virginitie, least shee shoulde be defiled, or gotte with child in her fathers house, and, when she is with her husbande, least she misbehaue her selfe: and when shee is married, least she continue vnfruitefull.

Eccl.26.10

11 *If thy daughter bee vnshamefast, keepe her straitly, least shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, & diffame thee among the people, and bring thee to publike shame.

Eccl.25.23

12 *Behold not euery bodies beautie, and companie not among women.

13 For as the moth commeth out of garments: *so doeth Wickednes of ỹ woman.

Gen.3.6.

14 The Wickednes of a man is better thē the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I will remember the workes of the Lorde, and declare the thing that I haue seene: by the worde of the Lorde are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glorie of the Lord.

17 Hath not the Lord appointed that his Saints shoulde declare all his Wonderous workes, which the almightie Lorde hath stablished to confirme all thinges by in his maiestie:

18 He seeketh out the depth, & the heart, and hee knoweth their practiles: for the Lorde knoweth all science, and hee beholdeth the signes of the World.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 *No thought may escape him, neither may any word be hid from him.

Iob.42.4. Isa.29.15.

21 He hath garnished ỹ excellent workes of his wisedome, and he is from euerlasting to euerlasting, & for euer: vnto him may nothing be added, neither can he be minished: hee hath no neede of any counseler.

22 Oh, how delectable are all his works, and to bee considered euen vnto the sparkes of fire!

23 They liue al, and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double, one against another: hee hath made nothing that hath any faute.

‖ or stablisheth.

25 The one ‖ commendeth the goodnes of the other, and who can bee satisfied with beholding Gods glorie?

CHAP. XLIII.

The summe of the creation of the workes of God.

‖ The wonderfull workes of God.

THis high ornament ‖ the cleare firmament, the beautie of ỹ heauen so glorious to beholde,

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the most high.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a fornace with continual heate: it casteth out the firie vapours, & with ỹ shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee causeth it to runne hastily.

6 *The moone also hath hee made to appeare according to her season, ỹ it shoulde bee a declaration of the time, and a signe for the World.

Gen.1.16.

7 *The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

Exod.12.2

8 The

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holy one they continue in their order, and fayle not in their watche.

Gen.8.13. 14. 11 ¶ *Looke vpon the raine bowe, and praise him that made it: very beautifull is it in the brightnes thereof.

Ez.40.13. 12 *It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commandement hee maketh the snowe to haste, & sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath he strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the Southwinde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the storme of the North: the whirlewinde also, as birdes that flie, scatereth the snowe, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenes thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it stieketh on the toppes of pales.

20 When the cold North wind bloweth, and yce is frosen of the water, it abideth vpon all the gatherings together of water, & clotheth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the wildernes, & destroyeth that that is greene, like fyre.

22 The remedie of al these is whē a cloud commeth hastily, and when a dewe cōmeth vpon the heat, it refresheth it.

23 ¶ By his word he stilleth the wind: by his counsell hee appeaseth the deepe, & planteth ylandes therein.

24 They that sayle ouer the sea, tell of the perils thereof, and when we heare it w our eares, we marueile thereat.

25 For there be strange, and wonderous workes, diuers maner of beastes, and the creation of whales.

26 Through him are all things directed to a good ende, & are stablished by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to prayse him? for he is aboue all his workes.

29 The Lord is terrible, and very great, Psal.96.4. and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth hee farre exceede: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him, that he might tel vs? and who can magnifie him as he is? Iohn.1.18. Psal.106.2.

32 For there are hid yet greater things then these be, and we haue seene but a fewe of his workes.

33 For the Lord hath made all things, & giuen wisdome to such as feare God.

CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs nowe commend the famous men, and our fathers, of whome we are begotten.

2 The Lord hath gotten great glorie by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, & were renowmed for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sententes. Exo.18.15

5 They inuented the melodie of musike, & expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their prayse shall be spoken of.

9 There are some also which haue no memorial, and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them. Gen.5.24.

10 But the former were mercifull men, whose righteousnes hath not bene forgotte.

11 For whose posteritie a good inheritance is reserued, and their seede is conteyned in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their seede shal remaine for euer, and their prayse shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

Cha.39.10

15 *The people speake of their wisedome, and the congregation talke of their praise.

‖ Enoch, Gen.5.24. hebr.11.5.

16 ‖*Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

‖ Noe. Gen.6.9.& 7.1.hebr. 11.7.

17 ‖* Noe was found perfite, and in the time of wrath he had a rewarde: therefore was hee left as a remnant vnto the earth, when the flood came.

18 An euerlasting couenant was made

Gen.9.11.

with him, that all flesh should *perish no more by the flood.

‖ Abrahā, Gen. 12.3. & 15.5.& 17.4.

19 ‖Abraham was a *great father of many people: in glorie was there none like vnto him.

20 He kept the Lawe of the most High, & was in couenant with him, and he set the co-

Gen. 21.4.

uenant *in his flesh, and in tentation he was found faithfull.

Gen.22.16 17,18. gal.3.8.

21 Therefore he assured him by an *othe, that he would blesse the nations in his seed, and that hee would multiplie him as the dust of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the ende of the worlde.

Gen.26.2,3 ‖ Isaac,

22 *With ‖Isaac did he confirme like wise for Abraham his fathers sake, the blessing of all men, and the couenant,

‖ Iacob. ‖ Or, knewe him. Gen.27.28 and 28.1. Gen.28.14

23 And caused it to rest vpon the head of ‖Iacob, and ‖made himselfe knowen by* his blessings, and gaue him an heritage and deuided his portions, * & parted them among the twelue tribes.

‖ Ioseph.

24 And he brought out of him a ‖mercifull man, Which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyses, Aaron, and Phinees.

‖ Moyses Exod.1.13. acts.7.22.

AND ‖Moyses, the *beloued of GOD and men, [brought hee forth,] Whose remembrance is blessed.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee caused the won-

Exo.6.28. 9.chapters

ders to cease, and hee made him *glorious in the sight of Kinges, and gaue him commandements for his people, and shewed him his glorie.

Num.12.3.

4 *He sanctified him with faithfulnesse, and meekenes, and chose him out of all men.

5 Hee caused him to heare his voyce, and

Exod.19.7

brought him into the darke cloude, * and there he gaue him the commandements before his face, euen the Lawe of life & knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

6 Hee exalted ‖Aaron an holie man like ‖ Aaron.

Exod.4.18.

vnto him, euen his *brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the priesthoode among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfite ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of golde, and with many belles round about,

Exo.28.35.

*that when he went in, the sound might bee heard, and might make a noise in the Sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blew silke, and purple, and diuers kinds of workes, and with a breastlappe of iudgement, and with the ‖signes of trueth,

‖ Thim & Thummim.

11 And with woorke of skarlet cunningly wrought, and with precious stones grauen like seales, and set in golde by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholy cōsumed euery day twise continually.

15 Moyses filled his hands, and *anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede, so long as the heauens should remaine, that hee should minister before him, & also to execute the office of the priesthoode, and blesse his people in his name.

a That was, either put into his hand the booke of the Law written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences. Leuit.8.12. Deu.17.10. & 21.5.

16 Before all men liuing the Lorde chose him that hee should present offrings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his cōmandements and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Lawe.

Nu.16.1,2.

18 *Strangers stood by against him, and enuied him in the wildernes, euen the men that tooke Dathans & Abirams part, and the compasse of Core in furie and rage.

19 This

19 This the Lord saw, & it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.

Num.17.8 20 *But hee made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially hee appointed breade in aboundance.

21 For the [priests] did eate of the sacrifices of the Lorde, which hee gaue vnto him and to his seede.

Deu.12.12 and 18.1. 22 *Els had he none heritage in the land of his people, neither had he any portion among the people: for [the Lord] is the portion of his inheritance.

‖Phinees. Num.25. 12,13. 1.mac.2.54. 23 The thirde in glory is ‖* Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritãce of the kingdome shoulde remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, bee not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

‖Iosue. Num.27. 18.deu.34. 9.Ios.1.2. and 12.7. IEsus ‖* the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophesies, who according vnto his name, was a great saueour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Ios.9.13. 2 *What glorie gate hee, when he lift vp his hand, and drewe out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

Ios.10.12, 13,14. 4 *Stoode not the sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Gouernor when the enemies prealled vpon him on euery side, and the mightie Lord heard him with the haylstones, & with mightie power.

6 He rushed in vpon the nations in battell, and in the *going downe [of Bethoron]

Ios.10.11. hee destroyed the aduersaries, that they might know his weapons, & that he fought ‖in the sight of the Lorde: for he ‖followed the Almightie.

‖Or, shot the Lord so, moued his hand. ‖or, gouerned the mightie men.

7 *In the time of Moyses also hee did a good worke: he and ‖Caleb the sonne of Jephune stoode against the enemie, and withheld the people from sinne, and appeased the wicked murmuring.

Num.14.6. 1.mac.2.55 56. ‖Caleb. Nũ.26.65. deu.1.35, 36.

8 *And of sixe hundreth thousand people of foote, they two were preserued to bring them into the heritage, euen into the lande that floweth with milke and honie.

9 *The Lorde gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the land and his seede obteined it for an heritage,

Ios.14.11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the ‖iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

‖Iudges

12 Let *their bones flourish out of their place, & their names by succession remaine to the that are most famous of their children.

Cha.49.14

13 ¶ ‖Samuel the Prophet of the Lord, beloued of his Lord, *ordeined Kings, and anointed the princes ouer his people.

‖Samuel. 1.Sam.10. 1.& 16.13.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnes, and he was knowen faythfull in his wordes and visions.

16 *He called vpon the Lorde almightie, when his enemies pressed vpon him on euerie side, when he offred the sucking lambe.

1.Sam.7.9, 10,11.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 *And before his long sleepe hee made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no, not so much as a shoe, and no man could accuse him.

1.Sam.12. 3.

20 *After his sleepe also hee tolde of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish.

1.Sam.28. 18,19.

CHAP. XLVII.

The prayse of Nathan, Dauid and Salomon.

‖Nathan 2.Sam.12.1 AFter him rose vp ‖* Nathan to prophesie in the time of Dauid.

2 For as the fatte is taken away from the peace offering, so

‖Dauid. was ‖Dauid chosen out of the children of Israel.

1. Sam.17. 34. 3 *Hee played with the lions, as with kiddes, and with beares, as with lambes.

1. Sam.17. 49,50,51. 4 *Slewe he not a gyant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hande with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.

2. Sa. 18.7. ‖Or, the people. ‖Or, with blessings of the Lord. 2.Sam.7.9. 6 *So ‖he gaue him the praise of ten thousand, and honoured him with ‖great prayses, and gaue him a crowne of glorie.

7 *For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praysed the Holy one, and the most high with honourable wordes, and with his whole heart he sung songs, and loued him that made him.

1.Chro.16. 4. 9 *He set singers also before the altar, and according to their tune hee made sweete songs, that they might praise [God] dayly with their songs.

10 Hee ordeyned to keepe the feast dayes comely, and appointed the times perfitely, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

2.Sa.12.13. 11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

‖Salomon. 13 ‖*Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might builde an house in his Name, and prepare the Sanctuarie for euer.

2.King.4. 29,30. 14 *Howe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloued.

2.King.4. 31,32. 17 *The countries marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1.King.10. 27. 18 In the name of the Lord God, which is called the God of Israel, thou hast *gathered golde as tinne, and hast had as much siluer as lead.

19 *Thou diddest bow thy loynes to women, and wast ouercome by thy bodie. 1.King.11 1.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy follie.

21 *So the kingdome was deuided, and Ephraim beganne to bee a rebellious kingdome. 1.King.12. 15,16,17.

22 *Neuertheles the Lord left not off his mercie, neither was hee destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but hee left a remnant vnto Iacob, and a roote of him vnto Dauid. 2.Sa.7.15.

23 Thus rested Salomon with his fathers, & of his seede he left behinde him ‖Roboam, euen ‖the foolishnes of the people, and one that had no vnderstanding, *who turned away the people through his counsell, and ‖Ieroboam the sonne of Nabat, *which caused Israel to sinne, & shewed Ephraim the way of sinne, ‖Roboã. ‖Or, a most euident foole. 1.King.12. 10,11,13. 14. ‖Ieroboam. 1.King.12. 28,30.

24 So that their sinnes were so much increased, that they were driuen out of the lande.

25 For they sought out all wickednes, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elisæus, Ezekias and Isaias.

‖Elias. THen stoode vp ‖*Elias the Prophet as a fire, & his worde burnt like a lampe. 1.King.17. 1.

2 He brought a famine vpon them, and by his zeale he diminished them: for they might not away with the cõmandements of the Lord.

3 By the worde of the Lorde he shut the heauen, *and three times brought he the fire from heauen. 1.King.18. 38,and 2. king.1.10, 12.

4 O Elias, how honourable art thou by thy wonderous deedes! Who may make his boast to be like thee!

5 *Which hast raised vp the dead from death, and by the word of the most high out of the graue: 1.King.17. 21,22.

6 Which hast brought kings vnto destruction, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vengeance: 1.King.19. 15.

8 *Which diddest anoint kings that they might ‖recompence, and Prophets to be thy successours: 1.King.19. 16,17. ‖The wickednes of Achab and Iezabel.

9 *Which wast taken vp in a whirle wind of fire, and in a charet of firie horses: 2.King.2. 11.

10 Which hast appointed * to reproue in due season, and to pacifie the wrath of the Lordes Mala.4.5.

Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, and slept in loue: for a we shall liue.

a That is, they that are liuely.

12 *When Elias was couered with the storme, ‖ Eliseus was filled with the spirit: while hee liued, he was not moued for anie prince, neither could any bring him into subiection. 2.King.2. 11,15. ‖ Eliseus

2.King.13. 21. 13 Nothing could ouercome him, *and after his death his bodie prophecied.

14 He did wonders in his life, & in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: 2.King.18. 21,12. *till they were caryed away prisoners out of their lande, and were scattered through all the earth, so that there remained but a verie fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

‖ Ezekias. 2.King.18. 2. 17 ‖*Ezekias made his citie strong, and conueied water into the middes thereof: he digged through the rocke with yron, and made fountaines for waters.

2.King.18. 13. 18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hande against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they sorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the holy one heard them out of heauen.

21 He thought no more vpon their sinnes, nor gaue them ouer to their enemies, & but deliuered them by the hand of Elai.

2.King.19. 35 &c.37. 36.&c.1. 18.1.mac. 7.41. 2. mac8.19. 22 *He smote the hoste of the Assyrians, and his Angell destroyed them.

‖ Isaias. 23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as ‖ Elai the great Prophet, and faithfull in his vision had commanded him.

2.King.20. 10,11. Isai. 38.8. 24 *In his time the sunne went backward, and he lengthened the kings life.

25 He sawe by an excellent Spirit what shoulde come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of ‖*Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is sweete as honie in all mouthes, and as musike at a bāquet of wine. ‖ Iosias. 2.King.22. 1.&c.23. 2.chr.34.

2 He behaued him selfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He* directed his heart vnto the Lord, and in the time of ỹ vngodly hee established religion. 2.King.23. 4.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsooke the Lawe of ỹ most High, and failed.

5 Therefore he gaue their ‖ horne vnto other, and their honour to a strange nation. ‖ Or, power.

6 He burnt the elect citie of the Sanctuarie, * and destroyed the streetes thereof according to the ‖ prophesie of ‖ Ieremias. 2.King.25. 9. ‖ Or, hand. ‖ Ieremias. Iere.38.6. Ierem.1.5.

7 For they* intreated him euill, which neuertheles was a Prophet, *sanctified frō his mothers wombe, that hee might roote out, and afflict, and destroy, & that he might also buylde vp, and plant.

8 ‖*Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims. ‖ Ezechiel. Ezec.1.3,5

9 *For he made mention of the enemies vnder [the figure] of the raine, and directed them that went right. Ezek.13.9. &c38,11,16

10 ℭ*And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope. Chr.46.12

11 ℭ*How shall we prayse ‖ Zorobabel, which was as a ring on the right hand! Hagg.2.24. ezra.3.2. ‖ Zorobabel.

12 So was ‖*Iesus also ỹ sonne of Iosedec: these men in their time builded the house, & set vp the Sanctuarie of the Lorde againe, which was prepared for an euerlasting worship. ‖ Iesus. Zecha.3.8. ezra.3.2. hagg.1.12, &c3.

13 ℭ*And among the elect was ‖ Nemias whose renowme is great, which set vp for vs the walles that were falle, and set vp the gates and the barres, and layed the foundations of our houses. Nehe. 7.1. ‖ Nemias.

14 ℭBut vpon the earth was no man treated like ‖*Enoch: for he was taken vp from the earth. ‖ Enoch. Gen. 5.24. cha.44.16. hebr. 11.5.

15 Neither was there a like man vnto ‖*Ioseph the gouernour of his brethren, and ỹ vpholder of his people, whose bones were kept. ‖ Ioseph. Gen.41.46 & 42.6. 45.8.

16 ‖*Sem and ‖ Seth were in great honour amōg men: and so was ‖ Adam aboue euery liuing thing in the creation. ‖ Sem. Gen.5.3. ‖ Seth. ‖ Adam.

CHAP. L.

Of Simon the sonne of Onias, 22 An exhortation to prayse the Lord. 27 The authour of this booke.

‖Simon 2. Mac. 3. 4.

SImon *the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple,

‖Or, people.

2 Under him was the foundation of the double height layed, and the hie walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, [were restored,] and the brasse was about in measure as the a sea.

a Which Salomõ made, 1. Kings. 7. 23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire cloudes,

8 And as the flowre of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a vessel of massie gold, set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, hee went vp to the holy altar, and made the garment of holines honourable.

12 When he tooke the portions out of the Priests hands, he himself stood by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, & they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lorde in their hands before all the congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offring of the most High, and almightie,

15 He stretched out his hand to the drinke offring, & powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noyse to bee heard, for a remẽbrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.

18 The singers also sang with their voyces, so that the sounde was great, and the melodie sweete.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lorde were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they should giue prayse with their lips vnto the Lorde, and reioyce in his Name.

21 He began againe to worship, þ he might receiue the blessing of the most High.

22 Nowe therefore giue prayse al ye vnto God, that worketh great thinges euery where, which hath increased our dayes frõ the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in olde time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There bee two maner of people, that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in ‖ Sichimus.

‖or, Sichem

27 ¶ Iesus the sonne of Sirach, [the sonne] of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisedome of his heart.

28 Blessed is he that exerciseth him selfe therein: and hee that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, he shall bee strong in al things: for he setteth his steppes in the light of the Lord, which giueth wisedome to the godly. The Lorde be praysed for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lorde and King, and praise thee, O God my Sauiour: I giue thankes vnto thy Name.

2 For thou art my defender & helper, and hast preserued my body frõ destruction, and from the snare of the slaunderous tongue, and

and from the lippes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of thē that were ready to deuoure mee, and out of the handes of such as sought after my life, and frō the manifolde afflictions, which I had,

4 And frō the fire that choked me round about, and from the middes of the fire that I burned not,

5 And frō the bottome of the bellie of hel, from an vncleane tongue, frō lying wordes, from false accusation to the King, and from the slaunder of an vnrighteous tongue.

6 ¶ My soule shall prayse the Lorde vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, howe thou deliuerest such as waite for thee, and sauest them out of the handes of the ‖ enemies. [Or, nations]

9 Then lyfted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will prayse thy Name continually, and will sing prayse with thankesgiuing: and my prayer was heard.

12 Thou sauedst me frō destruction, and deliueredst me from the euill time: therefore will I giue thankes, and prayse thee, & bleſſe the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I desired wisedome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and thee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and frō my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, & gate me much wisdome:

17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.

18 For I am aduised to do thereafter: I will be iealous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, & I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I wil prayse him.

23 Draw neere vnto me, ye vnlearned, and dwel in the house of learning.

24 Wherefore are ye slowe: and what say you of these thinges, seeing your soules are very thirstie:

25 I opened my mouth, and saide, *Buye her for you without money. [*Esa.55.1.]

26 Bowe downe your necke vnder the yoke, and your soule shall receiue instructiō: the is ready that ye may finde her.

27 Behold with your eyes, *howe that I haue had but litle labour, & haue gotten vnto me much rest. [*Chap.6.28]

28 Get learning wt a great summe of money: for by her ye shal possesse much gold.

29 Let your soule reioyce in the mercie [of the Lorde,] and bee not ashamed of his prayse.

30 Do your duetie betimes, and hee will giue you a rewarde at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the wordes of the booke, which Baruch the sonne of Nerias, ỹ sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, ỹ sonne of Helcias wrote in at Babylon, [Or, Sedeias]

2 In the fift yeere, & in the seuenth [day] of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the woords of this booke, that Iechonias the sonne of Joacim King of Juda might heare, and all the people that were come to heare the booke,

4 And

and from the lippes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of thē that were ready to deuoure mee, and out of the handes of such as sought after my life, and frō the manifolde afflictions, which I had,

4 And frō the fire that choked me round about, and from the middes of the fire that I burned not,

5 And frō the bottome of the bellie of hel, from an vncleane tongue, frō lying wordes, from false accusation to the King, and from the slaunder of an vnrighteous tongue.

6 ¶ My soule shall prayse the Lorde vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, howe thou deliuerest such as waite for thee, and sauest them out of the handes of the ‖ enemies. [Or, nations]

9 Then lyfted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will prayse thy Name continually, and will sing prayse with thankesgiuing: and my prayer was heard.

12 Thou sauedst me frō destruction, and deliueredst me from the euill time: therefore will I giue thankes, and prayse thee, & bleſſe the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I desired wisedome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and thee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and frō my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, & gate me much wisdome:

17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.

18 For I am aduised to do thereafter: I will be iealous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, & I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I wil prayse him.

23 Draw neere vnto me, ye vnlearned, and dwel in the house of learning.

24 Wherefore are ye slowe: and what say you of these thinges, seeing your soules are very thirstie:

25 I opened my mouth, and saide, *Buye her for you without money. [*Esa.55.1.]

26 Bowe downe your necke vnder the yoke, and your soule shall receiue instructiō: the is ready that ye may finde her.

27 Behold with your eyes, *howe that I haue had but litle labour, & haue gotten vnto me much rest. [*Chap.6.28]

28 Get learning wt a great summe of money: for by her ye shal possesse much gold.

29 Let your soule reioyce in the mercie [of the Lorde,] and bee not ashamed of his prayse.

30 Do your duetie betimes, and hee will giue you a rewarde at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the wordes of the booke, which Baruch the sonne of Nerias, ỹ sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, ỹ sonne of Helcias wrote in at Babylon, [Or, Sedeias]

2 In the fift yeere, & in the seuenth [day] of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the woords of this booke, that Iechonias the sonne of Joacim King of Juda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, & of the Kings sonnes, & before the Elders, and before the whole people, from the lowest vnto the hiest, before all them that dwelt
‖Or, Sidi. at Babylon by the riuer ‖ Sud.

5 Which [when they heard it,] wept, fasted and made prayers before the LORD.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Jerusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priestes, and to all the people which were with him at Jerusalem,

8 When he had receiued the vessels of the Temple of the LORD, that were take away out of the Temple, to bring them againe into the lande of Juda, the tenth daye of [the
‖Or, Sibat. moneth] ‖ Siuan, [to wit,] siluer vessels, which Sedecias the sonne of Josias King of Juda had made,

9 After that Nabuchodonosor King of Babylon had ledde away Jechonias from Jerusale, and his Princes, and his nobles, prysoners, and the people, and caryed them to Babylon.

10 And they saide, Behold, We haue sent you money, wherewith yee shall bye burnt offrings for sinne, and incense, and prepare a
‖Or, Manna for minhah, which was also euening and morning sacrifice. ‖ meate offring, and offer vpon the altar of the LORD our God.

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto the LORD our God (for wee haue sinned against the LORDE our God, & vnto this day the furie of the LORDE and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearled in the Temple of the LORD) vpon the feast dayes, and at time conuenient.

Chap.2.6. 15 Thus shall ye say, * To the LORD our God [belongeth] righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto the of Juda, and to the inhabitants of Jerusalem,

16 And to our Kings, and to our Princes, and to our Priestes, and to our Prophetes, and to our fathers,

Dan.9.5. 17 Because wee haue * sinned before the LORD our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the LORDE our God, to walke in the commandements that he gaue vs openly.

19 From the day that the LORD brought our fathers out of the lande of Egypt, euen vnto this day, We haue bene disobedient vnto the LORDE our God, and wee haue bene negligent to heare his voyce.

20 *Wherefore these plagues are come vpon vs, and the curse which the LORD appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as [appeareth] this day. Deut.28. 15.

21 Neuerthelesse, We haue not hearkened vnto the voyce of the LORD our God, according to all the woords of the Prophetes, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the LORD our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that hee will call againe the people from captiuitie, and giue them a newe and euerlasting Testament.

THerefore the LORDE our God hath performed his woorde, which hee pronounced against vs, & against our iudges that gouerned Israel, and against our Kinges, and against our Princes, and against the men of Israel and Juda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Jerusalem, according to thinges, that were written in the Law of Moyses,

3 That some among vs should *eate the flesh of his owne sonne, and some the flesche of his owne daughter. Deut.28. 53.

4 Moreouer, hee hath deliuered them to be in subiection to al the kingdomes, that are round about vs, to be as a reproche and desolation among all the people round about where the LORD hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the LORDE our God, and haue not heard his voyce.

6 *To the LORD our God [apperteineth] righteousnes, but vnto vs & to our fathers open shame, as [appeareth] this day. Cha.1.15.

7 [For] al these plagues are come vpon vs, which the LORDE hath pronounced against vs.

8 Yet haue We not prayed before the LORD, that

that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Dan. 9.15. 11 *And now, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as [appeareth] this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in al thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left amõg the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine own sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may knowe that thou art ẏ Lord our God, & that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

Deut. 28. 15. &c. 63. Psal. 6.5.6. & 115.17. 18. &c. 38. 28.19. ‖ For, glory, nor praise of righteousnesse.

17 *Open thine eyes, and behold: for the dead that are in the graues, & whose soules are out of their bodies, *giue vnto the Lord neither ‖ praise, nor righteousnes.

18 But the soule that is vexed for ẏ greatnes [of sinne,] and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnes, O Lord.

19 For wee doe not require mercie in thy sight, O Lord our God, for the righteousnes of our fathers, or of our kings,

20 But because ẏ hast sent out thy wrath and indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying,

For, by the hand of thy seruants. Ier. 27.7.

21 *Thus saith the Lord, Bowe downe your shoulders, and serue the king of Babylon: so shall ye remaine in the lande, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of ẏ Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of myrth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruaunts the Prophets: [namely,] that ẏ bones of our kings, and the bones of our fathers should bee caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as [appeareth] this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

Leuit. 26. 14. deut. 28. 15.

29 *If ye will not obey my voyce, thẽ shal this great swarme and multitude be turned into a very fewe among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stifnecked people: but in the lande of their captiuitie they shal remember them selues,

31 And knowe that I am the Lord their God: then wil I giue them an heart [to vnderstand,] and eares.

32 And they shal heare, and prayse me in the lande of their captiuitie, and thinke vpõ my Name.

33 Then shal they turne them from their hard backes, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into ẏ land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shalbe lords of it: and I will increase them, & they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will bee their God, and they shalbe my people: and I wil no more driue my people of Israel out of the lande that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wisdome vnto the people, shewing that so great auerities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord almightie, O God of Israel, the soule that is in trouble, and the spirite that is vexed, crieth vnto thee.

2 Heare,

2 Here, O Lorde, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vterly perish.

4 O Lord almightie, the God of Israel, heare now ꝑ prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpō thy power, and thy Name at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we prayse.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and prayse thee in our captiuitie: for wee haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to paimēts, according to al the iniquities of our fathers, which are departed frō ꝑ Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art waxen old in a strange countrey:

11 And art defiled with ꝑ dead: & art counted with them, that go down to the graues:

12 Thou hast forsaken the fountaine of wisedome.

13 [For] if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstāding, that thou maiest knowe also from whence commeth long continuance, and life, & where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of ꝑ heauen, that hoarded vp siluer & golde, wherein men trust, and made none ende of their gathering?

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none ende,

19 Are come to naught, and gone downe to hell, and other men are come vp in their steades.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstoode not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdome vpon the earth, nor the marchāts of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither do they thinke vpon ꝑ paths therof.

24 O Israel, howe great is the house of God! & how large is ꝑ place of his possessiō!

25 It is great, and hath none ende: it is hie, and vnmeasurable.

26 There were the gyantes, famous frō the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauē, to take her, & brought her downe from ꝑ cloudes?

30 Who hath gone ouer ꝑ sea, to finde her, and hath brought her, rather thē fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he ꝑ knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 Whē he sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with chearefulnes they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all ꝑ way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The rewarde of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Jerusalem and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

This is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe

keepe it, shall come to life: but such as forsake it, shall dye.

2 Turne thee, O Jacob, and take holde of it: walke by this brightnes before ỹ light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, We are blessed: for ỹ things that are acceptable vnto God, are declared vnto vs.

5 Be of good cõfort, O my people, Which art the memorial of Israel.

6 Ye are sold to the nations, not for your destruction: but because yee prouoked God to wrath, yee were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offring vnto deuils and not to God.

8 Ye haue forgotte him that created you, euen the euerlasting God, and ye haue grieued Jerusalem that nourished you.

9 When thee sawe the wrath comming vpon you from God, she said, Hearken, yee ỹ dwell about Sion: for God hath brought me vnto great heauines.

10 I see the captiuitie of my sonnes and daughters, which the euerlasting wil bring vpon them.

11 With ioy did I nourish them, but I must leaue thẽ with weeping & mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.

13 They would not know his righteousnes, nor walke in the wayes of his commãdemẽts: neither did they enter into ỹ pathes of discipline, through his righteousnes.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caryed away the deare beloued of the widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me ỹ sackecloth of prayer, & so long as I liue, I will cal vpon the Euerlasting.

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercie, which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioye and perpetuall gladnesse will God bring you againe vnto me.

24 Like as nowe the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluatiõ from God, which shal come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently ỹ wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, & shalt treade vpon his necke.

26 My darlinges haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crye vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God, so endeuour your selues tenne times more, to turne againe & to seeke him.

29 For he ỹ hath brought these plagues vpon you, will bring you euerlasting ioye againe, with your saluation.

30 Take a good heart, O Jerusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall shee be sorie for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall bee turned into mourning.

35 For a fyre shall come vpon her from the Euerlasting, long to endure, & shee shall be inhabited of deuils for a great season.

36 O Jerusalem, looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP.

CHAP. V.

1 Jerusalem is moued vnto gladnes for the returne of her people, & vnder the figure there of the Church.

PUt off thy mourning clothes, O Jerusalem, and thine affliction, & decke thee with the worship and honour, that commeth vnto thee frō God, for euermore.

2 Put on the garment of righteousnes, that commeth from God, and set a crowne vpon thine head of the glorie of the Euerlasting.

3 For God will declare thy brightnes to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The Peace of righteousnes, and þ glorie of the worship of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the west by the word of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the valleyes, to make the ground plaine, that Jsrael may walke safelie vnto the honour of God.

8 The woodes and all sweete smelling trees shall ouershadowe Jsrael at the commandement of God.

9 For God shall bring Jsrael with ioy in the light of his maiestie, With the mercie & righteousnes that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the king of the Babylonias, to certifie them of the thing that was commanded him of God.

In this chapter are þ makers and maintainers of images mightily confuted.

BEcause of þ sinnes, that yee haue committed against God, ye shall be led away captiues vnto Babylō, by Nabuchodonosor, king of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a lōg season, euen a seuen generations, and after that will I bring you away peaceablie frō thence.

a That is seuentie yeres.

Ps.44.8.9. 10.& 46.5. 7.psal.115. 4.wil.13.10

3 *Now shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise be like the strangers, neither bee ye afraide of them, when ye see þ multitude before thē and behinde them worshipping them,

5 But say ye in your hearts, O Lorde, we must worship thee.

6 For mine Angell shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layde ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take gold for a maide that loueth to be deckte,

9 So make they crownes for the heads of their gods: sometimes also the priestes themselues conuey away the golde, and siluer from their gods, and bestowe it vpon themselues.

10 Yea, they giue of the same vnto þ harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garmentes like men,

11 Yet can not they be preserued from rust and wormes,

12 Though they haue couered thē with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine iudge of the cōtrie: yet can he not slay such as offende him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defende him selfe from battell, nor from theeues: so then it is euident, that they be no gods.

15 Therfore feare them not: for as a vessell that a man vseth, is nothing worth whē it is broken,

16 Such are their gods: When they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the ‖ gates are shut in rounde about vpon him that hath offended the King: or as one that should be ledde to bee put to death, so the Priests keepe their temples with doores, and with lockes, & with barres, lest their [gods] should be spoyled by robbers.

‖ or, couered.

18 They light vp candles before them: yea, more then for them selues, whereof they can not see one: for they are but as one of the postes of the temple.

19 They consume, that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, swalowes and birds flie vpon their bodies, & vpon their heads, yea, and

and the cattes also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they can not shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

Isa.46.7. 25 *They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worshippe them, are ashamed.

26 For if they fall to the grounde at any time, they can not ryse vp againe of themselues, neither if one set them vp right, can they moue of themselues, neither if they be bowed downe, can they make them selues streight: but they set giftes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touche their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the Priests sit in their Temples, hauing their clothes rent, whose heades and beardes are shauen, and being bare headed.

31 They roare, and cry before their gods, as men do at the feast of one that is dead.

32 The Priestes also take away of their garmentes, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompence it: they can neither set vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a powe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They can not restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shewe no mercy to the widowe, nor do good to the fatherlesse.

38 Their gods of wood, golde and siluer, are as stones, that be hewen out of the mountaine, and they that worship them, shall be confounded.

39 Howe should a man thinke or say that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a domme man, that can not speake, they present him to Bel,

41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstande these things, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded with coardes, sit in the streetes, and burne ‖ straw. ‖ or, branne.

43 And if one of them be drawen away, and lye with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lyes: howe may it then be thought or sayde, that they are gods?

45 Carpenters and goldesmithes make them, neyther bee they any other thing, but euen what the woorkeman will make them.

46 Yea, they that make them, are of no long continuance: howe should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre or plague vpon them, the Priestes imagine with them selues, where they may hide them selues with them.

49 Howe then can men not perceyue, that they bee no gods, which can neither defende them selues from warre, nor from plagues?

50 For *seeing they be but of wood, and Psal.115.4. vid.13.10. of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shall bee manifest to all nations and Kings, that they bee no gods, but the woorkes of mens handes, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the lande, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer and of golde, the Priestes will escape and

saue them selues, but they burne as the balkes therein.

55 They can not withstande any king or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of gold, & of siluer can neither defend thēselues from theeues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get thē away: yet can they not helpe them selues.

58 Therefore it is better to bee a King, and so to shew his power, or els a profitable vessell in an house, whereby hee that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such thinges safe as bee therein, then such false gods: or a pillar of wood in a pallace, then such false gods.

59 For the sunne and the moone, and the starres that shine, whē they are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: & the winde bloweth in euery countrey.

61 And when God commandeth ỹ clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is cōmanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say ỹ they bee gods, seeing they can neither giue sentence in iudgement, nor do mē good.

64 For so much now be as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neyther shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and doe themselues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a skarrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a White thorne in an orcharde, that euery birde sitteth vpon, & as a dead body that is cast in the darke.

71 By ỹ purple also & brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shall bee consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall bee farre from reproofe.

The song of the three holy children,

which followeth in the thirde Chapter of Daniel

after this place, They fell downe bound into the middes of the hote firie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord and prouoke all creatures to the same.

24 AND they walked in the middes of ỹ flame, praysing God, and magnifiyng the Lord.

25 Then Azarias stoode vp, and prayed on this maner, & opening his mouth in the middes of the fire, sayde,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be prayzed and honoured for euermore.

27 For thou art righteous in al ỹ things, that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al ỹ things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgementes: for by right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddest commanded vs, that wee myght prosper.

31 Wherefore in all ỹ thou hast brought vpon vs, and in euery thing that thou hast done

saue them selues, but they burne as the balkes therein.

55 They can not withstande any king or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of gold, & of siluer can neither defend thēselues from theeues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get thē away: yet can they not helpe them selues.

58 Therefore it is better to bee a King, and so to shew his power, or els a profitable vessell in an house, whereby hee that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such thinges safe as bee therein, then such false gods: or a pillar of wood in a pallace, then such false gods.

59 For the sunne and the moone, and the starres that shine, whē they are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: & the winde bloweth in euery countrey.

61 And when God commandeth ỹ clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is cōmanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say ỹ they bee gods, seeing they can neither giue sentence in iudgement, nor do mē good.

64 For so much now be as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neyther shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and doe themselues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a skarrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a White thorne in an orcharde, that euery birde sitteth vpon, & as a dead body that is cast in the darke.

71 By ỹ purple also & brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shall bee consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall bee farre from reproofe.

The song of the three holy children,

which followeth in the thirde Chapter of Daniel

after this place, They fell downe bound into the middes of the hote firie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord and prouoke all creatures to the same.

24 AND they walked in the middes of ỹ flame, praysing God, and magnifiyng the Lord.

25 Then Azarias stoode vp, and prayed on this maner, & opening his mouth in the middes of the fire, sayde,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be prayzed and honoured for euermore.

27 For thou art righteous in al ỹ things, that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al ỹ things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgementes: for by right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddest commanded vs, that wee myght prosper.

31 Wherefore in all ỹ thou hast brought vpon vs, and in euery thing that thou hast done

done to vs, thou hast done thē in true iudgement:

32 As in delinering vs into the handes of our wicked enemies, and most hatefull traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And nowe wee may not open our mouthes: wee are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake, We beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou wouldest multiplie their seed as the starres of heauen, and as ỹ sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse thē any nation, and be kept vnder this day in all the world, because of our sinnes:

38 So that nowe we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambes, so let our offring be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And nowe wee followe thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy myracles, and giue thy Name the glorie, O Lord.

44 That all they which do thy seruants euill, may bee confounded: euen let them bee confounded by thy great force and power, and let their strength be broken.

45 That they may know, that thou only art the Lorde God, and glorious ouer the whole world.

a Which is a certaine kinde of fat and chalkie clay, as Plinius writeth. 2. booke. Chap. 105.

46 ¶ Nowe the Kings seruantes that had cast them in, ceased not to make ỹ ouen hote with a naphtha, & with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lorde went downe into the fornace with thē that were with Azarias, & smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyst hyssing winde, so that the fyre touched them not at all, neither grieued, nor troubled them.

51 Thē these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praysed, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, & praysed aboue all things, and magnified for euer.

53 Blessed bee thou in ỹ Temple of thine holy glory, and praysed aboue al things, and exalted for euer.

54 Blessed be thou ỹ beholdest ỹ depths, and sittest vpon the Cherubims, and praised aboue all things, and exalted for euer.

55 Blessed be thou in ỹ glorious Throne of thy kingdome, and praysed aboue all things, and exalted for euer.

56 Blessed bee thou in the firmament of heauen, and praysed aboue all thinges, and glorified for euer.

57 All ye woorkes of the Lord, blesse ye the Lord: prayse him, and exalte him aboue all things for euer.

58 O heauens, blesse ye ỹ Lord: prayse him, and exalt him aboue all things for euer. Psal.148.4.

59 O Angels of the Lorde, blesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, blesse ye the Lorde: prayse him, & exalte him aboue all things for euer.

61 All ye powers of the Lord, blesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

62 O Sunne and Moone, blesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

63 O Starres of heauen, blesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

64 Euery showre, and dewe, blesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

65 All ye windes, blesse ye ỹ Lord: praise him, and exalt him aboue al things for euer.

66 O fire and heate, blesse ye the Lorde: prayse him, and exalt him aboue all thinges for euer.

67 O ‖ winter and sommer, blesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

68 O dewes and ‖stormes of snow, bless ye the Lorde: prayse him, and exalte him aboue all things for euer. ‖or frostes.

69 O frost and colde, bless ye the Lord: prayse him, and exalt him aboue all thinges for euer.

70 O yce and snowe, bless ye the Lord: prayse him, and exalt him aboue all thinges for euer.

71 O nyghtes and dayes, bless yee the Lorde: prayse him, and exalte him aboue all things for euer.

72 O light and darkenesse, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

73 O lightninges and cloudes, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

74 Let the earth bless the Lorde: let it prayse him, and exalt him aboue all things for euer.

75 O mountaines, and hilles, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

76 All things þ grow on the earth, bless ye the Lorde: prayse him, & exalt him aboue all things for euer.

77 O fountaines, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

78 O sea, and floods, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

80 All ye foules of heauen, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

81 All ye beastes and cattell, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

82 O children of men, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

83 Let Israel bless þ Lord, prayse him, and exalt him aboue all things for euer.

84 O Priestes of the Lorde, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

85 O seruants of the Lord, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs frō the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto þ Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord, bless the God of gods: prayse him, and acknowledge him: for his mercie [endureth] worlde without ende.

The historie of ‖ Susanna, which ‖ for, Susanne

some ioyne to the ende of Daniel, and make it the thirteenth Chapter.

8 The two gouernours are taken with þ loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it bee to the danger of her life. 34 Shee is accused. 45 Daniel woeth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whose name was Susanna, þ daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Lawe of Moles.

Nowe Joacim was a great rich man, had a fayre garden ioyning vnto his house, & to him resorted the Jewes, because he was more honorable then all others.

5 The same yere were appointed two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people.

6 These hanted Joacims house, and all such as had any thing to doe in the Lawe, came [thither] vnto them.

7 Nowe whē the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two elders sawe her that shee went in dayly and walked, so that their lust was inflamed toward her.

9 There-

68 O dewes and ‖stormes of snow, bless ye the Lorde: prayse him, and exalte him aboue all things for euer. ‖or frostes.

69 O frost and colde, bless ye the Lord: prayse him, and exalt him aboue all thinges for euer.

70 O yce and snowe, bless ye the Lord: prayse him, and exalt him aboue all thinges for euer.

71 O nyghtes and dayes, bless yee the Lorde: prayse him, and exalte him aboue all things for euer.

72 O light and darkenesse, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

73 O lightninges and cloudes, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

74 Let the earth bless the Lorde: let it prayse him, and exalt him aboue all things for euer.

75 O mountaines, and hilles, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

76 All things þ grow on the earth, bless ye the Lorde: prayse him, & exalt him aboue all things for euer.

77 O fountaines, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

78 O sea, and floods, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

80 All ye foules of heauen, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

81 All ye beastes and cattell, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

82 O children of men, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

83 Let Israel bless þ Lord, prayse him, and exalt him aboue all things for euer.

84 O Priestes of the Lorde, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

85 O seruants of the Lord, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs frō the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto þ Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord, bless the God of gods: prayse him, and acknowledge him: for his mercie [endureth] worlde without ende.

The historie of ‖ Susanna, which ‖ for, Susanne

some ioyne to the ende of Daniel, and make it the thirteenth Chapter.

8 The two gouernours are taken with þ loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it bee to the danger of her life. 34 Shee is accused. 45 Daniel woeth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whose name was Susanna, þ daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Lawe of Moles.

Nowe Joacim was a great rich man, had a fayre garden ioyning vnto his house, & to him resorted the Jewes, because he was more honorable then all others.

5 The same yere were appointed two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people.

6 These hanted Joacims house, and all such as had any thing to doe in the Lawe, came [thither] vnto them.

7 Nowe whē the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two elders sawe her that shee went in dayly and walked, so that their lust was inflamed toward her.

9 There-

9 Therefore they turned away their
a To wit, frō God. a minde, and caſt downe their eies, that they
ſhould not ſee heauen, nor remember iuſt
iudgements.

10 And albeit they both were wounded
with her loue, yet durſt not one ſhewe ano-
ther his griefe.

11 For they were aſhamed to declare their
luſt, that they deſired to haue to do with her.

12 Yet they watched diligently from day
to day to ſee her.

13 And the one ſaide to the other, Let vs
go now home, for it is dinner time.

14 So they went their way, & departed,
one from another: yet they returned againe,
and came into the ſame place, and after that
they had aſked one another the cauſe, they
acknowledged their luſt: then appointed
they a time both together when they might
find her alone.

15 Now when they had eſpied out a con-
uenient time, that ſhe went in, as her maner
was, with two maydes onely, and thought
to waſh her ſelfe in the garden (for it was an
hote ſeaſon)

16 And there was no body there, ſaue the
two Elders that had hid themſelues, and
watched for her:

17 She ſaid to her maides, Bring me oile
and ſope, and ſhut the garden doores, that
I may waſh me.

18 And they did as ſhe bade them, & ſhut
the garden doores, & went out themſelues
at a backe doore, to fet the thing that ſhe had
commanded them: but they ſaw not the El-
ders, becauſe they were hid.

19 Now when the maydes were gone
forth, the two Elders roſe vp and ranne vn-
to her, ſaying,

20 Beholde, the garden dores are ſhut,
that no man can ſee vs, and we burne in loue
with thee: therefore conſent vnto vs, and lie
with vs.

21 If thou wilt not, we will beare witnes
againſt thee, that a yong man was with
thee, and therefore thou diddeſt ſend away
thy maides from thee.

22 Then Sufanna ſighed, and ſaide, I
am in trouble on euery ſide: for if I doe this
thing, it is death vnto me: and if I do it not,
I cannot eſcape your hands.

23 It is better for mee to fall into your
handes, and not doe it, then to ſinne in the
ſight of the Lord.

24 With that Sufanna cried with a loud
voyce, and the two Elders cryed out againſt
her.

25 Then ranne the one, and opened the
garden doore.

26 ¶ So when the ſeruants of the houſe
heard the crye in the garden, they ruſhed
in at the backe doore, to ſee what was done
vnto her.

27 But when the Elders had declared
their matter, the ſeruants were greatly a-
ſhamed: for there was neuer ſuch a report
made of Sufanna.

28 On the morowe after, came the peo-
ple to Joacim her huſbande, and the two
Elders came alſo, full of miſchieuous imagi-
natiō againſt Sufanna, to put her to death,

29 And ſaid before the people, Send for
Sufanna the daughter of Helcias Joacims
wife. And immediatly they ſent.

30 So ſhe came with her father and mo-
ther, her children and all her kinred.

31 Now Sufanna was very tender, and
faire of face.

32 And theſe wicked men commaded to
vncouer her [face] (for ſhee was couered) ſ
they might ſo be ſatisfied with her beautie.

33 Therefore they that were about her,
and all they that knew her, wept.

34 Then the two Elders ſtoode vp in the
middes of the people, and laide their hands
vpon her head,

35 Which wept and looked vp towarde
heauen: for her heart truſted in the Lord.

36 And the Elders ſaid, As we walked in
the garden alone, ſhee came in with two
maides, whom ſhe ſent away from her, and
ſhut the garden doores.

37 Then a yong man, which there was
hid, came vnto her, and lay with her.

38 Then we which ſtoode in a corner of
the garden, ſeeing this wickednes, ranne
vnto them, and we ſaw them as they were
together,

39 But we could not holde him: for hee
was ſtronger then we, & opened the doore,
and leaped out.

40 Now when wee had taken this wo-
man, wee aſked her what yong man this
was, but ſhee would not tell vs: of theſe
things are we witneſſes.

41 The the aſſemblie beleeued them, as
thoſe that were the Elders & iudges of the
people: ſo they condemned her to death.

42 Then Sufanna cried out with a
lowde voyce, and ſaide, O euerlaſting God,
that knoweſt the ſecretes, and knoweſt al
things afore they come to paſſe,

43 Thou knoweſt, that they haue bo
falſe witneſſe againſt me, and behold
muſt dye, where as I neuer did ſuch
as theſe men haue maliciouſly inu
gainſt me.

44 And the Lord heard her vo

45 ¶ Therefore when thee was led to be put to death, the Lorde raysed vp the holy spirite of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this Woman.

47 Then all the people turned them toward him, & said, What meane these words, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, & hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde saith, *The innocent and righteous shalt thou not slay. Exod. 23.7

54 Now then, if thou hast seene her, tell me, Vnder what tree sawest thou them companying together? who answered, Vnder a lentisk tree.

55 Then said Daniel, Verely thou hast lyed against thine owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ‖ or life.

56 So put he him aside, and commanded to bring the other, & saide vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceyued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell me, Vnder what tree didst thou take them companying together? who answered, Vnder a ‖ prime tree. ‖ or Mirtle tree.

59 Then saide Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemblie cryed with a lowde voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put the to death. Thus the innocent blood was saued the same day. Deut. 19. 19. pro. 19. 5.

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Joacim her husband, & all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputatiõ in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his steade.

The historie of Bel and the dragon,

which is the fourteenth chapter of Daniel

after the Latin.

NOw when King Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue great measures of fine flowre, and fourtie sheepe, and sixe great vessels of wine.

3 And the king worshipped it, and went daily to honour it: But Daniel worshipped his own God. And the king said vnto him, Why doest not thou worship Bel?

4 Who answered, & said, Because I may not worship idols made with handes, but the liuing God, which hath created the heauen and the earth, & hath power vpon all flesh.

5 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

6 Then Daniel smiled & said, O King, bee not deceiued: for this is but claye within,

45 ¶ Therefore when thee was led to be put to death, the Lorde raysed vp the holy spirite of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this Woman.

47 Then all the people turned them toward him, & said, What meane these words, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then saide Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, & hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde saith, *The innocent and righteous shalt thou not slay. Exod. 23.7

54 Now then, if thou hast seene her, tell me, Vnder what tree sawest thou them companying together? who answered, Vnder a lentisk tree.

55 Then said Daniel, Verely thou hast lyed against thine owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ‖ or life.

56 So put he him aside, and commanded to bring the other, & saide vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceyued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell me, Vnder what tree didst thou take them companying together? who answered, Vnder a ‖ prime tree. ‖ or Mirtle tree.

59 Then saide Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemblie cryed with a lowde voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put the to death. Thus the innocent blood was saued the same day. Deut. 19. 19. pro. 19. 5.

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Joacim her husband, & all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputatiõ in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his steade.

The historie of Bel and the dragon,

which is the fourteenth chapter of Daniel

after the Latin.

NOw when King Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue great measures of fine flowre, and fourtie sheepe, and sixe great vessels of wine.

3 And the king worshipped it, and went daily to honour it: But Daniel worshipped his own God. And the king said vnto him, Why doest not thou worship Bel?

4 Who answered, & said, Because I may not worship idols made with handes, but the liuing God, which hath created the heauen and the earth, & hath power vpon all flesh.

5 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

6 Then Daniel smiled & said, O King, bee not deceiued: for this is but claye within,

withyn, and drasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his priests, and said vnto them, If ye tel me not, who this is that eateth vp these expences, ye shall die:

9 But if ye can certifie me that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel saide vnto the King, Let it bee according to thy worde.

10 (Nowe the Priests of Bel were three score and tenne, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priestes sayde, Beholde, we will goe out, and set thou the meate there, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou commest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or els Daniel that hath lyed vpon vs.

13 Nowe they thought them selues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Nowe Daniel had commanded his seruantes to bring ashes, and these they strowed throughout all the Temple, in the presence of the King alone: thē went they out, and shut the doore, and sealed it with the Kinges signet, and so departed.

15 Nowe in the night came the Priestes, with their wiues and children, (as they were wont to doe) and dyd eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King sayde, Daniel, are the seales whole? who answered, Yea, O king, they be whole.

18 And assoone as he had opened ꝑ doore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceite.

19 Then laughed Daniel, and held the King that he should not go in, and said, Beholde nowe the pauement, and marke well whose footesteppes are these.

20 And the King saide, I see the footesteppes of men, women, and children: therefore the King was angrie,

21 And tooke ꝑ priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table,

22 Therefore the King slewe them, & deliuered Bel into Daniels power, who destroyed him and his temple.

23 Moreouer in that same place there was a great dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lorde my God: for hee is the liuing God.

26 But giue me leaue, O King, & I will slay this dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitche, & fatte, & heare, and did seethe them together, & made luppes thereof: this hee put in the dragons mouth, and so the dragon burst in sunder. And Daniel sayde, Behold, whom ye worshippe.

28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Iew: for he hath destroyed Bel, and hath slaine the dragon, and put the priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or els wee will destroy thee and thine houle.

30 Now when the King saw, that they preassed sore vpon him, and that necessitie constrayned him, he deliuered Daniel vnto them:

31 who cast him into ꝑ lyons den, where he was fiue dayes.

32 In the denne there were seuen lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, & was going into the fielde for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carie ꝑ meate that thou hast, into Babylon vnto Daniel, which is in the lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I knowe where the denne is.

36 Thē the Angel tooke him by ꝑ crowne of the head, and bare him by the heare of the head, and through a mightie winde set

him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon mee, and thou neuer fayleſt them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day, the king went to bewaile Daniel: and whē he came to the denne, he looked in, and behold, Daniel sate [in the middes of the Lyons.]

41 Then cryed the King with a lowde voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other besides thee.

42 And hee drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the *Maccabees.*

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 50 Antiochus setteth vp Idoles.

AFter that Alexander ꝑ Macedonian, the sonne of Philippe, went forth of the land of Chettiim, and ᵃ slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

a The first battell with the Carthaginēses, was fought at this time.

2 Hee tooke great warres in hande, and wanne strong holdes, and slewe the Kings of the earth.

3 So went he thorow to the endes of the worlde, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hawtie.

b The beginning of the kingdom of Egypt.

4 ᵇ Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, & knewe that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp wᵗ him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

c The beginning of ꝑ kingdome of Syria.

9 ᶜ And his seruants reigned euery one in his roome.

10 And they all caused them selues to be crowned after his death, & so did their children after them many yeres, and much wickednes increased in the worlde.

for, noble.

11 For out of these came the wicked roote, [euen] Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had bin an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

d The beginning of ꝑ kingdome of the Partchians. Ioseph. Antiq. 12. chap. 6.

12 ᵈ In those dayes went there out of Israel wicked men, which entited many, saying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well.

14 And certaine of ꝑ people were ready, & went to the King which gaue them licence to do after the ordinances of the heathen.

e The wicked fal headlong into mischiefe.

15 ᵉ Then set they vp a place of exercise at Jerusalem, according to the facions of ꝑ heathen,

f By vnwaring the skin ouer the part that was circumcised, as Celſ. 7. cap. 25. Epiph. lib. de ponderib. & mensur.

16 And made them selues ᶠ vncircumcised, and forsooke the holy Couenant, & ioyned them selues to the heathen, and were sold to do mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie compame, with charets, and Elephants, and with horsemen, and with a great naule,

g The second battel with the Carthaginenses.

19 ᵍ And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, & many were wounded to death.

20 Thus [Antiochus] wanne many strong cities in the land of Egypt, & tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in ꝑ hundreth, fourtie and three yere,

22 And went vp towarde Israel & Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments

him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon mee, and thou neuer fayleſt them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day, the king went to bewaile Daniel: and whē he came to the denne, he looked in, and behold, Daniel sate [in the middes of the Lyons.]

41 Then cryed the King with a lowde voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other besides thee.

42 And hee drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the *Maccabees.*

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 50 Antiochus setteth vp Idoles.

AFter that Alexander ꝑ Macedonian, the sonne of Philippe, went forth of the land of Chettiim, and ᵃ slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

a The first battell with the Carthaginēses, was fought at this time.

2 Hee tooke great warres in hande, and wanne strong holdes, and slewe the Kings of the earth.

3 So went he thorow to the endes of the worlde, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hawtie.

b The beginning of the kingdom of Egypt.

4 ᵇ Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, & knewe that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp wᵗ him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

c The beginning of ꝑ kingdome of Syria.

9 ᶜ And his seruants reigned euery one in his roome.

10 And they all caused them selues to be crowned after his death, & so did their children after them many yeres, and much wickednes increased in the worlde.

for, noble.

11 For out of these came the wicked roote, [euen] Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had bin an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

d The beginning of ꝑ kingdome of the Partchians. Ioseph. Antiq. 12. chap. 6.

12 ᵈ In those dayes went there out of Israel wicked men, which entited many, saying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well.

14 And certaine of ꝑ people were ready, & went to the King which gaue them licence to do after the ordinances of the heathen.

e The wicked fal headlong into mischiefe.

15 ᵉ Then set they vp a place of exercise at Jerusalem, according to the facions of ꝑ heathen,

f By vnwaring the skin ouer the part that was circumcised, as Celſ. 7. cap. 25. Epiph. lib. de ponderib. & mensur.

16 And made them selues ᶠ vncircumcised, and forsooke the holy Couenant, & ioyned them selues to the heathen, and were sold to do mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie compame, with charets, and Elephants, and with horsemen, and with a great naule,

g The second battel with the Carthaginenses.

19 ᵍ And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, & many were wounded to death.

20 Thus [Antiochus] wanne many strong cities in the land of Egypt, & tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in ꝑ hundreth, fourtie and three yere,

22 And went vp towarde Israel & Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments

struments thereof, & the table of the shewbread, & the powring vessels, & the bowles, and the golden basins, and the vaile, and ỳ crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and gold, and the precious iewels, and he tooke the secret treasures that he founde, and when he had taken away all, he departed into his owne lande,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes & the Elders mourned: the yong women, and the yong men were made feeble, and ỳ beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, & she that sate in the marriage chamber, was in heauines.

29 The land also was moued for the inhabitants thereof: for al the house of Jacob was couered with confusion.

h The battel of Macedonia.

30 h After two yeres the King sent his chiefe taxe master into the cities of Juda, which came to Jerusalē with a great multitude,

31 Who spake peaceable words vnto thē in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoyled the citie, he set fyre on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall, & with mighty towres, and made it a strong holde for them.

36 Moreouer they set wicked people there, & vngodly persons, and fortified them selues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Jerusalem, and layed it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled ỳ Sanctuarie,

40 In so much that the citizens of Jerusalem fled away because of them, and it became an habitation of straungers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wildernes: her holy daies were turned into mourning, her Sabbaths into reproch, and her honour brought to naught.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also ỳ King wrote vnto all his kingdome, that all the people should bee as one, & that euery man should leaue his lawes. Ioseph. Antiq. 12. chap. 8.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offring vnto idoles, and defiling the Sabbath.

46 So the King sent letters by ỳ messengers vnto Jerusalem, and to the cities of Juda, that they should followe the strange lawes of the countrey,

47 And that they should forbid ỳ burnt offrings and sacrifices, and the ‖ offrings in the Sanctuarie, ‖ or, drinke offring.

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars, and groues, and chappels of idoles, & offer vp swines flesh, & vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannes, and pollute them selues, that they might forget the Lawe, & change all the ordinances.

52 And that whosoeuer would not doe according to the commandement of ỳ King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, [for to compell them to doe these things.]

54 And he commanded the cities of Juda to do sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Lawe, and so they committed euill in the land.

56 And they droue the Israelites into secrete places, euen whereseoeuer they could flee for succour.

57 The fiftenth day of Casleu, in ỳ hundreth and fiue and fourtieth yere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Juda on euery side.

58 And before the doores of the houses, & in the streetes they burnt incense.

59 And

59 And the bookes of the Lawe, which they founde, they burnt in the fyre, and cut in pieces.

i It is a manifeſt note of the enemies of God, to burne ỹ bookes of the Lawe, Hiſt. eccleſi. li. 8 chap. 2.

60 Wholoeuer had a booke of the Teſtament founde by him, or wholoeuer conſented vnto the Lawe, the Kings commandemẽt was, that they ſhould put him to death by their authozitie.

61 And they executed theſe things euery moneth vpõ the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpõ the altar, which was in the ſtead of the altar of ſacrifices.

63 And accozding to the commandemẽt, they put certaine women to death, which had cauſed their childzen to bee circumciſed,

64 And they hanged vp the childzen at their neckes, and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things,

66 But chooſe rather to ſuffer death, thẽ to be defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

‖ Or, rage.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to do ſacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are ſlayne and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commandeth his ſonnes to ſticke by the wozde of God, after the example of the fathers.

Ioſep. Antiq. li. 12. cha. 7.

IN thoſe dayes ſtood vp Mattathias the Prieſt, [the ſonne] of Joannes, [the ſonne] of Simeõ, of the ſonnes of Joarib of Jeruſalem, and dweit in Modin.

2 And he had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, & Jonathan, whoſe name was Apphus.

‖ or, Auaron

6 Now he ſawe the blaſphemies, which were committed in Juda and Jeruſalem:

7 And he ſaid, Woe is me: wherfoze was I borne, to ſee this deſtructiõ of my people, and the deſtruction of the holy citie, & thus to ſit ſtil: it is deliuered into the hands of the enemies,

8 And the Sanctuarie [is] in the hands of ſtrangers: her Temple is as a man that hath no renoume.

9 Her glozious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her yong men are fallen by the ſwozde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in [her] kingdome, oz hath not gotten of her ſpoyles?

11 All her glozie is taken away: of a free woman, ſhe is become an handmaid.

12 Behold, our Sãctuarie & our beautie, and honour is deſolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackcloth vpon thẽ, and mourned very ſoze.

15 ¶ Then came men from the King to the citie of Modin to compell thẽ to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of ỹ King, and ſaid vnto Mattathias, Thou art the chiefe and an honourable man, & great in this citie, and haſt manie childzen and bzethzen.

18 Come thou therefoze firſt, and fulfill the Kinges commaundement, as all the heathẽ haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou & thy childzen ſhalbe enriched with ſiluer and golde, and with many reWardes.

19 Then Mattathias anſWered & ſaide with a loude voyce, Though all nations that are vnder the Kinges dominion, obey him, and fall aWay euery man from the religion of their fathers, & conſent to his commandements,

20 a Yet Will I and my ſonnes, and my bzethzen, Walke in the couenant of our fathers.

a The father promiſeth for his childzen that they ſhal ſerue God: ſo doth Joſhua for his houſhold, Joſh. 24. 15.

21 God be merciful vnto vs, that We forſake not the Lawe and the ozdinances.

22 We Will not hearken vnto the Kings Wozdes to tranſgreſſe our religion, neither on the right ſide, noz on the left.

23 And When hee had left off ſpeaking theſe Wozds, there came one of the Jewes, in the ſight of all to ſacrifice vpon the altar Which Was at Modin, accozding to ỹ Kings commandement.

24 Now When Mattathias ſawe it, he was ſo b inflamed With zeale, ỹ his reines ſhooke, & his Wzath Was kindled accozding to the ozdinance [of the Lawe:] therefoze hee

b It is a griefe to the godly to ſee the wicked offend,

hee ranne vnto him, and killed him by the altar:

25 And at the same time hee slewe the kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing, as Phinees did vnto Zambri the sonne of Salom. Num.25.7

27 ¶ Then cryed Mattathias with a loud voyce in the citie, saying, Wholoeuer is zealous of the Lawe, and will stande by the couenant, let him come forth after me.

28 So hee, and his sonnes fled into the mountaines, and left al that they had in the citie.

29 Then many that ‖ sought after iustice and iudgement, ‖ Or, that iudicially and vprightly.

30 Went downe into the wilderneſſe to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Nowe when it was tolde vnto the Kings seruants, and to the garisons, which were in Ieruſalē in the citie of Dauid, that men had broken the Kings cōmandement, and were gone downe into the secret places in the wildernes,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, & set the battel in array against them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandement of the King, & yee shall liue.

34 But they answered, Wee wil not go forth, neither will we do the Kinges commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at thē, nor stopped the prime places,

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slewe both men & cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstoode this, they mourned for them greatly,

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they innocently destroy vs out of the earth.

41 Therfore they concluded at the same time, saying, Wholoeuer shall come to make battel with vs vpon the Sabbath day, Wee will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of ye Assideans, which were of the strongest men of Israel, all such as were wel minded toward the Lawe.

43 And all they that were fled for persecution, ioyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto ye heathen, and escaped.

45 Then Mattathias and his friendes went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proude men: & this acte prospered in their hands.

48 So they recouered the Lawe out of the hand of ye Gentiles, & out of the hand of Kings, and gaue not place to the wicked.

49 Nowe when the time drewe neere, that Mattathias should dye, he sayde vnto his sonnes, Nowe is pryde and persecution increased, and the time of destruction, & the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 * Was not Abraham founde faithfull in tentation, and it was imputed vnto him for righteousnes? Gen.22. 9,10. rom.4.3.

53 * Ioseph in the time of his trouble kept the commandement, & was made the lorde of Egypt. Gen.41.49

54 * Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthoode. Nu.25.13. ecclus.45. 23,24.

55 * Iesus for fulfilling the worde, was made the gouernour of Israel. Ioſh.1.2.

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land. Num.14. 6,7 ioſh. 14.13.

57 * Dauid, because of his mercie obtained ye throne of the kingdome for euermore. 2.Sam.2.4.

58 * Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen. 2.King.2. 11.

59 * Ananias, Azarias & Misael by their faith were deliuered out of the flame. Dan.3.16, 17,18,26.

60 * Daniel, because of his innocēcie, was deliuered from the mouth of the lyons. Dan.6.22.

61 And

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

Mat.10.26 28.31.Esa. 40.6.7.8. & 51.7.8.

62 *Feare not yee then the wordes of a sinfull man: for his glorie is but dongue and wormes.

Isai.1.10. 1.pet.1.24 ecclus.14. 18.

63 To day is he set vp, and to morow he shall *not bee found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good heartes, and shewe your selues men for the Lawe: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: hee shall bee a father vnto you.

66 And Judas Maccabeus hath beene mightie & strong, euen from his youth vp: let him bee your captaine, and fight you the battel for the people.

67 Thus shal ye bring vnto you al those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commaundement of the Lawe.

69 So he blessed them, and was layed with his fathers,

70 And dyed in the hundreth, fourtie & fiue yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas towarde God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

THen Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, & fought with courage the battel of Israel.

3 So he gate his people great honour: he put on a brestplate as a gyant, and armed him selfe, and set the battel in array, and defended the campe with the sword.

4 In his actes he was like a lyon, & as a lyons whelpe roaring after the pray.

5 For hee pursued the wicked, & sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers Kinges, but Jacob reioyced by his actes, & his memorial is blessed for euer.

8 He went also thorow the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowmed vnto ỹ ends of the earth, and hee assembled together those that were ready to perish.

10 ¶ But a Apollonius gathered the Gētiles, & a great host out of Samaria, to fight against Israel.

a Who was gouernour of Syria, Josep. Antiq.12. chap.9.

11 Which when Judas perceiued, he wēt forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke their spoyles, & tooke also Apollonius sworde, and fought with it all his life long.

13 ¶ Nowe when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the cōgregation, & Church of the faithfull, and went forth to ỹ warre,

14 He sayd, I wil get mee a name, & will bee glorious in the Realme: for I will goe fight with Judas, and them that are with him, which haue despised the kings cōmandement.

15 So he made him readie to go vp, and there went with him a mightie host of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Judas went forth to meete him with a small companie.

17 But when they sawe the armie comming against them, they sayde to Judas, Howe are we able, being so fewe, to fight against so great a multitude, and so strong, seeing wee bee so wearie, and haue fasted all this day?

18 Then sayde Judas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no differēce before [the God] of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battel standeth not in the multitude of ỹ host, but ỹ strength commeth from heauen.

20 They come against vs with a cruel and proud multitude, to destroy vs, and our wiues, and our children, and to robbe vs.

21 But wee doe fight for our liues, & for our Lawes,

22 And God him selfe willl destroy them before our face: therefore bee not ye afrayde of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron & his host destroyed before him.

24 And they pursued thē from ỹ going downe of Bethhoron vnto ỹ plaine: where there were slaine eight hundreth men of them,

them, and the residue fled into the lande of the Philistims.

25 Then the feare and terrour of Judas and his brethren fel vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when King Antiochus heard these tidings, hee was angry in his minde: wherefore he sent forth, and gathered al the power of his realme a verie strong armie.

28 And opened his treasurie, and gaue his host a yeeres wages in hande, commanding them to be readie for a yere for all occasions.

29 Nevertheles, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that hee had brought vpon the lande, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his mind, and thought to goe into Persia, for to take tributes of the countreys, & to gather much money.

32 So he left Lysias a noble man and of the Kings blood to ouersee the Kings busines, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his host and elephants, & gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda & Jerusalem, that he should send an army against them, to destroy & root out the power of Israel & the remnant of Jerusalē, & to put out their memorial from that place,

36 And to set strangers for to inhabite all their quarters, and part their lande among them.

37 And the king tooke the halfe of the host that remained, & departed from Antiochia his royall citie, in the yere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorowe the hie countries.

38 Then Lysias chose Ptolemeus the sonne of Dorimmus, & Nicanor, and Gorgias, mightie men, and the Kings friends,

39 And sent with them fourtie thousand footemen, and seuen thousand horsemen, to go into the land of Juda, and to destroy it, as the King commanded.

40 So they went forth with all their power, and came and pitched by ||Emmaus in the plaine countrey. ||Emmaus.

41 Now when the marchants of the countrey heard the rumour of them, they tooke verie much siluer and gold, & seruants, and came into the campe to bye the children of Israel for slaues, & the strēgth of Syria and of strange nations ioyned with them.

42 ¶ Nolde when Judas and his brethren sawe that trouble increased, and that the host drew neere vnto their borders, considering the kings wordes, whereby he had cōmanded to destroy the people, and vtterly abolish them,

43 They said one to another, Let vs redresse the decay of our people, & let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the straungers kept the fortresse, and it was the habitation of the heathē: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, & came to Maspha before Jerusalem: for in Maspha was the place where they prayed afortime in Israel.

47 And they fasted that day, & put sackcloth vpon them, and cast ashes vpon their heades, and rent their clothes,

48 And opened the booke of the Lawe, wherein the heathen sought to paint the likenes of their Idoles,

49 And brought the Priestes garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, What shall wee doe with these: and whither shal we carie them away:

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And beholde, the heathen are come against vs to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs:

54 Then they blewe the trumpets, and cryed with a lowde voyce.

55 And after this Judas ordeyned captaines ouer the people, euen captaines ouer

thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or maried wiues, or planted vineyards, or were fearful, that they should returne euery one to his owne house, accor-
Deu.20.5. ding *to the Lawe.
and.7.3. 57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas saide, Arme your selues, and bee valiant men, and be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Neuertheles as the will [of God] is in heauen, so be it.

CHAP. IIII.

1 Judas goeth against Gorgias which lieth in wait. 14 He putteth Gorgias and his host to flight. 28 Lysias inuadeth Judea. 29 But Judas ouercometh him out. 43 Judas purifieth the Temple and dedicateth the altar.

Ioseph. lib. 12.cha. 10. Then tooke Gorgias fiue thousand [foote] men, and a thousand of the best horsemen, & departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Judas heard it, hee remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: & when he founde no man there, he sought them in the mountaines: for said he, They flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the field with three thousand men, which had neither harneste nor swordes to their minds.

7 And they sawe that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then said Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were de-
Exo.14.9, liuered *in the red sea, when Pharao pur-
&c. sued them with an armie.

10 Therefore nowe let vs crie vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, ỹ there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tents into the battell, and they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sworde, and they pursued them vnto ||Gaze- ||Or, Azaria. mith.
ron, and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about three thousand men.

16 So Judas turned againe with his host from pursuing them,

17 And said vnto ỹ people, Be not greedie of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye nowe fast against your enemies, and ouercome them: then may ye safely take the spoyles.

19 As Judas was speaking these words, there appeared one part which looked from the mountaines.

20 But when [Gorgias] sawe that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraied, & when they saw also that Judas and his host were in the field readie to set themselues in aray,

22 They fled euery one into the lande of strangers.

23 So Judas turned againe to spoile the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalms, and prayed towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 Now al the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who whē he heard these things, was sore afraied, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias three score thousand chosen [foote] men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into ||Idumea, and pit- ||Or, Iudea. ||Or, Beth-
ched their tēts at ||Beth-sura, where Judas horon.
came against them with ten thousand men.

30 And

30 And when he saw that mightie armie, he prayed & said, Blessed be thou, O Sauiour of Israel, which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, and gauest the host of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

1.Sam.17. 50,51.

2.Sam.14. 23,24.

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias host, fiue thousande men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Judas souldiers, and that they were readie, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, hee thought againe (being prepared) to come against Judea.

36 Then sayde Judas and his brethren, Beholde, our enemies are discomfited: let vs nowe goe vp to cleanse, and to repayre the Sanctuarie.

37 So all the host gathered thē together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuarie layed waste, and the altar defiled, and the doores burnt vp, & the shrubbes growing in the courts, as in a forrest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamētation, and cast ashes vpon their heades,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against thole which were in the castel, till he had cleansed the Sanctuarie.

42 So he chose Priests that were vndefiled, such as delited in the Lawe,

43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And cōsulted what to do with the altar of burnt offrings, which was polluted.

45 So they thought it was best to destroy it, least it should be a reproch vnto thē, because the heathen had defiled it: therefore they destroyed the altar,

46 And laid vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Lawe, and builded a new altar according to the former,

48 And made vp the Sanctuarie, & the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, & brought into the Temple the candlestick, and the altar of burnt offrings, & of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begonne to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fourtieth yeere they rose vp betimes in the morning,

53 And offered sacrifice according to the Lawe, vpō the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worshipping & praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offring burnt offrings with gladnes, and offred sacrifices of deliuerance and prayse,

57 And dectte the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was verie great gladnes among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the daies of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentie day of the moneth Chasleu, with mirth and gladnes.

60 And at the same time builded they vp mount Sion with hie walles and strong towres rounde about, least the Gentiles should come, and treade it downe, as they

had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Jonathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

Ioseph. lib. 13. cap. 12.

NOwe when the nations round about heard, that the altar was builded, and the Sanctuarie renued, as afore, they were sore grieued.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖ Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoyles.

Or, Arabathene.

4 He thought also vpon the malice of the children of Bean, which had beene a snare and an hinderance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged them, and destroyed them vtterly, and burnt their towres with fire, with all that were in them.

6 After warde, went hee against the children of Ammon, Where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with ꝑ townes thereof, and so turned againe into Judea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castell of Dathema,

10 And sent letters to Judas, and to his brethren, saying, The heathē that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the fortresse, Whereunto wee are fledde, and Timotheus is captaine of their hoste.

12 Come now therfore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Judas, and the people heard these words, a great Congregation came together, to consult what they might doe for their brethrē, that were in trouble, & whom they besieged.

17 Then sayd Judas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Jonathan, will go into the countrey of Galaad.

18 ¶ So he left Josephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Judea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to go into Galile, and to Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoyles.

23 Thus they rescued them that were in Galile & in Arbattis with their wiues, and their children, & all that they had, & brought them into Judea with great ioy.

24 ¶ Judas Maccabeus also, & his brother Jonathan went ouer Jorden, and trauciled three daies iourney in the wildernes,

25 where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosora, and Bosor, in Alemis, ‖ Chaldon, Maged and Carnaim (all these cities are strong, and great)

Or, Chaspor.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Judas and his hoste turned in all haste by the way of the wildernes towarde Bosora, and wan the citie, and slewe all the males with the edge of the sword, and tooke all

all their ſpoile, and ſet fire vpon [the citie.]
29 And in the night hee remoued from thence, and went toward the fortreſſe.
30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.
31 When Judas ſawe that the battell was begunne, and that the crie of the citie went vp to heauen with trumpettes, and a great ſound,
32 Then hee ſaide vnto the armie, Fight this day for your brethren.
33 So he went forth behinde them with three companies, and they blewe the trumpets, and cried with prayer.
34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, & he ſmote them with a great ſlaughter, ſo that there was killed of thē the ſame day, almoſt eight thouſand men.
35 ¶ Then departed Judas vnto Malpha, and laid ſiege vnto it, and wanne it, and ſlew all the males thereof, and ſpoyled it, and ſet fire vpon it.
36 From thence went he and tooke Chalbon, Maged, and Bolor, and the other cities in Galaad.
37 After theſe things gathered Timotheus an other hoſte, and he camped before Raphon beyond the flood.
38 Now Judas had ſent to eſpie the hoſte, and they brought him worde againe, ſaying, All the heathen that be round about vs, are gathered vnto him, and the hoſte is verie great,
39 And hee hath hyred the Arabians to helpe them, and they haue pitched their tents beyonde the flood, and are readie to come & fight againſt thee. So Judas went to meete them.
40 Then Timotheus ſayd vnto the captaines of his hoſte, when Judas & his hoſte come neere the flood, if he paſſe ouer firſt vnto vs, we ſhall not be able to withſtande him: for he will be too ſtrong for vs.
41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and ſhall preuaile againſt him.
42 Now when Judas came neere to the flood, he cauſed the gouernours of the people to remaine by the flood, and commaded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.
43 So he went firſt ouer toward them, and all the people after him: and all the heathen were diſcomfited before him, and caſt away their weapons, and fled into the Temple that was at Carnaim.
44 Which citie Judas wanne, & burnt the temple with all that were in it: ſo was Carnaim ſubdued, and might not withſtād Judas.
45 ¶ Then Judas gathered all the Iſraelites that were in the countrey of Galaad, from the leaſt vnto þ moſt, with their wiues and their childrē, and their baggage, a very great hoſte, to come into the lande of Juda.
46 So they came vnto Ephron, which was a great citie by the waye, and ſtrongly defenſed: they could not paſſe, neither at the right hand nor at the left, but muſt goe thorowe it.
47 But they that were in the citie, ſhut them ſelues in, & ſtopped vp the gates with ſtones: and Judas ſent vnto them with peaceable wordes, ſaying,
48 Let vs paſſe thorow your land, that we may goe into our owne countrey, and none ſhall hurt you: we will but onely goe thorowe on foote: but they would not open vnto him.
49 Wherfore Judas commanded a proclamation to be made throughout the hoſte, that euery man ſhould aſſault it accōding to his ſtanding.
50 So the valiant men ſet vpon it, and aſſaulted the citie all that day, & all that night, and the citie was giuē ouer into his hands:
51 Who ſlewe al the males with the edge of the ſworde, and deſtroyed it, & tooke the ſpoyle thereof, and went thorowe the citie ouer them that were ſlayne.
52 Then went they ouer Jorden into the great plaine before Bethſan.
53 And Judas gathered together thoſe that were behinde, & gaue the people good exhortation all the waye thorowe, till they were come into the land of Juda.
54 Thus they went vp with ioy, & gladnes vnto mount Sion, where they offered burnt offrings, becauſe there were none of thē ſlaine, but came home againe in ſafetie.
55 ¶ Now whiles Judas and Jonathan were in þ land of Galaad, and Simon their brother in Galile before Ptolemais,
56 Joſeph the ſonne of Zacharias, and Azarias the captaines, hearing of the valiāt actes, and battels which they had atchieued, ſaid,
57 Let vs get vs a name alſo, & goe fight againſt þ heathen that are round about vs.
58 So they gaue their hoſte a cōmandement and went toward Jamnia.
59 But Gorgias and his men came out of the citie to fight againſt them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow amõg the people of Israel,

61 Because they were not obedient vnto Judas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, whereseuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

Ioseph. Antiq.12. chap.11.& 12.

65 Afterwarde went Judas forth with his brethren, and fought against the children of Esau in the lande towarde the South, where he wan Hebron, & the townes therof, and he destroyed the castell thereof, & burnt the townes thereof round about.

66 Then remoued he to go into the lande of the ‖strangers, & went thorow Samaria.

‖Or, Philistims.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: and when Judas came to Azotus in the strangers lande, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Juda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickness, & dieth. 17 His sonne Antiochus is made King. 34 The maner to prouoke elephantes to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

Ioseph. Antiq.12. chap.13.

NOw when King Antiochus trauelled thorow the hie countreys, he heard that Elimais in the countrey of Persia was a citie greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich temple, whereas were couerings of golde, cote armours, and harnesse, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driuen away,

6 And how Lysias, which went forth first with a great power, was driuen away of the Iewes, & that they were made strong by the armour, and power, & diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Jerusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therfore he layde him downe vpon his bed, & fell sicke for very sorowe, because it was not come to passe, as he had thought.

9 And there continued hee many dayes: for his griefe was euer more & more, so that he sawe he must needes die.

10 Therefore he sent for all his friendes, and sayde vnto them, The sleepe is gone from mine eyes, and mine heart fayleth for very care.

11 And I thinke with my self, Into what aduersity am I come: and into what floods of miserie am I fallen nowe, where as afore time I was in prosperitie, and greatly set by, by reason of my power:

12 And nowe doe I remember the euils that I haue done at Jerusalē: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitantes of Juda without cause.

13 I knowe that these troubles are come vpõ me for the same cause, & behold I must dye with great sorowe in a strange lande.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and the ring, that he should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So King Antiochus died there in the hundreth and fourtie and ninth yeere.

17 When Lysias knewe, that the King was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers steade, and called him Eupator.

Ioseph. Antiq.12. chap.14.

18 Nowe they that were in the castell [at Jerusalē,] kept in the Israelites round about the Sanctuarie, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftie yeere, and made instrumentes to shoote and other engins

gins of warre.

21 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, Howe long wilt thou cease from executing iudgement, and auenge our brethren:

23 Wee haue bene readie to serue thy father, and to go forward in those things, that hee appoynted, and to obey his commandements.

24 Therefore they of our nation fel from vs for this cause, & wheresoeuer they found any of vs, they slewe them, and spoyled our inheritance.

25 And they haue not onely layed hande vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castell at Jerusalem to take it, and haue fortified the Sanctuarie, & Beth-sura.

27 And if thou doest not preuent them quickely, they will doe greater thinges then these, and thou shalt not bee able to ouercome them.

28 When the king heard this, he was very angry, and called all his friendes, the captaines of his armie, and his horsemen,

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thouland footemen, and twentie thouland horsemen, and two and thirtie elephants exercised in battell.

31 These came through Idumea & drewneere to Beth-sura, and besieged it a long season, and made engins of warre: but they came out, and burnt thē with fire, & fought valiantly.

32 Then departed Judas frō the castell, and remoued the host toward Beth-zacarias ouer against the Kings campe.

33 So the King arose very earely, and brought the armie and his power towarde the way of Beth-zacarias, where the armie set themselues in array to the battell, & blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery elephant there stood a thouland men armed with coates of mayle & helmets of brasse vpon their heads, & vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were ready at al times wheresoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastened thereon with instruments, & vpon euery one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They set also the remnant of p horsemen vpō both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was spred vpon the hie mountaines, and part beneath: so they marched forward warily, & in order.

41 And all they that heard the noyse of their multitude, and the marching of the cōpanie, and the rating of the harnesse, were astonished: for the armie was very great & mightie.

42 Then Judas and his hoste entred into the battell, and they slewe fiue hundreth men of the Kings armie.

43 ¶ Now when Eleazar, [the sonne] of Abaron, sawe one of the elephants armed with royall harnesse, and was more excellent then all the other beastes, hee thought that the King should be vpon him. [Or, Saura.]

44 Wherefore he ieoparded him selfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hande, and on the left, so that they departed away on both sides.

46 So went he to the elephants feete, & gate him vnder him, [a] and slewe him: then fell the elephant downe vpon him, & there he died. [a] This example is not to be followed, because it is contrary to the commandement.

47 But [the other,] seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them toward Jerusalem, & the king pitched his tents in Judea towarde mount Sion.

49 Moreouer, p King tooke truce with them that were in Beth-sura: but whē they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many daies, and made instruments to shoote, and other engins of warre, and instrumentes to cast

cast fire and stones, and pieces to cast dartes and slings.

52 ‖ They also made engins against their engins, and fought a long season. ‖ Or, the lower.

53 But in the garners there were no victailes: for it was the seuenth yeere, and then they that were in Judea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip (whom Antiochus the king, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, and Media, and the Kings host with him, and thought to take vnto him the rule of things,

57 He [and his] hasted, and were stirred forward by them in the castell to go and tell the King, and the captaines of the host, and to others, [saying,] We decrease daily, and our vitailes are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depende vpon vs.

58 Nowe therefore let vs ‖ agree with these men, and take truce with them, and with all their nation, ‖ Or, giue hande.

59 And graunt them to liue after their Law, as they did afore: for they be grieued, and do al these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when hee sawe that the place was well defensed, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in al haste, and returned vnto Antiochia where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel, though the counsell of certaine wicked persons. 37 The prayer of the Prieste against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Iosephus. Anno. 12. chap. 5.

IN the hundreth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, hee said, Shewe me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bin the hie Priest.

6 These men accused the people vnto the King, saying, Judas and his brethren haue slaine all thy friendes, and driuen vs out of our owne land.

7 Wherefore send now some man, whom thou trustest, that he may go and see all the destruction, which hee hath done vnto vs, and to the Kings lande, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the floud, and was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Juda, and sent messengers to Judas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their saying: for they saw that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.

13 And the ‖ Aldeans were first that required peace among the children of Israel. ‖ Or, Hasidims.

14 For sayd they, Hee that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and saide, We will do you no harme, neither your friends:

16 And they beleeued him: but he tooke of them threescore men, and slewe them in one day according to the wordes that were written.

17 *They haue [cast] the bodies of thy Saintes, and their blood round about Jerusalem, and there was no man that would burie them. *Psal. 79.2.

18 So there came a feare and trembling among all the people: for they sayde, There is neither trueth nor righteousnes in them: for they haue broken the appointment and othe

othe that they made.

19 Then Bacchides remoued from Ie-
rusalem, and pitched his tent at ‖Beth-ze-
cha, where he sent forth and tooke many of
the men that had forsaken him, and certaine
of the people whome he slewe [and cast] into
the great pit.

‖Or, Bethsethor, Bezeth.

20 Then committed he the countrey vn-
to Alcimus, and left men of warre with
him to helpe him: so Bacchides went vnto
the king.

21 Thus Alcimus stroue for the Priest-
hode.

22 And all such as troubled the people
resorted vnto him: in so much, that they ob-
tained the land of Juda, and did much hurt
in Israel.

23 Now when Judas sawe all the mis-
chiefe, that Alcimus and his companie had
done among the Israelites more then the
heathen,

24 Hee went foorth round about all the
borders of Judea, and punished those, that
were falle away, so that they came no more
abroade in the countrey.

25 But when Alcimus saw that Judas
and his people had gotten the vpper hand,
& knewe that he was not able to abide them,
he went againe to the king, and accused the
of wicked things.

26 Then the king sent Nicanor one of
his chief princes, which hated Israel dead-
ly, and commanded him, that he should de-
stroy the people.

Iosep. Antiq. 12. cha. 26.

27 ¶ So Nicanor came to Jerusalem
with a great host, and sent vnto Judas, and
his brethren deceitfully with friendly words,
saying,

28 Let there be no warre betweene me,
and you: I will come with fewe men, to see
howe ye do, friendly.

29 So he came vnto Judas, and they sa-
luted one another peaceably: but the enemies
were prepared to take away Judas.

30 Neuertheles, it was tolde Judas,
that he came vnto him vnder deceit: there-
fore hee feared him, and would not see his
face no more.

31 When Nicanor perceiued that his cou-
sell was bewrayed, hee went out to fight a-
gainst Judas, beside ‖Carphalalama.

‖Or, Caphsarama.

32 Where there were slaine of Nicanors
host about fiue thousand men: so they fled
vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount
Sion, and some of the Priestes with the El-
ders of the people went forth of the Sanctuarie
to salute him peaceably, & to shewe him the
burnt offring that was offred for the king.

34 But he laughed at the, & mocked the,
and counted the prophane, & spake proudly,

35 And swore in his wrath, saying, If
Judas and his hoste be not deliuered nowe
into mine handes, if euer I come againe in
safetie, I will burne vp this house. With
that, went he out in a great anger.

36 Then the Priests came in, and stoode
before the altar in the Temple, weeping,
and saying,

37 For so much as thou, [O Lord,] hast
chosen this * house, that thy Name might
be called vpon therein, and that it should be
an house of prayer, & petition for thy people,

* Iai. 56.5.7

38 Be auenged of this man and his hoste,
and let them be slaine by the sword: remem-
ber their blasphemies, and suffer them not
to continue.

39 ¶ Whē Nicanor was gone from Je-
rusalem, he pitched his tent at Beth-horon,
and there an hoste met him out of Syria.

40 And Judas pitched in ‖ Adala with
three thousand men where Judas prayed,
saying,

‖Or, Adarsa

41 [O Lord,] * because the messengers of
king Sennacherib blasphemed thee, thine
Angel went forth, and slewe an hundreth,
foure score, and fiue thousand of them.

* 2. King. 19. 35. 2. Esd. 18. eccles. 48. 22. Isai. 37. 36. 2. mac. 8. 19.

42 So destroy thou this hoste before vs
to day, that all other may knowe that hee
hath spoken wickedly against thy Sanc-
tuarie, and punish him according to his
malice.

43 So the armies ioyned together in bat-
tell, the thirteenth day of the moneth Adar:
but Nicanors hoste was discomfited, and
he him selfe was first slaine in the battell.

44 Now when his armie sawe that Ni-
canor was slaine, they cast away their wea-
pons, and fled.

45 But they pursued after them a dayes
iourney from Adala vnto Galera, blowing
an alarme with the trumpets after them.

46 So they came forth of al the townes
of Judea round about, & rushed vpon them,
and threwe them from one to another, so
that they all fell by the sworde, and there
was not one of them left.

47 Then they tooke the spoyles, & the
pray, and smote off Nicanors head, and his
right hand, which he helde vp so proudly, &
brought it with them, and hanged them vp
afore Jerusalem.

48 So the people reioyced greatly, and
kept that day as a day of great gladnes.

49 And they ordeined, to keepe yeerely
that day on the thirteenth day of the moneth Adar.

50 Thus the land of Juda was in rest a
litle whyle.

CHAP.

CHAP. VIII.

1 Judas, considering the power and policie of the Romaines, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

Iosep. Antiquit. 12. chap. 18.

IUdas heard also the fame of the Romaines, þ they were mightie, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And þ they were men of great power, and they told him of their battels, and their worthie actes, which they did among the ‖ Galathians whom they had conquered, & made to paye tribute,

‖ Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsell, & gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discõfited, & giuen great ouerthrowes to the kings that came against thẽ, from the vttermost part of the earth, & that others gaue them tribute euery yeere,

5 Howe they had also discomfited by battell Philippe and Perses kings of the ‖ Macedonians, and others, that arose against them, and how they ouercame them,

‖ Or, Cittim.

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundreth and twentie elephantes, with horsemen, and charets, and a very great armie, was discomfited by them,

7 And howe they tooke him aliue, & ordeined him, with such as shoulde reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that þ Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoiled them, and conquered their lande, and destroied their strong holdes, and subdued them to be their bondmen vnto this day:

11 Moreouer, howe they destroyed, and brought into subiection other kingdomes & yles, whosoeuer had withstande them:

12 But that they kept amitie with their owne friendes, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, in so much that whosoeuer heard of their renoume, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined thẽ selues a counsel, wherein three hundreth & twentie men consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whome euery mã was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, [the sonne] of Accus, and Jason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall felowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of þ Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake and said,

‖ Or, counsel.

20 Judas Maccabeus with his brethrẽ, and þ people of the Iewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and ye to register vs as your partakers and friendes.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse & sent to Jerusalem, þ they might haue by them a memoriall of the peace, & mutuall felowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemy be from them.

24 If there come first any warre vpon þ Romaines, or any of their friẽds throughout all their dominion,

25 The people of the Iewes shall helpe them, as the time shalbe appointed, with al their heart,

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romaines, but ‖ they shall keepe their couenants without taking any thing of them.

‖ Or, the Romaines.

‖ Or, the Iewes.

27 Likewise also if warre come first against the natiõ of þ Iewes, the Romaines shall helpe them with a good wil, according as the time shall be appointed them.

28 Neither shal wheat be giuen vnto thẽ, that take their part, nor weapons, nor money,

ney, nor shippes, as it pleaseth the Romaines, who will keepe theyr couenantes without deceit.

29 According to theyr articles the Romaines made the bond with the people of the Iewes.

30 If after these pointes the one partie, or the other will adde or diminish, they may do it, at their pleasures, & whatsoeuer they shall adde, or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friendes, & confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slayne. 21 Ionathan is put in the steade of his brother. 47 The battell betweene Ionathan, and Bacchides. 55 Alcimus is smitten with the palsie, and dyeth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

Iosep. Antiq. 12. cha. 18.

IN the meane season when Demetrius had heard howe Nicanor, and his host had giuen the battell, he sent Bacchides, and Alcimus againe into Iudea, and his ‖ chiefe strength with them.

‖ Or, the right horne

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it, and slewe much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layed their siege against Ierusalem.

4 But they rayled their campe, & came to Berea, with twentie thousand [foote] men and two thousand horsemen.

‖ Or, Elisa.

5 Now Iudas had pitched his tent at ‖ Eleasa, & three thousand chosen men with him.

6 And when they sawe, that the multitude of the armie was great, they were sore afraide, and many conueyed them selues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Iudas sawe that his host failed him, and that hee must needes fight, hee was sore troubled in minde that hee had no time to gather them together, and was discouraged.

8 Neuertheles, he saide vnto them that remained, Let vs rise, & goe vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe nowe, seeing our brethren are departed: for shal we fight against them, that are so fewe?

10 Then Iudas said, [a] God forbid, that We should do this thing, to flee from them: if our time be come, let vs die manfully for our brethren, & let vs not staine our honour.

[a] He that was wont to pray & ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tentes, and stoode against them, who had deuided their horsemen into two troupes, and they that threwe with slinges, and the archers marched in the forewarde, & they that fought in the forewarde, were all valiant men.

12 And Bacchides was in þ right wing. So the armie drewe neere on both sides, & blewe the trumpets.

13 They of Iudas side blewe the trumpets also, and the earth shooke at the noyse of the armies, and the battell cõtinued from morning to night.

14 And when Iudas sawe þ Bacchides and the stregth of his armie was on þ right side, he tooke with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, saw that the right wing was discomfited, they followed Iudas behind, and them that were with him hard at þ heeles.

17 Thē was there a sore battel: for many were slaine of both the parties.

18 Iudas also him selfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamēted many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Nowe after the death of Iudas, wicked men came vp in al the coastes of Israel, and there arose all such as gaue them selues to iniquitie.

Iosep. Antiq. 13. cha. 2. & 3.

24 In those daies was there a very great famine in the lande, & all the countrey gaue ouer them selues with them.

25 And Bacchides did chuse wicked mē, and made them lordes in the land.

26 These sought out, and made searche for Iudas friends, and brought them vnto Bacchides, which auenged him selfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet

Prophet was seene among them.

28 Then came all Judas friendes together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe foorth against our enemies, euē against Bacchides, and ‖ against them of our nation that are enemies vnto vs,

‖ Or, Against the enemies of our nation.

30 Therfore, this day We chuse thee that thou maiest be our prince & captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, & ruled in steade of his brother Judas.

32 But when Bacchides knewe it, hee sought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the Wildernes of Thecua With all their companie, and pitched their tentes by the water poole of Alphar.

34 Which When Bacchides vnderstood, he came ouer Jorden With all his hoste vpō the Sabbath day.

35 (Nowe had Jonathan sent his brother [John,] a captaine of ỹ people, to pray his friendes the Nabathites, ỹ they would keepe their baggage Which was much.

for, Lambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke John, and all that he had, and When they had taken it, went their way.

37 After this came Worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, & brought ỹ bride from ‖ Medaba With great ponpe: for the was daughter to one of the noblest princes of Canaan.

for, Nadabath.

38 Therefore they remēbred John their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then the bridegrome came forth, and his friendes and his brethrē met them With tymbrels, and instruments of muslike, and many Weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, & slew many of them, and the remnant fled into ỹ mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so When they had auenged the bloud of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden With a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his cōpanie, Let vs rise now, & fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, & behinde vs, & the Water of Jorden on this side and that side, and the marisle, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that ye may bee deliuered frō the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hande to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan, and they that were With him, lept into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after thē.

49 So in that day Were slayne of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalē, and builte vp ỹ strong cities in Juda, as the castell of Jericho, and Emmaus, and Bethhoron, and Bethel, & Thamnatha, ‖ Pharathoni, and ‖ Tephoo, With high Walles, With gates, and With barres,

for, Phara. for, Thopo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, & Gazara, and the castell, and set a garison in them With prouision of vitailes.

53 He tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castell at Jerusalem to be kept.

54 ¶ After Warde in the hundreth, fifte and three yeere, in the seconde moneth, Alcimus commanded, that the Walles of the inner court of the Sanctuarie should be destroyed, and hee pulled downe the monuments of the Prophetes, and beganne to destroy them.

55 But at the same time Alcimus was plagued, and his enterpalles were hindred, & his mouth was stopped: for hee was smitten With a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus With great torment at the same time.

57 And When Bacchides sawe, that Alcimus was dead, hee turned againe to the King, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men helde a counsell, saying, Behold, Jonathan and his companie dWell at ease, and without care: Wherefore let vs bring Bacchides hither, and he Will take them all in one night.

59 So they Went & consulted With him.

60 Who arose & came With a great hoste, and

and sent letters priuily to his adherentes, which were in Iudea, to take Ionathan & those þ were with him: but they couldenot, for their counsell was knowen vnto them.

61 And || they tooke fiftie men of the countrey, which were the chiefe workers of this wickednes, and slewe them. || or, Ierusalem.

62 ¶ Then Ionathan and Simon with their company departed vnto || Beth-basin which is in the wildernes, and repaired the decay thereof, and made it strong. || or, Bethbasim.

63 When Bacchides knewe this, hee gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he and laid siege to Bethbasin, & fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, & went forth into þ countrey, and came with a certaine number,

66 And slewe || Odomeras and his brethren and the children of Phasiron in their tents: so he beganne to slay, and increased in power. || or, Odarei.

67 Simon also and his companie went out of the citie, & burnt vp the instrumentes of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, b that gaue him counsel to come into the countrey, and slewe many of them, and purposed to returne into his owne countrey. b Wicked counsell falleth on the counsellers.

70 Whereof whē Ionathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, & did according to his desire, & made an oth, þ he would neuer do him harme al the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, & destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolemeus and Alexander.

IN the hundreth and three score yeere came Alexander the sonne of Antiochus Epiphanes, & tooke Ptolemais, & they receiued him, and there he reigned. Ioseph. Antiq. 13. chap. 3.

2 Now When Demetrius þ King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with louing wordes, as though hee would preferre him.

4 For he saide, We will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be cōfederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, & read the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afrayde, because they heard that the King had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathā, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to builde, and repaire the citie.

11 And he commanded the workemen to builde the walles, & the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was told him of the battels & noble acts, which he & his brethrē had done, and of the paynes that they had indured,

16 He saide, Might we finde such a man: now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to bee our friende.

20 Wherefore this day wee ordeine thee to bee the hie Priest of thy nation, and to bee called the Kings friend: (and he sent him a

purple robe, and a ‖ crowne of golde,) that thou maiest ‖ consider what is for our profit, and keepe friendship toward vs.

Or, mine. Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yere, vpon the feast day of the Tabernacles, Jonathan put on the holy garment, and gathered an host, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and saide,

Ioseph. Antiq.13. chap.3.

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort thē, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therefore remaine still, & keepe fidelitie toward vs, and we will recompence you for the good thinges that yee haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And nowe I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne duetie, I so release thē that from this day forth, none shall take any thing of the land of Juda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, [a] from this day forth for euermore.

a And of the country beyonde Iorden, as Iosephus writeth.

31 Jerusalem also with all things belonging thereto, shall be holy and free from the tenths and tributes.

32 Also I release the power of the castell which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Juda throughout al my realme, and euery one of them shall be free from tributes, yea, euen their cattell,

34 And all the feasts, and Sabbaths, and new moones, and the dayes appointed and the three daies before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Iewes in my realme,

35 So that [in them] no man shall haue power to do any thing, or to vexe any of thē in any maner of cause.

36 Also thirtie thousande of the Iewes shalbe written vp in the Kings host, & haue their wages paied them as appertaineth to al them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.

37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours and their princes shall bee of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three gouernements that are added vnto Judea frō the countrey of Samaria, shalbe ioyned vnto Judea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jerusalem, for the necessarie expenses of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they dyd in the former yeres, from henceforth they shal giue it toward the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the account appointed for ỹ intertainement of the Sanctuarie, these yeeres passed, euen these thinges shall be released because they appertaine to the Priests that minister.

43 Item, Whosoeuer they be that flee vnto the Temple at Jerusalem, or within the liberties thereof, and are indetted to ỹ King for any maner of thing, they shall be pardoned, and all that they haue in my realme.

44 For the building also & repairing of the workes of the Sanctuarie, expenses shal be giuen of the Kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it rounde about, that the holdes in Judea may bee built vp, shal also the costs be giuen out of the Kings reuenues.

46 ¶ But when Jonathan & the people heard these words, they gaue no credit vnto them, neither receiued thē: for they remembred the great wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him allway.

48 Then

48 Then gathered King Alexander a great host, and camped ouer against Demetrius.

49 So the two Kings ioyned battel, but Demetrius host fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went downe, and Demetrius was slaine the same day.

Ioseph. Antiq.13. chap.5.

51 ¶ Thē Alexander sent Ambassadours vnto Ptolemeus the King of Egypt with these words, saying,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by mee, & I sit in the throne of his kingdome,

54 Let vs nowe make friendship together, & giue me nowe thy daughter to wife: so shal I be thy sonne in lawe, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answere, saying, Happie be ỹ day, wherin thou art come againe vnto ỹ land of thy fathers, and sittest in the throne of their kingdome.

56 Nowe therefore will I fulfil thy writing: but meete me at Ptolemais ỹ we may see one another, and that I may make thee my sonne in Lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in ỹ hundreth threescore and two yeere,

58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glory, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Jonathan, that he should come & meete him.

60 So he went honourably vnto Ptolemais, & there he met the two kings, & gaue thē great presents of siluer and golde, and to their friends, & found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the King commanded that they should take off ỹ garments of Jonathan, & clothe him in purple: and so they did: and the King appoynted him to sit by him.

63 And saide vnto his princes, Goe with him into the middes of the citie, and make a proclamation, that no man complayne against him of any matter, and that no man trouble him for any maner of cause.

64 So whē his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And ỹ King preferred him to honour, and wrote him among his chiefe friendes, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnes.

67 ¶ In the hundreth, three score and fiue yere came Demetrius the sonne of Demetrius, from Creta into his fathers lande.

68 Whereof when King Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius ỹ gouernour of Coelosyria, who gathered a great hoste, & camped in Jamnia, and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs: and I am laughed at, and reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the playne fielde, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stande before our face: for thy fathers haue bene twise chased in their owne land.

73 And nowe howe wilt thou be able to abide so great an hoste of horsemen & footemen in the playne, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore hee chose tenne thousande men, and went out of Jerusalē, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garrison was in Joppe.

76 Then they fought against it, & they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen w a great host of [foote] men, and went toward Azotus, as though he would goe forward, & came immediately into ỹ plaine field, because he had so many horsemen, and put his trust in thē.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousande horsemen behinde him in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commanded them, til their horses were wearie.

82 Then brought Simon forth his host, and set them against the bande: but the horses were wearie, and hee discomfited them, and they fled: so the horsemen were scattered in the fielde,

83 And they fled to Azotus, and came into the temple of Dagō their idole, that they might there saue themselues.

84 But Jonathan set fyre vpon Azotus and al the cities round about it, & tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slayne and burnt about eight thousand men.

86 So Jonathan remoued the host frō thence, and camped by Ascalon, where the men of the citie came forth, & met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when King Alexander heard these things, hee beganne to doe Jonathan more honour,

89 And sent him a colar of golde, as the vse is to be giuen vnto such as are of ỹ kings blood: hee gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The dissension betweene Ptolemeus & Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after ỹ death of Ptolemeus. 22 Gion is besieged of Jonathan. 41 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

Ioseph. Antiq. 13. chap. 7.

AND ỹ King of Egypt gathered a great hoste, like the sande that lieth vpon the sea shore, and manie shippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Upō this he went into Syria wt friendly wordes, and was let into the cities, & men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in lawe.

3 Nowe when he entred into the citie of Ptolemais, he left bandes and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of thē by the way where he should passe.

5 And they tolde ỹ king what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan met ỹ king with great honour at Joppe, where they saluted one another, and lay there.

7 So whē Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpō the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slaundered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where hee set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, hee came to warre against him, and Ptolemeus brought forth his host, and met him with a mightie power, and put him to flight.

16 Thē fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus died: and they that were in the holds, were slayne one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castell, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto

vnto King [Demetrius,] and told him that Jonathan beſieged the caſtel.

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he ſhould lay no more ſiege vnto it, but that hee ſhoulde meete him and ſpeake with him at Ptolemais in all haſte.

23 Neuertheles when Jonathan heard this, he commanded to beſiege it: he choſe alſo certaine of the Elders of Iſrael, and the Prieſts, and put himſelfe in danger,

24 And tooke with him ſiluer and gold, and apparell, and diuers preſents, and went to Ptolemais vnto the King, and found fauour in his ſight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predeceſſers had done, and promoted him in the ſight of all his friends,

27 And confirmed him in the hie Prieſthood with all the honourable things, that he had afore, & made him his chiefe friend.

28 Jonathan alſo deſired the King, that he would make Judea free with the three gouernments, and the countrey of Samaria, and [Jonathan] promiſed him three hundreth talents.

29 Whereunto the King conſented, and gaue Jonathan writing of the ſame, conteining theſe words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes ſendeth greeting.

31 We ſende you here a copie of the letter, which we did write vnto our couſin Laſthenes concerning you, that ye ſhould ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faythfulnes that our friends the nation of the Jewes keepe vnto vs, and for their good will towards vs, We are determined to do them good.

34 Wherefore wee aſſigne to them the coaſtes of Judea with the three gouernments Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that ſacrifice in Jeruſalem: both concerning the paiments which the king tooke yerely afore time, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertayning vnto vs of the tenthes and tributes, which were due vnto vs, & the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth.

36 And nothing hereof ſhalbe reuoked from this time forth and for euer.

37 Therefore ſee that ye make a copie of theſe things, and deliuer it vnto Jonathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this when Demetrius the king ſawe that his land was in reſt, and that no reſiſtance was made againſt him, hee ſent away all his hoſte, euery man to his owne place, except certaine bandes of ſtrangers, whom he brought frō the yles of ꝑ heathen: wherefore all his fathers hoſte hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he ſawe that all the hoſte murmured againſt Demetrius, he went to ‖ Simalene the Arabian, that brought vp Antiochus ꝑ ſonne of Alexander, ‖ Or, Emeſene.

40 And lay ſore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers ſteade: he told him alſo what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Jonathan ſent vnto King Demetrius to driue them out which were in the caſtell at Jeruſalem, & thoſe that were in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent vnto Jonathan, ſaying, I will not onely do theſe things for thee and thy natiō, but if opportunitie ſerue, I will honour thee and thy nation.

43 Nowe therefore thou ſhalt do me a pleaſure, if thou wilt ſende me men to helpe me: for all mine armie is gone from me.

44 So Jonathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the king: wherfore the king was very glad at their comming.

45 ¶ But they that were of ꝑ citie, euen an hundreth, and twentie thouſande men, gathered them together in the middes of ꝑ citie, and would haue ſlaine the king.

46 But the king fled into the palace, and the citizens kept the ſtreetes of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him all together, & went abroade through the citie,

48 And ſlewe the ſame day an hundreth thouſand, & ſet fire vpon the citie, and tooke many ſpoyls in that day, & deliuered ꝑ king.

49 So when the citizens ſawe that the Jewes had gotten the vpper hand of the citie, and that they thē ſelues were diſappointed of their purpoſe, they made their ſupplicatiō

cation vnto the King, saying,

50 ‖ Grant vs peace, and let the Iewes cease from vexing vs and the citie. ‖or, giue vs the right hand.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sate in ꝑ throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he rewarde him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, & they fought against him, who fled and turned his backe.

56 So Tryphon tooke the ‖ beastes, and wanne Antiochia. ‖or, elephantes.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoynt thee to bee the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou maiest bee a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a colar of gold.

59 He made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourablie.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and hee made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius Princes were come vnto Cades, which is in Galile, with a great host, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, & shut it vp.

66 So they desired to haue peace with him, which he graunted them, & afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hostes of the ‖ strangers met him in the plaine, and had layed ambushments for him in the mountaines. ‖or, heathen

69 So that when they came against thē, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathās side, fled: and there was not one of thē left, except Mattathias the sonne of ‖ Absalomus, and Iudas the sonne of Calphi the Captaines of the hoste. ‖or, Absolon.

71 Then Ionathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, & put them to flight, so that they fled away.

73 Now when his own men that were fled, saw this, they turned againe vnto him, and helped him to follow after al vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strāgers the same day about three thousand men, & Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth Ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenant of friendship. 24 Ionathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Ionathan by deceit.

IOnathan nowe seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish & renewe the friendship with them. Ioseph. Antiq. 13. chap. 8.

2 He sent letters also vnto ‖ the Spartiās and to other places, for the same purpose. ‖or, Lacede-monians.

3 So they went vnto Rome, & entred into the Senate, and said, Ionathan the hie Priest & the natiō of the Iewes sent vs vnto you, for to renewe friendship with you, & the bonde of loue, as in times past.

4 So the [Romanes] gaue them free passportes, that men should leade thē home into the land of Iuda peaceably.

5 ¶ [AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nation, and the Priests, & the rest of the people of the Iewes, sende greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Omias the hie Priest, from ‖ Arius, which thē reigned among you, that ye would be our brethren, Ioseph. Antiquit. 12. chap. 5. ‖or, Darius.

bzethzen, as the copie here vnder Writtē specifieth.

8 And Onias intreated the ambassadour honourably, & receiued the letters: Wherein there was mention made of ỹ bonde of loue and friendship.

9 But as for vs, wee neede no such Writings: for wee haue the holy bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to sende vnto you, for the renewing of the brotherhoode and friendship, least we shoulde be strange vnto you: for it is long since ỹ time that ye sent vnto vs.

11 Wherefore we remember you at al seasons continually, and in the feasts and other dayes appoynted, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our bzethzen.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the Kings rounde about vs haue fought against vs,

14 Yet woulde we not be grieuous vnto you, nor to other of our confederates and friends in theſe warres.

15 For wee haue had helpe from heauen, that hath succoured vs, & wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius [the sonne] of Antiochus, and Antipater [the sonne] of Jason, and sent thē vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And nowe ye shall do vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writting, that the Spartians and Jewes are bzethzē, and come out of the generation of Abzaham.

22 And nowe for so much as this is come to our knowledge, ye shal doe well, to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, & ours are yours: these things haue wee commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Jerusalem, & met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tēts, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheles Jonathan & his company knewe it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but hee coulde not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabiās, which were called Zabedei, & slewe them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went thorowe all the countrey.

33 But Simon his brother went foorth, and came to Ascalon and to the nert holds, departing vnto Joppe, and wanne it.

34 For he heard that they would deliuer ỹ holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, & called the Elders of the people together, & deuised with them for to build vp the strong holdes in Judea,

36 And to make the walles of Jerusalem hier, and to make a great mour betwixt the castel and the citie, for to separate it from the citie, that it might be alone, & that mē should neither bye, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when he had slaine the King Antiochus. Ioseph. Anno. 13. chap. 9.

40 But he was afraid that Jonathan would not suffer him, but fight against him: Wherefore he went about to take Jonathā, and to kil him: so he departed, and came vnto Bethsan.

41 Then

41 Then went Jonathan forth against him to the battell with fourtie thousande chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an host, he durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewardes, and commanded his men of warre to be as obedient vnto him as to him selfe,

44 And saide vnto Jonathan, Why hast thou caused this people to take such trauell, seeing there is no warre betweene vs?

45 Therefore sende them nowe home againe, and chuse certaine men to wayte vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all the that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan believed him, and did as he said, and sent away his host, which went into the land of Juda,

47 And retained but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe assoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen, and horsemen into Galile, and into the great plaine, to destroy all Jonathans companie.

50 But when they knewe þ Jonathan was taken, and slaine, and those that were with him, they incouraged one another, & came forth against them ready to the battel.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Juda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they saide, Nowe haue they no captaine, nor any man to helpe them: therefore let vs nowe fight against them, & roote out their memorie from among men.

CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne John captaine.

NOwe when Simon heard that Tryphō gathered a great hoste to come into the land of Juda, & to destroy it, Ioseph. Anno 13. cap. 9.

2 And saw that the people was in great trembling and feare, he came vp to Jerusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know what great things I, & my brethren, & my fathers house haue done for þ Lawe, and the Sanctuarie, and the battels, & troubles that we haue seene.

4 By reason whereof al my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, þ I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I wil auenge my nation, and the Sanctuarie, & our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the heartes of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in steade of Judas and Jonathan thy brethren.

9 Fyght thou our battels, and whatsoeuer thou commandest vs, we will do it.

10 ¶ So he gathered al the mē of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Ablalomus with a great hoste vnto Joppe, which droue them out that were therein, & remained there him selfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the lande of Juda, & Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖Addidis vpon the open plaine. ‖ or, Addus.

14 But when Tryphon knew that Simon stoode vp in stead of his brother Jonathan, and that hee would fight against him, he sent messengers vnto him, saying,

15 Where as wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the busines that he had in hand.

16 Wherefore send nowe an hundreth talents of siluer, and his two sonnes for hostages, that when hee is letten foorth, he will not turne from vs, and wee will send him againe.

17 Neuertheless Simon knew that he dissembled in his wordes, yet commanded hee the money and children to bee deliuered vnto him, least he should bee in greater hatred of the people of Israel:

18 Who

18 Who might haue sayde, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but he dissembled, and would not let Jonathan go.

20 ¶ Afterward came Tryphon into ꝑ land to destroy it, and went round about by the way, ꝑ leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castel, sent messengers vnto Tryphon, that he should make haste to come by the wildernesse, and to send them vitailes.

22 So Tryphon made ready al his horsemen: but the same night fell a very great snowe, so that hee came not, because of the snow: but he remoued and went into ꝑ coūtrey of Galaad.

23 And whē he came neere to Bascama, he slew Jonathan, & hee was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take ꝑ bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Jsrael bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto, of hewen stone behind & before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about thē, and set armes vpon the pillars for a perpetual memory, and carued shippes beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

Ioseph. Antiq. 13. chap. 10.

31 ¶ Now as Tryphon went forth with the yong King Antiochus, hee slewe him traiterously,

32 And reigned in his steade, & crowned him selfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towres, and great walles, euen w towres, and gates and barres, and laied vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine mē and sent them to King Demetrius, that he would discharge the land: for all Tryphōs doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the high Priest, and the friende of Kinges, and to the Elders and to the nation of the Jewes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the thinges wherein wee made you free.

‖ or, coler, or bandeicke: in greke Basmen, or, Labeon.

38 So the thinges that we haue graunted you, shalbe stable: ꝑ strong holds which ye haue buylded, shalbe your owne.

39 Also wee forgiue the ouersightes, and faults cōmitted vnto this day, & the crowne tare that ye ought vs: and where as was any other tribute in Jerusalē, it shalbe nowe no tribute.

40 And they that are meete among you to bee written with our men, let them bee written vp, that there may bee peace betweene vs.

41 Thus the yoke of the heathen was taken from Jsrael in the hundreth and seuentie yeere.

42 And ꝑ people of Jsrael began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and prince of the Jewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approched neere the citie, and beate a towre, & tooke it.

44 So they that were in the engine, leapt into the citie, & there was great trouble in the citie,

45 In so much that the people of the city rent their clothes, and clymed vp vpon the walles with their wiues, and children, and cryed with a loud voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, & would fight no more against them, but put thē out of the citie, and clensed the houses, wherein the idoles were, and so entred thereunto w̄ Psalmes and thanksgiuing.

48 So when hee had cast all ꝑ filthines out, he set such men in it as kept the Lawe, and fortified it, and buylded there a dwelling place for him selfe.

49 Now, when they in the castel at Jerusalē were kept, that they could not come forth

forth not goe into the countrey, neither buy nor sell, they were very hungrie, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which hee graunted them, & put them out from thence, and clensed the castel from filthines.

51 And vpon the three and twentie day of the seconde moneth, in the hundreth seuentie and one yere, they entred into it with thankesgiuing, & branches of palme trees, and with harpes, and with cymbales, and with violes, and with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And hee ordeyned that the same day should be kept euery yeere with gladnes.

53 And he fortified the mount of the Temple that was beside þ castel where he dwelt him selfe with his companie.

54 Simon also seeing that John his sonne was nowe a man, hee made him captaine of al the hostes, & caused him to dwell in Gazaris.

for, Gaze.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 18 The couenaunt of friendship with the Romains, & with the people of Sparta is renewed.

IN the hundreth, seuenty & two yeere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land [of Iuda] was in rest, so long as Simon liued: for hee sought the welth of his nation: therefore were they glad to haue him for their ruler, & to do him worship alway.

5 Simon also wanne the citie of Joppe to his great honour to bee an hauen to vne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countries.

7 He gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, & the castel, which hee clensed from filthines, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The elders sate in the open places, & consulted al together for þ common wealth, and the yong mẽ were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renoumed vnto the ende of the worlde.

11 He made peace throughout the lande, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, & the fig trees, and there was no man to fray them.

13 There was none in the lande to fight against them: for then the Kinges were ouercome.

14 He helped al those that were in aduersitie among his people: he was diligẽt to see the Law kept, and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreased the vessels of the Temple.

16 When the Romains heard, and the Spartians had knowledge, that Jonathã was dead, they were very sorie.

17 But when they heard, that Simon his brother was made hie Priest in his stead, & holde he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship, and bond of loue, which they had made with Judas & Jonathan his brethren.

19 Which writings were read before þ congregation at Jerusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren sende greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, wee were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS [the sonne] of Antiochus, & Antipater [the sonne] of Jason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that þ men should be honorably intreated, and that the copy of their ambassage should be registred in the publike records, that it might bee for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pounde weight, to confirme the friendshippe with them.

25 Which when the people vnderstood, they said, what thanks shal we recompense againe vnto Simon and his children:

26 For hee and his brethren, & the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therfore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this. In the eight and twentie day of the moneth ‖Elul in the hundreth, seuentie and two yeere, in the third yeere of Simon the high Priest.

‖August.

‖Or, Jerusalem.

28 In ‖Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, We would signifie vnto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Lawe might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their lande, and lay their handes on their Sanctuarie.

32 Then Simon resisted them, & fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Judea, & Bethsura that lieth vpon þ borders of Judea (where the ordinance of their enemies lay sometime) and set there a garison of the Jewes.

34 And he fortified Joppe, which lyeth ‖Or, Gaza, or Gazara. vpon the sea, & ‖Gazara that bordereth vpon Azotus (where þ enemies dwelt afore) and there he placed Jewes, and furnished them with things necessarie for the reparation thereof.

35 Now when the people saw þ faithfulnes of Simon, & to what glory hee thought to bring his nation vnto, they made him their gouerner, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in þ citie of Dauid at Jerusalem, where they had made thê a castel, out of the which they went, and defiled al things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Jewes in it, and fortified it, for the assurance of the lande, and citie, & raised vp the walles of Jerusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that þ Romains called the Jewes their friendes, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Jewes, & Priestes consented, that Simon should bee their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, & ouer the countrey, and ouer the weapons, and ouer þ fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that al the writings in the countrey should bee made in his name, and that hee shoulde be clothed in purple, and weare gold,

44 And that it should not be lawful for any of the people or Priests to breake any of these things, or to withstand his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a colar of gold:

45 And if any did contrary to these thinges, or brake any of them, he should bee punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Jewes, & of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same shoulde be layed vp in the treasurie, that Simon & his sonnes might haue it.

CHAP.

CHAP. XV.

1 Antiochus maketh a couenant of friendshippe with Symon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certeine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, & to restore it to the old estate: wherefore I haue gathered a great hoste, & prepared shippes of warre,

4 That I may goe thorowe the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof al the Kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coine money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie be free, and that al the weapons, that thou hast prepared, and ꝓ fortresses, which thou hast builded, & keepest in thine hands, shall be thine.

8 And al that is due vnto the King, and al that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdome, we will giue thee, and thy nation and the Temple great honour, so that your honour shal be knowen throughout ꝓ worlde.

Ioseph. Antiq. 13. chap. 11.

10 ¶ In the hundreth, seuenty and foure yere, went Antiochus into his fathers land, and al the bands came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but hee fled and came to Dora, which lyeth by the sea side.

12 For he sawe ꝓ troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemē.

14 So he compassed the citie about, and the ships came by the sea. Thus they preased the citie by lande, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane seaſō came Numenius, and his companie from Rome, hauing letters written vnto the Kings and coūtries, wherein were contained these words,

16 LVCIVS the Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the hie Priest & from the people of the Iewes to renewe friendship, and the bond of loue,

18 Who haue brought a shield of golde weying a thousand pound.

19 Wherefore we thought it good to write vnto the Kinges and countries, that they should not go about to hurt thē, nor to fight against them, nor their cities, nor their countrey, neyther to mainteine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therfore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne Lawe.

22 The same thinges were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all ꝓ countries, as ‖ Sampsames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus and to Sicion, & to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, & to Rhodus, and to Phaselis, and to Cos, and to Side, and to Coztyna, & to Gnidon, & to Cyprus, and to Cyrene.

‖ or, Sampsaras. ‖ or, Dele. ‖ or, Myndo. or, Myndi.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the second time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand cholen men to helpe him with siluer & gold, and much furniture.

27 Neuertheles, hee would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe him selfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castel that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore

30 Wherefore nowe deliuer the cities, which yee haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, We will come, and fight against you.

32 So Athenobius the Kings friend came to Jerusalem, and when he sawe the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation, he was astonished, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, We haue neither taken other mens landes, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when We had occasion, We recouered the inheritance of our fathers.

Or, complaineth concerning.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorow our coūtrey, yet will We giue an hundreth talents for thē. But Athenobius answered him not one word,

36 But turned againe angrie vnto the King, and told him all these words, and the dignitie of Simō, with all that he had seene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the King made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commanded him to remoue the hoste toward Judea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 John killeth them that lie in wayte for his life.

Ioseph. Antiq. 13. chap. 13.

THen came John vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and sayde vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our handes, and We haue deliuered Israel oftentimes.

3 But I am nowe olde, and ye by [Gods] mercy are of a sufficient age: be ye therefore in steade of me, and my brother, and go forth and fight for our nation, & the helpe of heauē be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsmen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and beholde, a mightie great host came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when he saw that the people was afrayd to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed thorough after him.

7 Then he deuided his men, and set the horsemen in the middes of the footemen. 8 For their enemies horsemen were very manie: but when they blewe the trumpets, Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which [Cendebeus] had built.

10 Also they fled vnto the towres, that were in the fieldes of Azotus, and those did [John] burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Juda.

11 ¶ Nowe in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and hee had abundance of siluer and golde.

12 (For hee had maried the daughter of the hie Priest.)

13 Therfore he waxed proud in his mind, and thought to rule the lande, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and studyed carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then [the sonne] of Abubus receyued them by treason into a little holde, called Do-

chus, which hee had built, where he made them a great bāket, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemeus stoode vp with his men, and tooke their weapōs, and entred in to Simon in the banket houle, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompenced euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and hee would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the temple.

21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that [Ptolemeus] had sent to slay him.

22 When he heard this, he was sore astonished, and laid handes of them that were come to slay him, & slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Priesthoode, from the time, that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pitte. 24 The prayer of Nemias.

THe brethren the Iewes, which be at Ierusalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you and remember his couenant made with Abraham, & Isaac, and Iacob his faythfull seruants,

3 And giue you all an heart, to worship him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, three score and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: wee offred sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yeere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolemeus master, which is of the stock of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For hee brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas priests.

14 For Antiochus, as though he would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had layde it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaute, they cast stones, as it were thunder, vpon the captaine [and his,] and hauing bruised thē in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purposed to keepe the purification of the Temple vpon the fine & twentie day of the moneth Chasleu, we thought it necessarie to certifie you therof,

chus, which hee had built, where he made them a great bāket, and had hid men there.

16 So when Simon and his sonnes had made good cheare, Ptolemeus stoode vp with his men, and tooke their weapōs, and entred in to Simon in the banket houle, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompenced euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and hee would giue them siluer, and gold and rewards.

20 And to Ierusalem hee sent other to take it, and the mountaine of the temple.

21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that [Ptolemeus] had sent to slay him.

22 When he heard this, he was sore astonished, and laid handes of them that were come to slay him, & slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Priesthoode, from the time, that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pitte. 24 The prayer of Nemias.

THe brethren the Iewes, which be at Ierusalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes, that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you and remember his couenant made with Abraham, & Isaac, and Iacob his faythfull seruants,

3 And giue you all an heart, to worship him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, three score and ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: wee offred sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Now therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yeere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus king Ptolemeus master, which is of the stock of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For hee brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas priests.

14 For Antiochus, as though he would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had layde it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vaute, they cast stones, as it were thunder, vpon the captaine [and his,] and hauing bruised thē in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purposed to keepe the purification of the Temple vpon the fine & twentie day of the moneth Chasleu, we thought it necessarie to certifie you therof,

thereof, that yee also might keepe the feast of the Tabernacles, and of the fire [which was giuen vs] when Neemias offered sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought
Leuit.6.13. & 10.1.& 16.12. the honour of God, tooke the *fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

20 Now after many yeres when it pleased God that Neemias should be sent from the King of Persia, he sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commãded the Priests to sprinkle the wood, and the things layde thereupon with water.

22 When this was done, & the time came that the Sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, and righteous, and mercifull, and the onely and gratious King,

25 Onely liberall, onely iust and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, & with pride do vs wrong.

29 Plant thy people againe in thine holy
Deut.30.5. place * as Moyses hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was cõsumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Persia, that in the place where the Priests which were led away had hid fire, there appeared water, wherwith Neemias and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the King fauoured, he gaue and bestowed many gifts.

36 And Neemias called the same place
a That is to say, a thinne, it is also called Nephi, or Nephthar, which is, a cleansing. *Ephthar, which is to say, purification: but many men call it Nephthar.

CHAP. II.

4 How Jeremie hid the tabernacle, the Arke and the altar in the hill.
23 Of the fiue bookes of Jason contained in one.

IT is found also in the writings of Jeremias the Prophet, that hee commanded them, which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 *Giuing them a lawe that they should Baruch.6. not forget the cõmandements of the Lorde, & that they should not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and such other things cõmanded he them, & exhorted them that they should not let the Law go out of their hearts.

4 It is written also, howe the Prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and follow him: and when he came vp into the mountaine where Moyses went vp, *and saw the Deut.34.1 heritage of God,

5 Jeremias went forth, and found an hollow caue, wherein he layde the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which When Jeremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, & the maiestie of the Lord shall appeare and the cloude also, as it was shewed vnder Moyses, and as * when Salomon 1.King.8. 14,23,30. 2.chr.6.21. desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man, offred the *sacrifice of dedication, and 1.King.8. 62,63. 2. chro.7.4,5 consecration of the Temple.

10 *And as When Moyses prayed vnto Leuit.9.24. & 10.2.

the Lord, the fire came downe from heauē, & consumed the sacrifice: so, When Salomon
2.Chr.7.1. prayed, * the fire came downe from heauen, and consumed the burnt offring.

11 And Moyses said, Because the sinne offring was not eaten, therfore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the
‖Some read Jeremie. Writtings, and registers of ‖Neemias, & how he made a librarie, and how he gathered the acts of the Kings, and of the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holy gifts.

14 Euen so Judas also gathered al things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Where as Wee then are about to celebrate the purification, We haue written vnto you, and yee shall doe well, if yee keepe the same dayes.

17 We hope also that the God, Which deliuered all his people, and gaue an heritage to them all & the kingdome, and the Priesthoode, and the Sanctuarie,

Deu.30.5. 18 *As he promised in the law, Will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus, & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes, that came from heauen vnto those, which manfully stoode for the Iewes religion: (for though they were but fewe, yet they ranne through whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed throughout all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lorde was mercifull vnto them with all lenitie)

23 Wee will assay to abbridge in one volume those thinges, that Jason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderful number, and the difficultie that they haue that would be occupied in the reherfall of stories, because of the diuersitie of the matters,

25 We haue indeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, & that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labor, it was no easie thing to make this abbridgement, but required both sweat, and watching,

27 Like as hee that maketh a feast, and seeketh other mens commoditie, hath no small labour: so Wee also for many mens sakes are verie Well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, We will labour to go forward according to the prescript order of an abbridgement.

29 For as he that will build a new house, must prounde for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but only What is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse fewe words, and to auoyde those things that are curious therein.

32 Here then will We begin the storie, adding thus much to our former words, that it is but a foolish thing to abound in words before the storie, and to be short in the storie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed by the prayer of Onias.

When the holy citie was inhabited With all peace, and When the Lawes were verie Well kept, because of ỹ godlines of Onias the hie Priest, and hatred of Wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple With great gifts.

3 In so much that Seleucus King of Asia of his owne rentes, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended With the hie Priest cõcerning ‖the iniquitie committed in the citie.

‖or, the sure and prouident.

5 And When he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasurie in Jerusalem Was full of immmerable money, Which did not belong to the prouision of the sacrifices, and that it Were possible that these things might come into the Kings hands.

7 Nowe

7 Nowe when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the Kings purpose.

9 So when he came to Jerusalem, and was courteously receyued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things laide vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus [the sonne] of Tobias a noble man, and not as that wicked Simon had reported, and that in al, there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured through the whole world for holines and integritie.

13 But Heliodorus because of the Kings commandement giuen him, sayde that in any wise it must be brought into the Kings treasurie.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breastes, filled the streetes, & the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectatiō of the hie Priest being in such anguish.

22 Therefore they called vpon the almightie Lorde, that hee would keepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing ꝑ Heliodorus was determined to do, ꝑ did he performe.

24 And as hee and his souldiers were nowe there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that al they which presumed to come with him, were astonished at the power of God, & fell into feare, and trembling.

25 For there appeared vnto thē an horse with a terrible man sitting vpon him, most richly barded, and he ran fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellēt in beautie, and comely in apparell, which stood by him on either side, and scourged him cōtinually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great cōpany, and many souldiers into the said treasurie, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumme by ꝑ power of GOD, and lay destitute of all hope and health.

30 And they prayed the Lorde that had honoured his owne place: for the Temple which a litle afore was ful of feare and trouble, when the almightie Lorde appeared, was filled with ioye and gladnes.

31 Then streightwayes certaine of Heliodorus friendes prayed Onias, that hee would call vpon the most high to graunt him his life, which laye readie to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man. a In working some treacherie or forcerie against him.

33 Nowe when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stoode beside Heliodorus,

dozus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offred vnto the Lorde sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Jerusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reproueth euill of Onias. 7 Jason obteyneth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon nowe, of whom we spake afore, being a bewrayer of the money † of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, † increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee sawe that it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke ꝑ kingdome, Jason ꝑ brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and three score talents of siluer, and of an other rent, foure score talents.

9 Besides this he promised him an hundreth and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Jerusalem Antiochians.

Or, that he would write the Antiochians that were in Jerusalem among them.

10 The which thing when the King had granted, and he had gotten the superioritie, he began immediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuileges of the Kings, that the Iewes had set vp by John, ꝑ father of Eupolemus, which was sent ambassadour vnto Rome, to become friendes and confederates: hee put downe their lawes and policies, and brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to build a place of exercise vnder the castel, and brought ꝑ chiefe young men vnder his subiection, and made them weare ‖ hattes.

Or, sombrets in token of dignitie, as the Venetians vse.

13 So there began a great desire to followe the maner of the Gentiles, and they tooke vp the facions of strange nations by the erreeding wickednes of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the playe † after the casting of the stone.

† This game was to trie strength by casting a stone ꝑ had an hole in ꝑ midst, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies † punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to trāsgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fiue yere, were plaied at Tyrus, the King being present,

Or, Olympian games which were vsed to be kept euery fiue yeers.

19 This wicked Jason sent from Jerusalem men to looke vpō them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sa-

the sacrifice (because it was not comely) but to be bestowed for other expences.

20 So he that sent them, sent the for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that hee was euill affectioned towarde his affaires, hee sought his owne assurance, and departed frō thence to Joppe, and so came to Jerusalem,

22 Where hee was honourably receiued of Jason, and of the citie, and was brought in with torchlyght, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterwarde Jason sent Menelaus, the foresaide Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to ỹ King, magnified him for the appearance of his power, and turned the Priesthoode vnto him selfe: for he gaue three hundreth talentes of siluer more then Jason.

Or, commandement.

25 So he gate ỹ Kings ‖ letters patents, albeit hee had nothing in him selfe woorthie of the hie Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 Then Jason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the King, hee tooke none order for it, albeit Sostratus the ruler of the castell required it.

28 For vnto him apperteined the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his steade in the Priesthoode, and Sostratus left Crates which was gouernour of the [b] Cyprians.

b That is, of the that meanured the zone.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in al haste, to appeale ỹ busines, leauing Andronicus a man of authoritie to be his lieuetenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knewe of a surete, hee reproued him, and withdrewe him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slaye Onias: so when he came to Onias, hee counseled him craftily, giuing him his right hand with an oth: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regard of righteousnes.

35 For the which cause not onely the Jewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from ỹ places about Cilicia, ỹ Jewes, that were in the citie, and certaine of the Greekes that abhorred the facte also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garmēt of purple, ỻ rent his clothes, ỻ commanded him to bee led throughout the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through ỹ counsell of Menelaus, and the bruite was spread abroade, the multitude gathered thē together against Lysimachus: for hee had caried out nowe much vessel of gold.

40 And when the people arose, ỻ were full of anger, Lysimachus armed about three thousand, and began to vse vnlawful power, a certaine tyrant being their taytaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubbes, ỻ some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slayne, and all the other chased away: but the wicked Churchrober him selfe, they killed besides the treasurie.

43 For these causes an accusation was layde against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus, being nowe convinced, promised to Ptolemeus [the sonne] of Dorimenes much money, if he would perswade the King.

46 So Ptolemeus went to the King into a court, where as hee was to coole him selfe, and turned the Kings minde.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all thinges liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Jerusalem. 6 Of the ende and wickednesse of Jason. 11 The persecute of Antiochus against the Jewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus vndertooke his seconde voyage into Egypt.

2 And then were there seene throughout all the citie [of Jerusalem,] fourtie dayes long, horsemen running in the ayre, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in array, incountering and coursing one against another with shaking of shieldes and multitude of dartes and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Therefore every man prayed, that those tokens might turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had bin dead, Jason tooke at the least a thousande men, and came suddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fledde into the castell, but Jason slew his own citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for ỹ reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that hee was ‖ accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt. ‖ Gr. shut vp

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Nowe when these things that were done, were declared to the king, he thought that Judea woulde haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they shoulde kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murthered:

14 So ỹ within three dayes were slayne foure score thousand, and fourtie thousande taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst go into the most holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing, glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt

dwelt in ỹ citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, hee, assoone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to viewe the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lorde, and as it is now forsaken in the wrath of the Almightie, so when the great Lord shall be reconciled, it shalbe set vp in great worship againe.

21 ¶ So when Antiochus had taken eightene hundreth talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drie lande, and to walke vpon the sea: such an hie minde had he.

22 But he left deputies to vexe ỹ people: at Jerusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with thē Menelaus, which was more grieuous to the citizens then the other, and was despitefull against the Jewes his cittizens.

24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commaunded to slay thole that were toward mans age, and to sell the women, and the yonger sorte.

25 So when he came to Jerusalem, hee fayned peace, and kept him still vntil the holy day of Sabbath: and then finding the Jewes keeping the feast, hee commanded his men to take their weapons.

26 And so hee slewe all them that were gone forth to the shewe, & running through the citie with his men armed, he murthered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should bee partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous payne of Eleazarus.

NOt long after this, sent the King an olde man of ‖ Athens, for to compell ỹ Jewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Lawe of God,

‖ Or, Amebia.

2 And to defile the Temple that was at Jerusalem, and to call it the temple of Jupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Jupiter, that keepeth hospitalitie.

3 This wicked gouernment was sore & grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallyed with harlots, and had to doe with women within the circuit of the holy places, and brought in such thinges as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their auncient feasts, nor plainly to confesse him selfe to be a Jewe.

7 In the day of ỹ kings birth they were grieuously compelled parforce euery moneth to banket, and when the feast of Bacchus was kept, they were constrayned to go in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commaundement vnto the next cities of ỹ heathen against the Jewes, that the like custome, and ‖ banketting should be kept.

‖ Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselues to the maners of the Gentiles, should be put to death: then might a mā haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the citie, (the babes hanging at their breasts) they cast thē downe hedlong ouer ỹ walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerēce of the honourable day they were afrayde to helpe themselues.

12 ¶ Nowe I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lorde doeth not long wayte for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 But

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to ꝑ full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken nowe for a warning vnto vs: and nowe will we come to the declaring of ꝑ matter in fewe words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wel fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered him selfe willingly to the torment, and spit it out:

20 As they ought to go [to death] which suffer punishment for such things, as it is not lawefull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him, that he would take such flesh, as was lawefull for him to vse, and as he would prepare for him selfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, hee would receiue this fauour.

23 But he began to consider discretely, ꝛ as became his age, and the excellencie of his ancient yeeres, and the honour of his graye heares, whereunto hee was come, and his most honest conuersation frō his childhode, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to sende him to the graue.

24 For it becommeth not our age, [saide he,] to dissemble, whereby many yong persons might thinke, that Eleazar being foure score yeere olde and ten were nowe gone to ‖another religion,

‖Or, to another maner of life.

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I should procure malediction and reproche to mine olde age.

26 For though I were nowe deliuered from the torments of men, yet could I not escape the hande of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable ꝛ holy lawes. And when he had said these wordes, immediatly he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was readie to giue ꝑ ghost because of the strokes, hee sighed and saide, The Lorde ꝑ hath the holie knowledge, knoweth manifestly, that wheras I might haue bene deliuered from death, I am scourged and suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the King against the Lawe, to taste swines flesh, and were tormēted with scourges and whippes.

2 But one of them, which spake first, sayde thus, What seekest thou and what wouldest thou know of vs? We are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heate pannes ꝛ caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him and to cut off the vtmost partes of his body in the sight of his other brethrē and his mother.

5 Now when he was thus mangled in al his members, hee commaunded him to be brought aliue to the fire ꝛ to frie him in the panne: and while the smoke for a long time smoked out of the pan, the [other brethren] with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deede taketh pleasure in vs, as Moyses *declared in the song whereim he testified openly, saying, That [God] will take pleasure in his seruants. * Deu. 32. 36

7 ¶ So when ꝑ first was dead after this maner, they brought ꝑ second to make him a mocking stocke: and when they had pulled the skinne with the heare ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But

8 But he answered in his own language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he saide, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demaded his tongue, hee put it out incontinently, and stretched forth his handes boldely,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, & trust that I shall receiue them of him againe.

12 In so much that the King and they which were with him, marueiled at the yong mãs courage, as at one that nothing regarded the paines.

13 ¶ Now when hee was dead also, they vered and tormented the fourth in like maner.

14 And when he was now readie to die, hee saide thus, It is better that we shoulde change this which wee might hope for of men, & waite for our hope from God, that we may be rayled vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and said, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixte, who being at the point of death, saide, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to bee wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for When shee sawe her seuen sonnes slaine within the space of one daye, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I can not tell howe ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doutles the Creator of the world, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as yee nowe regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him selfe despised, and considering the iniurious wordes, while the yongest was yet aliue, hee did exhort him not onely with wordes, but swore also vnto him by an othe that he would make him riche and welthie, if hee would forsake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that shee would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, & gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseeche thee, my sonne, looke vpõ the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffring death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these wordes, the yong man said, Whome waite ye for? I will not obey the kings cõmandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For We suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in

vp in vaine, which art puffed vp with vncertaine hope, & lifteſt thine handes against the ſeruants of God.

35 For thou haſt not yet eſcaped ỹ iudgement of almightie God, which ſeeth all things.

36 My brethren that haue ſuffred a litle paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through ỹ iudgement of God, ſhalt ſuffer iuſt punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beſeeching God, that he will ſoone be mercifull vnto our nation, and that thou by torment and punishment maieſt confeſſe, that he is the onely God,

38 And that in mee and my brethren the Wrath of ỹ Almightie, which is righteouſly fallen vpon all our nation, may ceaſe.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and tooke it grieuouſly, that hee was mocked.

40 So he alſo dyed holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this now be inough ſpoken cõcerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſte. 9 Nicanor is ſent against Iudas. 16 Iudas exhorteth his ſouldiers to conſtancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, deuiding part of the ſpoyles vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are diſcomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinſfolkes and friendes together, and tooke vnto them all ſuch as continued in the Iewes religiõ, and aſſembled ſix thouſand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, and that hee would heare ỹ voyce of the bloud that cried vnto him,

4 And that hee would remẽber the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not bee withſtand by the heathen: for the Wrath of the Lorde was turned into mercie.

6 Therefore hee came at vnwares, and burnt vp the townes and cities: yet he tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nightes to make ſuch aſſaultes, inſomuch that the bruit of his manlineſſe was ſpread euery where.

8 ¶ So when Philippe ſawe that this man increaſed by litle and litle, & that things proſpered with him for the moſt part, hee wrote vnto Ptolemeus the gouernour of Coeloſyria and Phenice, to helpe him in the kings buſines.

9 Then ſent hee ſpeedily Nicanor [the ſonne] of Patroclus, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand mẽ, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for the King of two thouſand talentes, which the Romaines ſhould haue, to bee taken of the Iewes that were taken priſoners.

11 Therefore immediatly hee ſent to the cities on the ſea coaſt, prouoking them to bie Iewes to be their ſeruants, promiſing to ſell foureſcore and ten for one talent: but he cõſidered not the vengeãce of almightie God, that ſhould come vpon him.

12 When Iudas then knew of Nicanors cõming, he told them that were with him, of the comming of the armie.

13 Now were there ſome of them fearefull, which truſted not vnto the righteouſnes of God, but fled away, and abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lorde together, to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came neere them.

15 And though hee would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about fiue thouſand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gẽtiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy

place,

place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, saide hee, trust in their weapons and boldnesse: but our confidence is in the almightie God, which at a becke can both destroy thē that come against vs, and all the world.

19 Moreouer he admonished them of the helpe ꝑ [God] hewed vnto their fathers, as when there perished an hundred and
2. King. 19. 35. Isa. 37. 36. tob. 1. 18. ecclus. 48. 21. 1. mac. 7. 41. fourescore, and fiue thousande vnder * Sennacherib,

20 And of the battel that they had in Babylon against the Galatians, howe they
‖ Some read fiue thousand. came in all to the battell ‖ eight thousande, with foure thousande Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hundreth and twentie thousande through the helpe that was giuen thē from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and readie to die for the Lawes ⁊ the countrey, hee deuided his armie into foure parts,

22 And made his owne brethrē captaines ouer the armie, [to wit,] Simon, and Joseph and Jonathan, giuing eche one fiftene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, [Judas] which led the forward, ioyned with Nicanor,

24 And because the Almightie helped them, they slewe aboue nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thankes and prayling the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

Num. 31. 27. 1. sam. 30. 24. 28 And after the Sabbath, * they distributed the spoiles to the sicke, ⁊ to the fatherles, and to the widowes, and deuided the residue among them selues and their children.

29 When this was done, and they al had made a generall prayer, they beseought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousande, and wanne hie and strong holdes, ⁊ deuided great spoyles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laied them vp diligently in conuenient places, and brought the remnant of the spoyles to Jerusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, ⁊ had vexed the Jewes many wayes.

33 And when they kept the feast of victory in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fledde into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand marchants to buye the Jewes,

35 He was through the helpe of the Lord brought downe of them whom he thought as nothing, in so much that hee put off his glorious rainent, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the pyloners of Jerusalem, brought newes, that the Jewes had a ‖ defender, ⁊ for this cause none could hurt the Jewes, because they folowed the lawes appointed by him.
‖ Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Jewes, he is stricken of the Lord. 13 The fayned repentance of Antiochus. 28 He dieth miserably.

AT the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defende themselues with their weapons, and to put them to flight, and Antiochus was put to flight by the inhabitantes, and returned with shame.

3 Nowe when he came to Ecbatane, hee vnderstoode the thinges that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to ꝑ Jewes their faulte, which had put him to flight, and therefore commanded his charet man to driue continually, and to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

5 But the Lorde almightie and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these wordes, a payne of the bowelles, that was remedilesse, came vpon him, and sore tormentes of the inner parts,

6 And that most iustly: for he had tormẽted other mens bowels with diuers, and strange torments.

7 Howbeit he would in no wise ceasse frõ his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to haste the iourney: but it came to passe ẏ he fell downe from the charet that ranne swiftly, so that all the members of his body were dysiled with the great fall.

8 And thus hee that a little afore thought he might commande the floods of the sea (so proude was he beyond the condition of man) and to weigh the hie mountaines in the balance, was nowe cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

Act. 12.23. 9 *So that the wormes came out of the body of this wicked man in aboundance: & whiles hee was aliue, his flesh fell off for payne and torment, and all his armie was

(Or, grieued. noyse. grieued at his ‖ smell.

10 Thus no man couldе beare because of his stinke, him that a little afore thought hee might reache to the starres of heauen.

11 Then hee began to leaue off his great pride, and leise will, when hee was plagued and came to the knowledge of him selfe by the scourge of God, and by his payne which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he saide these wordes, It is meete to bee subiect vnto God, & that a man which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would nowe haue no mercy on him,

14 And sayde thus that he woulde set at libertie the holy citie vnto ẏ which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whome he had iudged not worthy to be buryed, but woulde haue cast them out with their children to be deuoured of the foules and wilde beasts) he woulde make them all like the citizens of Athenes.

16 And where as he had spoyled the holy Temple afore, he woulde garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iewe himselfe, & go through all the worlde that was inhabited, and preach the power of God.

18 But for all this his paynes would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING and prince Antiochus vnto the Iewes his louing citizens wisheth much ioye and health and prosperitie.

20 If ye and your children fare well, and if all thinges goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindefull of your honour, & good will for the loue I beare you: therefore when I returned from the countrey of Perſia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father ledde an hoste against the high countreys, hee appoynted who shoulde succeede him:

24 That if any controuerſie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affayres were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for al occasions, & looke but for opportunitie, I haue ordeyned that my sonne Antiochus shalbe King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to mee and to my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffred most grieuously, and as he had intreated other men, so he dyed a miserable death in a strange countrey among ẏ mountaynes.

29 And Philip that was brought vp with him,

him,caried away his body,Who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whome Iudas toyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slayne.

MAccabeus nowe and his company, through ꝑ helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had buylded in the open places,

3 And clensed the Temple, and made an other altar, and burned stones, and tooke fire of them, & offred sacrifices, and incense two yeeres, and fire moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flatte vpon the grounde, and besought the Lorde, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that ꝑ strangers polluted the temple, on the very same day it was clensed againe euen the fiue and twentieth day of the same moneth, which is ‖ Chasleu.

For, Nouember.

6 They kept eyght dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they helde the feast of the Tabernacles when they liued in the mountaynes and dennes lyke beastes.

7 And for ꝑ same cause they bare greene boughes, and fayre branches and Palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeyned also by a common statute and decree, that euery yeere those daies shoulde bee kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe will wee declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had bene captaine of the host in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto ꝑ Iewes for the wrong, that had bene done vnto thē, and went about to behaue him selfe peaceably with them.

13 For the which cause he was accused of his friendes before Eupator, and was called oft times traytour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned him selfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee intertayned strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that helde the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holds of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousande.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of thinges conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zaccheus also, and those that were with them, which were ynowe to besiege them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnes, were intreated for money (through certaine of those ꝑ were in the castell) and tooke seuentie thousande * drachmes, and let some of them escape.

* A drachme is the eight part of an ounce, which is about three pence.

21 But when it was tolde Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies go.

22 So hee slewe them when they were conuict of treason, and immediately wanne the two castels:

23 And hauing good successe, as in all the warres that he tooke in hande, he slewe in the two castels mo then twentie thousand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to Winne Iewrie by strength.

25 But when he drewe neere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reynes with sackecloth,

26 And fell downe at the foote of the altar, and besought [the Lord] to be mercifull to them, & to be an enemie to their enemies, and to be an aduersary to their aduersaries,

Exo. 23. 20 deut. 20. 4. * as the Lawe declareth.

27 So after the prayer, they tooke their weapons, and went on further from the citie, & when they came neere to the enemies, they tooke heede to themselues.

28 And when þ morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto þ enemies from heauē fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousande & fiue hundreth, and fiue hundreth horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his companie laide siege against þ fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheles vpon the ‖ fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto þ wall, and with bolde stomackes smote downe those that they met.

‖ Or, the fiue and twentieth day.

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with þ fires that they had made, & others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayed the Lorde with Psalmes, and thankes giuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romains to the Iewes.

VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And whē he had gathered about foure score thousand, with all þ horsemen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other Temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, & thousands of horsemē, and in his foure score Elephants,

5 He came into Judea, and drew neere to Beth-sura, which was a castell of defense, fiue furlonges from Jerusalem, and layde sore siege vnto it.

a Where of eyghe make a myle.

6 But when Maccabeus, and his companie knewe that he besieged the holds, they, & all the people made prayers with weeping, and teares before the Lord, that he would sende a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieoparde themselues together with him to helpe their brethren: so they went forth together with a courageous minde,

8 And as they were there besides Jerusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of golde.

9 Then they prayed the merciful God altogether, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauē: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleuen thousand footemen, and fiftene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding,

ding, considering what losse he had had, and knowing, that the Hebrewes could not be ouercome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Jewes, the King granted it.

16 For there were letters written vnto the Jewes from Lysias conteining these words, LYSIAS vnto the people of the Jewes sendeth greeting.

Or, Absalom, or Absolom.

17 Iohn and ‖Abessalom, which were sent from you, deliuered me the things that you demaunde by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to bee reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends toward his affaires, hereafter also I will indeuour my selfe to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Nolde the Kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme, liue quietly, that euery mã may applie his owne affaires.

24 We vnderstand also that the Jewes would not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to ỹ custome of their fathers.

26 Thou shalt do well therefore to sende vnto them, and grant them peace, that whē they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Jewes, and to the rest of the Jewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applye your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of ‖Panthicus,

‖Or, April, some reade Xanticus, and some Zanticus.

31 That the Jewes may vse their owne maner of liuing and Lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorãce.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fourtie yere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romaines also sent a lettter conteining these words, QVINTVS MEMMIVS and Titus ‖Manilius ambassadours of the Romaines, vnto the people of the Jewes send greeting.

‖Or, Manlius.

35 The thinges that Lysias the Kings kinsman hath graunted you, we graunt the same also.

36 But concerning that which he shal report vnto the King, sende hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shalbe best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundreth & eight and fourtie yere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Jewes. 3 The wicked deede of them of Joppe against the Jewes. 6 Judas is auenged of them. 9 He setteth fire in the hauen of Jamnia. 20 The pursuite of the Jewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Judas pursueth Gorgias.

WHen these couenãts were made, Lysias went vnto the King, and the Jewes tilled their ground.

2 But the gouernours of the places, [as] Timotheus & Apollonius the sonne of Genneus, and Jeronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let thē liue in rest and peace.

3 ¶ They of Joppe also did such a vile acte: they prayed the Jewes that dwelt among them, to goe with their wiues and children into ỹ shippes, which they had pre-

pared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspect nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Judas knewe of this cruelty shewed against his nation, he commanded thole men that were with him, to make them readie.

6 And hauing called vpon God the righteous Judge, he went forth against ꝑ murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as though hee would come againe, and roote out all them of the citie of Joppe.

8 ¶ But when he perceiued that ꝑ Jamnites were minded to do in like maner vnto the Jewes, which dwelt among them,

9 He came vpon the Jamnites by night, and set fyre in the hauen with the naule, so that the light of the fyre was seene at Jerusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone frō thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men [of foote] and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the a Nomades of Arabia, being ouercome, besought Judas to make peace with them, & promised to giue him certaine ‖ cattell, and to helpe him in other things.

a So called because they were the shepheards, ꝙ. pastures

12 And Judas thinking that they should in deede bee profitable concerning manie things, graunted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Caspis, which was strong by reason of a bridge, & fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitails, that they were the slacker in their doings, reuiling them that were with Judas, and reprochīg them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of ꝑ world (which without any ‖ instrumentes, or engins of warre, did * cast downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles,

ꝙ. battell rammes. Iosh.6.20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broade, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, & came to Characa vnto the Jewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse, more then ten thousande men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundreth & twentie thousand men of foote, and two thousande and fiue hundreth horsemen.

21 When Timotheus had knowledge of Judas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Judas first bande came in sight, the enemies were smitten vᵭ feare, & a trembling was among them through the presence of him ꝑ seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, & wounded with ꝑ points of their own swords.

23 But Judas was very earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Jewes parents and the brethren of some of thē, which, if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, & Atargation, and slewe fiue and twentie thousand persons.

27 And after that he had chased away & slaine them, Judas remoued ꝑ host toward Ephron a strong citie, wherein was Lysias and

and a great multitude of all nations, & the strong yong men kept the walles defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousande of them that were within.

29 ¶ From thence went they to ‖ Scythopolis, which lieth six hundreth furlongs from Jerusalem. for, Sythis

30 But when the Jewes which dwelt there, testified, that the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to be friendly still vnto them, & so they came to Jerusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousande men of foote and foure hundreth horsemen.

34 And when they ioyned together, a few of the Jewes were slayne,

35 And Dositheus one of the Baccenors, which was on horsebacke & a mightie man, tooke Gorgias, and laide holde of his garment, and drewe him by force, because hee would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖ Marisa. for, Marisa or, Marsa or, with Gorgias.

36 And when they that were ‖ with Esdrin, had foughten long, and were wearie, Judas called vpon the Lord, that he would shewe him selfe to be their helper, and captaine of the fielde.

37 And the he began in his own language, and sung Psalmes with a loude voyce, in so much that straight wayes he made the the were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed them selues (as the custome was) & kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas & his companie came to take vp the bodies of the that were slaine, and to burie the with their kinsmen in their fathers graues.

40 Now vnder the coates of euery one, that was slayne, they founde iewels & had bene consecrate to the idoles of the *Jamnites, which thing is forbidden the Jewes by the Law. Then euery man saw, that this was the cause wherefore they were slaine. Deut.7.25. Iosh.ua.7.21. 22.12.

41 And so euery man gaue thankes vnto the Lorde, the righteous Judge, which had opened the things that were hid. a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby. Also it is euident that this place was not written by the holy Ghost, both because it casleth differeth from the rest of the holy Scriptures, & also the author of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not atteined to that hee should. And it seemeth, that this Jason the Cyrenean, out of whom he tooke this abbridgement, is Joseph Ben Gorion, who hath written in Ebrew fiue bookes of these matters, & intreating this place, maketh no mention of this prayer for the dead, lib.3.chap.19. for it is contrary to the custome of the Jewes, euen to this day, to pray for the dead. And though Judas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod.4.25. or the example of Nazis that one might kill him selfe, whom this author so much commendeth, Chap.14.41.

CHAP. XIII.

1 The comming of Eupator into Judea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his soulders vnto prayer. 15 He killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Jewes is taken.

IN the hundreth, fourtie and nine yere it was told Judas, that Antiochus Eupator was comming with a great power into Judea,

2 And Lysias the steward & ruler of his affayres with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, & fiue thousand horsemen, & two and twentie Elephants, & three hundreth charets set with hookes.

3 Menelaus also ioyned him selfe with them, & with great deceit incouraged Antiochus, not for the sauegard of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, & Lysias informed the King that this man was the cause of all mischiefe, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a towre of fiftie cubites high, full of ashes, and it had an instrument that turned round, and euery side it rowled downe into the ashes.

6 And there whosoeuer was condēned of sacrilledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shoulde die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because hee had committed many sinnes by the altar, whose fire & ashes were holy: he himselfe also died in the ashes.

9 ¶ Nowe the King raged in his minde, and came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things whē Iudas perceiued, hee commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their Lawe, from their countrey and from the holy Temple:

11 And that he would not suffer ꝑ people, which a litle afore begaine to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselues readie.

13 And hee being apart with the Elders, tooke counsell to goe forth, afore the King brought his hoste into Iudea, and shoulde take the citie, and commit the matter to the helpe of the Lord.

14 So cōmitting the charge to ꝑ Lord of the World, he exhorted his souldiers to fight manfully, euen vnto the death for ꝑ lawes, the Temple, the citie, their countrey, & the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victorie of God, he piked out the manliest yong men, and went by night into the kings campe, and slew of the host foureteene thousand men, & the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all thinges went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord dyd helpe them.

18 ¶ Nowe when the King had tasted the manlines of the Iewes, he went about to take the holds by policie,

19 And marched towarde Beth-sura, which was a strong hold of the Iewes: but hee was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to the enemies: therfore he was sought out, & whē they had gotten him, they put him in prisō.

22 After this did the King commune wᵗʰ them that were in Beth-sura, and ‖ tooke truce with them, departed, and ioyned battel with Iudas, who ouercame him. ‖ or gaue & tooke the right hand.

23 But when he vnderstood, ꝑ Philippe (whom he had left to be ouerseer of his busines at Antiochia) did rebel against him, he was astonished, so that hee yelded himselfe to the Iewes, and made them an oth to do all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, & shewed great gentlenes to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheleſſe when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were greeued, they woulde that hee should breake the couenants.

26 Then went Lysias vp into ꝑ iudgement seate, & excused the fact as well as hee could, & perswaded them, & pacified them, & made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill ꝑ Iewes. 18 Nicanor maketh a compact with the Iewes. 29 Which hee per breaketh thyough the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him selfe.

AFter three yeres was Iudas enformed that Demetrius ꝑ sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 And he had wonne the countrey, and slaine Antiochus & his lieutenant Lysias.

3 Nowe Alcimus, which had bene ꝑ high Priest, & wilfully defiled him self in the time that al things were confounded, seeing that by no meanes hee coulde saue him selfe, nor haue any more entrance to the holy altar,

4 Hee came to King Demetrius in the hundreth, fiftie and one yere, presenting vnto him a crowne of gold, & a palme, & of the boughes, which were vsed solemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunity, and occasion for his rage, Demetrius called him to counsell, & asked him what deuise

or counsels the Jewes leaned vnto.

6 To the which he answered, ꝑ Jewes that bee called Assideans, whose captaine is Judas Maccabeus, mainteine warres, and make insurrections, & will not let ꝑ Realme be in peace.

7 Therfore I, being depriued of my fathers honour (I meane ꝑ high Priesthood) am now come hither,

8 Partly because I was wel affectioned vnto the kinges affaires, & secondly because I sought the profit of mine owne citizens: for al our people, through their rashnes, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanity, that is ready to helpe al men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these wordes, other friends also hauing euil will at Judas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, & to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Jewes to be their welfare.

15 Now when the Jewes heard of Nicanors comming, & the gathering together of the heathen, they sprinkled them selues with earth, and prayed vnto him which had appointed him selfe a people for euer, & did allwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued straight wayes from thence, and came to the towne of Dessau,

17 Where Simon Judas brother had ioyned battel with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlines of them that were with Judas, & the bolde stomackes that they had for their countrey, durst not proue the matter with bloodshedding.

19 Wherefore he sent Posidonius, ‖ Theodotius, & Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, & the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery mā his stoole.

22 Neuertheless Judas commanded certeine men of armes to waite in conuenient places, least there should suddenly arise any euil through the enemies: & so they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Jerusalem, did none hurt, but sent away the people that were gathered together.

24 He ‖ loued Judas, and fauoured him in his heart. ‖ for, had Judas before his eyes.

25 Hee prayed him also to take a wife, & to beget children: so he maried, & they lined together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderstanding the couenants that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, & ordeined Judas a traitour to ꝑ Realme, to be his successour.

27 Then the King was displeased, and by the reports of this wicked man, he wrote to Nicanor, saying, that he was very angrie for the couenants, commaunding him that he should send Maccabeus in al haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that he should breake the things whereim they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore he gathered a fewe of his men, & withdrew him selfe from Nicanor.

31 But the other perceiuing that he was preuented by ‖ Maccabeus ‖ worthy pollicie, came into the great and holy Temple, and cōmanded the Priests, which were offring their vsuall sacrifices, to deliuer him ꝑ man.

32 And when they sware ꝑ they could not tel where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Judas as a prisoner, I will make this Temple of God a plaine fielde, & will breake downe the altar, & will erect a notable temple vnto Bacchus.

34 After

34 After these wordes he departed: then the Priests lift vp their handes toward heauen, & besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of al thinges, which hast neede of nothing, wouldest that þ Temple of thine habitation should be among vs.

36 Therefore nowe, O most holy Lord, keepe this house euer vndefiled, which lately was clensed, and stoppe al the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this man aforetimes when the Jewes were minded to keepe them selues vndefiled and pure, being accused to bee of the religion of the Jewes, did offer to spend his body and life with all constancie for the religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about fiue hundreth men of warre to take him.

40 For he thought by taking him to do the Jewes much hurt.

41 But when this company would haue taken his castel, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that hee was ready to be taken on euery side, hee [a] fell on his owne sworde,

a As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God, although the author seeme here to approue it: so that place as touching prayer, chap. 12. 44. though Judas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

42 Willing rather to dye manfully, then to giue him selfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene þ doores, he ran boldly to the wall, and cast him selfe downe manfully among the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that hee fel vpon his bellie.

45 Neuertheles while there was yet breath in him, being kindled in his mind, he rose vp, & though his blood gushed out like a fountaine, & he was very sore wounded, yet hee ranne thorow the middes of the people,

46 And gat him to þ top of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowelles with both his hands, and threw them vpō the people, calling vpon the Lord of life and spirit, that he would restore them again vnto him, & thus hee died.

CHAP. XV.

1 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Jewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commaundeth Nicanors head and hands to be cut off, and his tongue to bee giuen vnto the foules. 39 The author excuseth him selfe.

NOw when Nicanor knewe that Judas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Jewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour & sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who cōmanded the seuenth day to be kept,

5 Then he said, And I am mighty vpon earth to commaund them for to arme them selues, and to performe the kinges busines. Notwithstanding hee could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obteined of al them that were with Judas.

7 But Maccabeus had euer sure confidence & a perfit hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauē, and to trust now also that they should haue the victorie by the Almightie.

9 Thus he incouraged thē by the Law and Prophets, putting them in remēbrance of the battels that they had wonne afore, & so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulnes of the heathen, & howe they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields & speares, but with wholsome wordes and exhortations, and shewed them a dreame worthie to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias (which had bene þ high Priest, a vertuous and a good man, reuerēt in behauiour, and of sober conuersatiō, well spoken, and one that had bene exercised in al points of godlines from a child) holding vp his handes toward heauen, and praying for the whole people of the Jewes.

13 After this there appeared vnto him another,

another mã which was aged, honourable, and of a wonderful dignitie, and excellencie aboue him.

14 And Onias spake, and saide, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, [to wit,] Jeremias the Prophet of God.

15 He [thought also] ẏ Jeremias held out his right hand, & gaue vnto Judas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherwith thou shalt woũd ẏ aduersaries.

17 And so being comforted by the words of Judas, which were very sweete & able to stirre them vp to valiantnes & to incourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hande to hand, because the citie and the Sanctuary & the Temple were in danger.

18 As for their wiues, and children, and brethren & kinsfolkes, they set lesse by their danger: but their greatest & principall feare was for the holy Temple.

19 Againe they that were in the city, were carefull for the armie that was abroad.

20 Now whiles they all waited for ẏ trial of the matter, & the enemies nowe mette wth ẏe, & the hoste was set in aray, & the ‖beasts were separated into conuenient places, and the horsemen were placed in the wings: ‖or, elephãts

21 Maccabeus considering the comming of the multitude & the diuers preparations of weapons, and the fiercenes of the beasts, helde vp his hands toward heauen, calling vpon the Lorde that doth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therfore in his praier he said after this manner, O Lord, thou ẏ diddest sende thine Angel in ẏ time of Ezecias King of Judea, who in ẏ hoste of Sennacherib slew an hundreth, fourescore and fiue thousand, 2.King.19. 35.isa.37. 36.tob.1. 28.ecclus. 48.21.

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare & dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were wth him, drewe neere with trumpets and shoutings for ioy.

26 But Judas & his companie praying and calling vpon GOD, incountred with ẏ enemies,

27 So that wth their hands they fought, but wth their hearts they prayed vnto God, and slew no lesse then fiue and thirty thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, & were turning againe with ioy, they vnderstood that Nicanor him selfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almightie in their owne language.

30 Therfore [Judas,] which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, wth his hand & shoulder, & to bring it to Jerusalem.

31 And when he came there, he called all them of his natiõ, and set the Priests by the altar, and sent for them of the castel,

32 And shewed them wicked Nicanors head, and the hande of that blasphemour which hee had holden vp against the holy Tẽple of ẏ Almightie with proude bragges.

33 Hee tauled the tongue also of wicked Nicanor to be cut in little pieces, and to bee cast vnto the foules, and that the rewardes of his madnesse should be hanged vp before the Temple.

34 So euery man praised towarde the heauen the glorious Lorde, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine toke vnto all of the helpe of God.

36 And so they established all together by a common decree that they would in no sale suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, & as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke Wine alone, and then againe Water: and as wine tempered with water is pleasant & delighteth the taste, so the setting out of the matter delighteth the eares of them that reade the storie. And here shal be the end.

The ende of Apocrypha.

Ann Stubbs was born
March 3rd 1756
Hannah Stubbs Was Born
Dec.r 5th 1757
Sam.l Stubbs Was Born
August 3d 1759
Rich.d Stubbs was Born
Apr.l 6th 1761 & Died May 6 1763

THE

Newe Testament

of our Lord Iesus Christ,

Conferred diligently with the Greeke, and best approued translations in diuers languages.

Imprinted at London by Christopher Barker, printer to the Queenes most excellent Maiestie.
1583.

Cum gratia & priuilegio
Regiæ Maiestatis.

C. B.

PROVERBES. XXX.

5 Euery word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his wordes, least he reproue thee, and thou be found a liar.

THE DESCRIPTION

of the holy land, conteining the pla-

ces Mentioned In The Foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneys of Christ & his Apostles in Iudea, Samaria, and Galile: for into these three partes this lande is deuided.

Zion, and the word of the Lord from

The Lawe shall goe foorth of

Ierusalem, Isaiah Chap. 2. Verse 3.

The places specified in this Mappe

with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24: 31,32.	Gadara or, Garaza	66,48: 32,29.
Azot	65,35: 32.	Gaza	65,10: 31,40.
Bethlehem	65,55: 31,51.	Iericho	66,10: 32,1.
Bethphage	66, 31,58.	Ierusalem	66, 31,55.
Bethsaida	66,51: 32,29.	Ioppe	65,40: 32,5.
Bethabara	66, 34: 32,1.	Ior the other fountaine whence Iordan springeth	67,31: 33,7.
Bethania	66, 31,58.	Magdalon called also Dalmanutha	66,48: 32,28.
Cana of Galile	66,52: 32,48.	Naim	66,35: 32,33.
Capernaum	66,53: 32,29.	Nazareth	66,56: 32,42.
Carmel mount	66,31: 32,50.	Ptolemais	66,50: 32,58.
Cesarea Stratonis	66,16: 32,25.	Samaria the citie	66,22: 32,19.
Cesarea Philippi	67,39: 33, 5.	Sidon	67,15: 33,30.
Corasim	66,53: 32,29.	Silo	66,27: 32,19.
Dan one of the fountaines whence Iordan springeth	67,25: 33, 8.	Tyrus	67, 33,20.
Ennon	66,40: 32,18.	Tyberias	66,44: 32,26.
Emaus	65,54: 31,59.		
Ephen	66, 8,32.		

The

The holie [a] Gospell of Iesus Christ,

[b] according to Matthewe.

The Argvment.

In this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in nomber, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in style and maner of writing they bee diuers, and sometime one writeth more largely that which the other doth abbridge: neuertheleſſe in matter and argument they all rende to one ende: which is, to publish to the worlde the fauour of God towarde mankinde through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, forasmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with most affectioned heartes embrace this incomparable treasure freely offred vnto vs: for there is no ioy nor consolation, no peace nor quietneſſe, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospell, and in whom all the promises are Yea, and Amen. And therefore vnder this word is conteined the whole Newe Testament: but commonly we vse this name for the historie, which the foure Euangelists write, conteining Christs comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and ryſen againe, shoulde nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefely is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospell written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to bee the redeemer of the worlde, with most profite. Nowe as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a physition of Antiochia and became Pauls disciple, and fellowe in all his trauelles: he liued foure score and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeres after Christ, and was buried neere to the citie of Ephesus.

a This woorde signifieth good tidings, and is taken here for ỹ storie, which conteineth the ioyfull message of the coming of the Sonne of God promised frō the beginning.

b That is, written and taught by Matthewe.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceiued by the holy Ghost, & borne of the virgin Marie, when hee was betrothed vnto Ioseph. 20 The Angel satisfieth Ioseph minde. 21 Why he is called Iesus, and whereforе Emmanuel.

THe *[c] booke of the generation of Iesus Christ ỹ [d] sonne of [e] Dauid, the sonne of Abraham.

2 *Abraham begat Isaac. *And Isaac begat Iacob. And *Iacob begate Iudas and his brethren.

3 *And Iudas begat Phares, & Zara [f] of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begat Booz of [g] Rachab. And *Booz begate Obed of Ruth. And Obed begate Iesse.

6 And *Iesse begat Dauid the King. And *Dauid the King begat Solomon of her that was [the wife] of Urias.

7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begat Iosaphat. And Iosaphat begate Iozam. And Iozam begate Ozias.

9 And Ozias begat [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And *Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And *Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caryed away vnto Babylon, *Iechonias begat Salathiel. *And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begat Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begat Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And

Luke 3.23.

c This is the rehearsall of the pyogenie, whereof Iesus Christ is lyneally accoyding to the flesh.

d So called for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially promised to come of them & their seede, & therefore Christ commonly was called ỹ sonne of Dauid, because ỹ promes was more euidently confirmed vnto him. Gene. 21.2. Gene. 25.24. Gene. 29.35. Gene. 38.27.

f By incestuous aduitery, the which thame setteth forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme & no man, the reproych of men, ỹ contempt of the people, ỹ at lengthe suffred the accursed death of the crosse. 1. Chro. 2.5. ruth. 4.18, 19.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation, Ruth. 4.21. 1. Sam. 16.1. and 17.12. 2. Sam. 12.24.

1. King. 11.43.

1. chro. 3.10.

h He hath omitted three Kings, Ioas, Amasia, Azaria, abbridging the nomber, to make ỹ times foureteene generations. 2. King. 20.21. and 21.18. 1. chro. 3.13, 14, 15.

2. King. 23.34. and 24.1, 6. 2. chro. 36.4, 9.

1. Chron. 3.16.

i After ỹ captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of god the gouernement remained in the familie of Dauid where it continued till the comming of Christ. 1. Chro. 3.17, 19. ezra. 3.2, and 5.2.

16 And Jacob begat Joseph, the husbande of Marie, [k] of whome was borne Jesus, that is called [l] Christ.

17 So all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntill they were caried away into Babylon, foureteene generations: and after they were caried away into Babylon vntil Christ, foureteene generations.

18 ¶ Nowe the birth of Jesus Christ was thus, when as his mother Marie was [m] betrothed to Joseph, [n] before they came together, shee was founde [o] with childe of the holy Ghost.

19 Then Joseph her husband being a [p] iust man, & not willing to [q] make her a publike example, was minded to put her away secretly.

20 But whiles hee thought these things, beholde, the Angel of the Lorde appeared vnto him in a [r] dreame, saying, Joseph [s] sonne of Dauid, feare not to take Marie [for] thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And thee shall bring forth a sonne, and thou shalt [t] call his name [u] Jesus: for he shall [x] saue his people frō their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of [y] the Lord by the Prophet, saying,

23 [z] Behold, a virgin shalbe [w] childe, and shal beare a sonne, and ‖ they shal cal his name Emmanuel, which is by interpretation, [c] God with vs.

24 ¶ Then Joseph, being raised frō sleepe, did as the Angel of the Lord had enioyned him, and tooke his wife.

25 But he knewe her not, till she had brought forth her [d] first borne sonne, & he called his name Jesus.

k Albeit the Jewes nūber their kinred by the male kinde, yet this linage of Marie is comprehended vnder the fame, because she was married to a man of her owne flocke and tribe.

l Who is the true King, Priest, & Prophet anointed of God to accomplish the office of the redeemer.

Luke 1.27.

m Before he tooke her home to him.

n As the Angel afterward declared to Joseph.

o Vpright & fearing God, & therefore suspecting that she had cōmitted fornication, before she was betrothed, would neither receiue her.

p Which by the Jewe should be married to another, neither by accusing her put her to shame for her fact.

Deut. 24.1.

q This dreame is witnessed by the holy ghost, and is a kinde of reuelation,

Nomb. 12.6.

r This name putteth him in remembrance of Gods promes to Dauid,

Act. 4.12. phil. 2.10. Isa. 7.14.

s Or, thou, t God is ioyned with vs by ye meanes of Jesus Christ, who is both God & man.

u Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doeth this word (till) import always a time following wherein the contrary may be affirmed, as our Sauiour, saying, that he will be present with his disciples till the ende of the worlde, meaneth not, that after this world he will not be with them.

CHAP. II.

1 The time and place of Christs birth. 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Joseph turneth into Galile.

Luke 2.6.

a For there is another Bethlehem in the tribe of Zebulun.

b Wilmen, or Magi, in the Persians and Chaldeans tongue signifie Philosophers, Priestes, or Astronomers, and are here the first fruites of the Gentiles that came to worship Christ.

Then Jesus then was borne at Beth-lehem in [a] Judea, in the daies of Herode the king, behold, there came [b] Wise mē from the East to Jerusalem,

2 Saying, where is the King of the Jewes that is borne? for we haue seene his [c] starre in the East, and are come [d] to worship him.

3 When King Herode heard [this,] hee was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, he asked of thē, where Christ should be borne.

5 [e] And they said vnto him, At Bethlehem in Judea: for so it is written by the Prophet,

6 [f] And thou Beth-lehem in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode [g] priuily called the wisemen, [and] diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and whē ye haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the [h] starre which they had seene in the East, went before them, till it came, and stoode ouer [the place] where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioye,

11 And went into the house, & ‖ found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, [i] euen] gold, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they shoulde not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angel of the Lorde appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word: For Herode will seeke the babe to destroy him.

14 So hee arose and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lorde by the [l] Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then

c An extraordinarie signe to set forth that Kings honour, whom ye world did not esteme.

d Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.

e They coulde well tell of Christ in generall: but when they houlde professe his name, & giue him his due honour, they were colde, & shrinke backe.

Micah. 5.2.

John 7.42.

f An euil conscience is a burning fire.

g The starre banished away before, to the intent they should carry at Jerusalem, & there inquire of the thing, to the confusiō of the Jewes.

[i] Or, saue.

h The Persians maner was not to salute Kinges without a present, & therfore they brought of that which was most precious in their countrey, wherof euery one of them offred.

i Promise ought not to be kept, where Gods honour & preaching of his truth is hindered: or els it ought not to be broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs church and his body, is now perfected, & accomplished in ye head Christ.

Hose. 11.1.

16 ¶ Thē Herode,seeing that he was mocked of the wise men, was exceeding wroth, & sent forth, and slue all the male children ỹ were in Beth-lehem,and in al the coasts therof, from two yere old and vnder, accoꝛding to ỹ time which he had diligently learched out of the wise men.

17 Thē was that fulfilled which was spoken by ỹ Prophet Jeremias, saying,

18 *Jn Rama was a voice heard, mourning, and weeping, and great lamētation: Rachel weeping foꝛ her children, and would not bee comfoꝛted, because they were not.

19 And when Herode was deade, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the lande of Jsrael: foꝛ they are dead which sought the babes life.

21 Then hee arose vp, and tooke the babe and his mother, and came into the land of Jsrael.

22 But when hee heard that Archelaus did reigne in Judea in steade of his father Herode, he was afrayde to go thither: ‖ yet after he was warned of God in a dreame, hee turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazaret, that it might bee fulfilled which was spoken by the Prophetes, [which was,] that he should be called ‖ a ỹ Nazarite.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharisees are reproued. 8 The fruites of repentance. 13 Christ is baptized in Iorden, 17 And authorized by God his father.

Mark.1.4. luke.3.3.

a Jn the 15. yere of ỹ reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, luke 3.1,23.

b So called in respect of the plaine countrey and fertile valleys: & not because it was not inhabited, ‖ Or, be sory for your faults past and amend.

c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by ỹ preaching of the Gospell. Isa.40.3. marke 1.3. luke 3.4. iohn 1.23. Marke 1.6.

d Mouen with heare, as grosse heare cloth. ‖ Or, grashoppers. e Such meates as nature bringeth forth without mans labour or diligence: reade Leuit. 11,22. Marke 1.5. luke 3.7.

AND * in a those dayes, John the Baptist came & preached in the b wildernes of Judea,

2 And said, ‖ Repent: foꝛ the c kingdome of heauen is at hand.

3 Foꝛ this is hee of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, [is,] Prepare ye the way of ỹ Lord: make his pathes straight.

4 *And this Iohn had his d garment of camels heare, and a girdle of a skin about his loines: his meate was allo ‖ locustes and wilde honie.

5 *Then went out to him Jerusalem and all Judea, and all the region round about Jordan,

6 And they were baptized of him in Jordan, e confessing their sinnes.

7 Nowe when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, *O ‖ generations of vipers, who hath foꝛewarned you to flie from the anger to come?

8 Bꝛing foꝛth therefoꝛe f fruites woꝛthy amendment of life,

9 And thinke not to say with your selues, * we haue Abraham to [our] father: foꝛ I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And nowe allo is the h axe put to ỹ roote of the trees: * therefoꝛe euery tree which bringeth not foꝛth good fruite, is hewen doWn, and cast into the fire.

11 *Jn deede I baptize you w water to amēdemēt of life, but he ỹ cōmeth after me, is mightier thē I, whose shoes I am not woꝛthy to beare: he will baptize you with ỹ holy Ghost, & with i fire.

12 Which hath his k fanne in his hād, and will make cleane his flooꝛ, & gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 ¶ *Then came Jesus from Galile to Jordan vnto Iohn, to bee baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Jesus answering, saide to him, Let be now, foꝛ thus it becommeth vs to l fulfill all righteousnes. So he suffered him.

16 And Jesus whē he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and [Iohn] sawe the Spirit of God descending like a m doue, & lighting vpon him.

17 And lo, a voyce [came] from heaue, saying, *n This is my * beloued Sonne, in whome I am well pleased.

Jere.31.15.

m Herode renewed the sorow which the Beniamites had suffered long before: yet foꝛ all his crueltie he could not hynder ỹ passe, ỹ Christ should not reigne.

n That is, they were killed and dead.

o Thus the faithfull may see how God hath infinite meanes to preserue them from the rage of tyrants.

‖ Or, therefore.

‖ Or, of Nazaret

p Which is holy & consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holines which should be manifested in Christ, as was Samson, Ioseph, &c.

e Acknowledging their faultes: foꝛ there is no repentance without confession. Chap. 12. 34. ‖ Or, brodes.

f Be menaced those bitter, mouous and malicious Pharises with the iudgement of God, except they shewe before men such workes as are agreeable to the profession of the godly, whom Jsai calleth the trees of righteousnes, Chā. 61. 3 John 8. 39. 2a. 13. 26.

g The iniquitie of God is at hand to destroy such as are not meete to bee of his Church. Chap. 7. 19. Mark. 1. 8. luk. 3. 16. iohn. 1. 26. act. 1. 5. & 2. 4. & 8. 17. & 19. 4. 5.

h When God baptizeth inwardly with the vertue of his spirit, he burneth and consumeth the vices, and inflameth the hearts with loue to ward him.

i Which is the preaching of the Gospel, wherein he gathereth the faithfull as good corne, & scatereth the infidels as chaffe. Mark. 1. 9.

luk. 3. 21. l We must render perfite obedience to God in all things, which hee hath ordeined. m To shewe the state of his kingdom, which is in all mē hewes and lowlines. Chap. 17. 5. 2. pet. 1. 17. n The fauour of God reserued on Jesus Christ, that from him it might bee powred on vs, which deserue of our selues his wrath and indignation. Colos. 1. 13.

CHAP. IIII.

1 Christ fasteth and is tempted. 11 The angels minister vnto him. 17 Hee beginneth to preach. 18 Hee calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

THen * was Jesus led aside of the Spirit into the wildernes, to be a tempted of the deuil.

2 And when he had fasted

Mark. 1. 12. luk. 4. 1.

a By the holy Ghost.

b To the end ỹ he ouercomming these tentations, might get the victorie foꝛ vs.

fourtie daies, and fourty nights, he was afterward hungrie.

3 Then came to him the tempter, and said, If thou be the sonne of God, c command that these stones be made bread.

4 But he answering, said, It is written, *Man shall not liue by bread onely, but by euery d Word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the e holy citie, and set him on a ‖ pinacle of the temple,

6 And sayd vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they shall f lift thee vp, least at any time thou shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, *Thou shalt not g tempt ỹ Lord thy God.

8 Againe the deuill tooke him vp into an exceeding high mountaine, & h shewed him all the Kingdomes of the world, and the glorie of them,

9 And sayde to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serue.

11 *Then the deuill i left him: and behold, the Angels k came, and ministred vnto him.

12 ¶ *And when Iesus had heard that Iohn was l deliuered vp, he returned into Galile,

13 And leauing Nazareth, went and dwelt in Capernaum, which is neere the m Sea, in the borders of Zabulon and Nephthalim,

14 That it might bee fulfilled which was spoke by Esaias ỹ Prophet, saying,

15 *The land of Zabulon, & the lande of Nephthalim [vp] the way of the sea, beyond Iordan, n Galile of the Gentiles:

16 The people which sate in o darkenes, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 *From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ *And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were p fishers.)

19 And he said vnto thē, Follow me, and I will make you fishers q of men.

20 And they straightway leauing ỹ nets, followed him.

21 And when he was gone forth frō thence, hee saw other two brethren, Iames [the sonne] of Zebedeus, and Iohn his brother in a shippe with Zebedeus their father, meding their nets, and he called them.

22 And they r without tarying, leauing their ship & their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, & preaching the Gospel of the s kingdome, and healing euery sickenes and euery disease among the people.

24 And his fame spred abroade through all Syria: and they brought vnto him all sicke people, ỹ were taken with diuers diseases and gripings, and them that were possessed with t deuils, & those which were u lunatike, & those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and x Decapolis, & Ierusalem, and Iudea, and from beyonde Iordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth and light of the worlde. 16 Good workes. 17 Christ came to fulfill the Lawe. 21 What is mente by killing. 23 Reconciliation. 27 Aduulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he sawe the multitude, he went vp into a mountaine: & when he was set, his disciples came to him.

2 And he opened his mouth & taught them, saying,

3 *Blessed [are] the a poore in spirit, for theirs is the kingdome of heauen.

4 *Blessed [are] they that b mourne: for they shalbe comforted.

5 *Blessed [are] the c meeke: for they shall inherite the earth.

6 Blessed [are] they which d hunger and thirst for righteousnes: for they shal be filled.

7 Blessed [are] the mercifull: for they shall obtaine mercie.

8 Blessed [are] the *pure in heart: for they shall see God.

9 Blessed [are] the peacemakers: for they shalbe called the e children of God.

10 Blessed [are] they *which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 *Blessed

c Satan wold haue Christ to distrust God & his word, and so we other straunge and vnlawfull meanes. Deut.8.3.

d He meaneth the other that God hath ordained to maintaine his creatures by.

e To wit, Ierusalem.

‖ Or, vane which shewed where the wind flood, Psal.91. 11,12.

f He alledgeth but halfe the sentence to deceiue therby the rather, and stroke his craftie purpole. Deut.6.16.

g We must not leaue such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.

h In a vision. Deut.6.13. and 10.20. Marke 1.13. Luke 4.13.

i The word of God is the sword of the Spirit, wherewith Satan is ouercome.

k To comfort him. Marke,1.14. Luke 4.14. Iohn 4.43.

l And cast in prisō by Herod.

m For so they called the lake of Genesareth. Ita.9.1.2.

n Christ had preached now almost a yere in Iudea, and Samaria, and after went to preach in the vppermost Galile, which was out of the borders of Palestina.

o Which was without comfort, hauing receiued cōsolation. Marke 1.15. Marke 1.16.

p God hath chosen ỹ weake things of the world to confound ỹ mighty.1.Cor.1.27

q To drawe them out of the sea of this world, wherein they are drowned.

r We ought to be most readie to follow Christ when he calleth, leauing al worldly respects apart.

s That is, the blessed tidings of forgiuenesse of sinnes and reconciliation with God.

t So that by healing incurable diseases Christes diuinitie appeared.

u They that were mad or sicke at a certaine time of the moone.

x It was a cōtrey wherein were ten cities, as ỹ word signifieth.

Luk.6.20.

a That feele themselues voide of all righteousnes that they may onely seeke it in Christ. Isa.61.2.3.7.& 65.13.19. luk.6.21.

b Which feele their owne miserie, and seeke their comfort in God. Psal.37.11.

c Who rather would suffer al iniuries, then they would reuenge themselues.

d Being in necessitie, desire nothing but ỹ which is ỹ right & godly. Psal.24.4.

e For ỹ he is called the God of peace, 1.Cor. 14.33. 1.Pet.3.14.

11 *Bles-

11 * Blessed are yee when men reuile you, & persecute [you,] and say all maner of euill against you for my sake, falsly.

12 Reioyce & be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the f salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? It is thence forth good for nothing, but to be cast out, and to bee troden vnder foote of men.

14 Ye are g light of the world. A citie that is set on an hill, can not be hid.

15 * Neither do men light a candle, & put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let h your light so shine before men, y they may see your good workes, & glorifie your father which is in heauē.

17 Thinke not that I am come to destroy the lawe, or the Prophets. i I am not come to destroy thē, but to fulfill thē.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the lawe shall not scape, till all things be fulfilled.

19 * Whosoeuer therefore shal breake one of k these least commandements, and teach men so, he shall be called y least in y kingdom of heauen: but whosoeuer shal obserue & teach [them,] the same shalbe called great in the kingdome of heauen.

20 For I saye vnto you, except your righteousnes * exceed the [righteousnes] of the l Scribes & Pharises, yee shall not enter into the kingdome of heauen.

21 m Ye haue heard that it was sayde vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall be ‖culpable of iudgement.

22 But I say vnto you, whosoeuer is angrie with his brother ‖ n vnadui sedly, shalbe culpable of iudgement. And whosoeuer sayeth vnto his brother, o Raca, shalbe worthy to be punished by p q Counsil. And whosoeuer shall say, Foole, shal be worthy to be punished with hell fyre.

23 If then thou bring thy gift to the altar, & there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before y altar, & goe thy way: first be r reconciled to thy brother, and then come and offer thy gift.

25 * Agree ẏ thine aduerlary quickely, whiles thou art in y way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was said to them of olde time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed s adulterie with her alreadie in his heart.

29 * Wherefore if thy right t eye cause thee to offende, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, ‖ then that thy whole bodie should be cast into hell.

30 Also if thy right hande make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole bodie should be cast into hell.

31 It hath bene saide also, * Whosoeuer shal put away his wife, let him giue her a testimonial of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) u causeth her to commit adulterie: and whosoeuer shall marrie her y is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was saide to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lorde.

34 But I say vnto you, x Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footestoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one heare white or blacke.

37 * But let your communication be, y Yea, yea: Nay, nay. For whatsoeuer [is] more then these, commeth of z euill.

38 ¶ Ye haue heard ẏ it hath bin said, An * eye for an eye, & a tooth for a tooth.

39 But I say vnto you, * Resist not ‖euill: but whosoeuer a shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man wil sue thee at y lawe, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee [to goe] a mile, go with him twaine.

42 * Giue

1. Pet. 4. 14. act. 5. 41.
Mark. 9. 50. luk. 14. 34.
f Your office is to season men with the salt of the heauenly doctrine.
Mark. 4. 21. luk. 8. 16, & 11. 33.
1. Pet. 2. 12.
g Because you are seene farre off, giue good example of life.
h The Gospel is y stablishing & accomplishing of the Lawe. Luke 16. 17.
i The doctrine of y lawe reiecteth nothing vnprofitable or superfluous. Iames 2. 10.
k Whosoeuer shal transgresse the least of the ten cōmandements in word & example, he shalbe cast out of y kingdome of God, except it be pardoned him in Christ. Luke 11. 39.
l Which neyther expound y law truely, nor obserue it well, nor be diuerse from y same.
m For God knowing his secret malice will punish him.
n Or, without cause.
o Which signifieth in y Syrians tongue an idle haine, and is spoken in contempte.
p Like iudgement almost the Romanes obserued: for Demmuir had the examinatiō of small matters, the cōsell of 22. of greater causes, & finally great matters of importance were decided by the Senate of 71 iudges which here is compared to the iudgemēt of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. Luke 12. 58.
r Or, fully, subiect to punishment.
s Or, Nothing is so precious which ought not to be reiected in respect of the glorie of God, Or, and not that, Chap. 19. 7. deut. 24. 1. mar. 10. 4. luke 16. 18.
t Or, in that he giueth her leaue to marry another by that testimoniall. Exod. 20. 7. leuit. 19. 12. deut. 5. 11.
u All superfluous othes are vtterly debarred, whether the name of God be therein mentioned, or otherwise.
x Let simplicitie, & truely be in your words & then ye shall not be so light, and readie to sweare.
y When a man speaketh other wise then he thinketh in his heart, it commeth of an euil conscience, & of the deuill.
Exod. 21. 24. deut. 19. 21. leuit. 24. 20.
z Albeit this was spoken for the iudges, yet euery man applyed it to reuenge his priuate quarel. Luk. 6. 29.
Exod, 20. 14. rom. 13. 9.
r Chastitie is required both in bodie and in minde.
Chap. 18. 8, 9. mar. 9. 47.
s Or, Whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.
Exod. 20. 17. rom. 7. 7.
t Or, eye, and not that, Chap. 19. 9. deut. 24. 1. mar. 10. 4. luke 16. 18.
1. cor. 7. 10.
u In that he giueth her leaue to marry another by that testimoniall. Exod. 20. 7. leuit. 19. 12. deut. 5. 11.
x Let simplicitie, & truely be in your words & then ye shall not be so light, and readie to sweare.
y When a man speaketh other wise then he thinketh in his heart, it commeth of an euil conscience, & of the deuill. Exod. 21. 24. deut. 19. 21. leuit. 24. 20.
z Albeit this was spoken for the iudges, yet euery man applyed it to reuenge his priuate quarel. Luk. 6. 29.
rom. 12. 17. 1. Cor. 6. 7.
Or, iniurie.
a Rather receiue double wrong, then reuenge thine owne griefes.

Deut.15.8. Leuit.19.18.
b This was added by the false expositers the Pharisies. Luke 6.27.35. Luke 23.34. a&7.60.1.cor. 4.13.
‖Or,ruth in vpon you. Luke 6.35. Luke 6.32.
c These dyd take to farme the taxes, tow les and other payments, and therefore were greatly in disdaine with all men.
‖Or, imbrace.
d We must labour to atteine vnto the perfection of God, who of his free liberalitie, doth good to them that are vnworthy.

42 *Giue to him ỹ asketh, & from him ỹ would borow of thee, turne not away.
43 Ye haue heard that it hath bene sayde, *Thou shalt loue thy neighbour, and b hate thine enemie.
44 But I say vnto you, *Loue your enemies: blesse them that curse you: doe good to them that hate you, *and pray for thẽ which ‖ hurt you, & persecute you,
45 *That ye may bee the children of your Father ỹ is in heauẽ: for he maketh his sunne to arise on the euil, & the good, and sendeth rayne on the iust, & vniust.
46 *For if yee loue them, which loue you, What reward shall you haue? Doe not the c Publicans euen the same?
47 And if ye ‖ be friendly to your brethren onely, What singular thing doe ye? do not euen the Publicans like wise?
48 Ye shall therefore be d perfite, as your Father which is in heauẽ, is perfit.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting, 19 He forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that yee giue not your almes before men, to be seene of them, or else yee shall haue no rewarde of your Father which is in heauen.
2 *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites do in the Synagogues and in the streets, to be prayed of men. Verely I say vnto you, they haue their b reward.
3 But when thou doest thine almes, let not thy c left hande knowe what thy right hand doeth,
4 That thine almes may be in secret, and thy Father that seeth in secrete, hee will reward thee d openly.
5 And when thou prayest, bee not as the hypocrites: for they loue to stande, and praye in the Synagogues, and in the corners of the streetes, because they would bee seene of men. Verely I saye vnto you, they haue their reward.
6 But when thou prayest, c enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secrete, and thy Father which seeth in secrete, shall reward thee openly.
7 Also when ye pray, ‖ f vse no vayne repetitions as ỹ heathen: for they thinke to be heard for their much babbling.
8 Be yee not like them therefore: for your g Father knoweth whereof ye haue neede, before ye aske of him.
9 After this h maner therefore praye ye, *Our Father which art in heauen, halowed be thy i Name.
10 Thy k kingdome come. Thy Will be done euen in earth, as [it is] in heauẽ.
11 Giue vs this l day our daily bread.
12 And forgiue vs our dettes, as We also forgiue our detters.
13 And leade vs not into l tentation, but deliuer vs *from euill: for m thine is the kingdome, and the power, and the glory for euer, Amen.
14 *For if ye doe forgiue men their trespaces, your heauenly Father Wil also forgiue you.
15 But if ye doe not forgiue men their trespaces, no more will your Father forgiue [you] your trespaces.
16 Moreouer, when ye fast, looke not sowre as the hypocrites: for they n disfigure their faces, that they might seeme vnto mẽ to fast. Verely I say vnto you, that they haue their rewarde.
17 But when thou fastest, o anoint thine head, and wash thy face,
18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy father which seeth in secret, will rewarde thee openly.
19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where thieues digge through, and steale.
20 *But lay vp treasures for your selues in heauẽ, where neither the moth nor canker corrupteth, & where thieues neither digge through, nor steale.
21 For Where your treasure is, there will your heart be also.
22 ¶ *The light of the bodie is the eye: if then thine eye bee p single, thy whole bodie shall be light.
23 But if thine eye be q wicked, then all thy bodie shalbe darke. Wherefore if the r light that is in thee, be darkenesse, howe great is that darkenesse?
24 *No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye can not serue God and riches.
25 *Therefore I say vnto you, be not f carefull for your life, What ye shal eate, or What ye shall drinke: nor yet for your bodie, what ye shall put on. Is not the life more worth then meate: and the bodie then rayment?
26 Behold the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father

Rom.12.8. a Whose workes proceede not of a right faith, but are done for vaine glory.
b In that they are prayed & commended of men.
c It is sufficient that God appyoue our workes.
d In that day wher al things shall be reueiled.
e Withdraw ye thy selfe rather apart.
‖Or, babble not much.
f He commandeth vs to beware of much babbling and superfluous repetes.
g Who is not perswaded by eloquent speache, and long talke, as men are.
h Christ byndeth them not to the wordes, but to ỹ sense & forme of prayer.

Luke 11.2. i We must seeke Gods glory first, & aboue al things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby. Chap.13.19.
m This conclusion exclu deth mans merits, & teacheth vs to grounde our prayers onely on God. Mark.11. 25.
n Make their faces to seeme of an other sort then they were wont to doe.
o Whereby is commanded to auoyde all vaine ostentation.

Luke 12.33. 1.tim.6.19.

Luke 11.34. p If thine eye be disposed to liberalitie. 1.Ioh.2.9.
q If thine affection be corrupt, and giuen to couetousnesse, Deut.15.9.
r If the concupiscence and wicked affections ouercome reason, we must not marueile though men be blinded, and be like vnto brasts. Luk.16.13. Psal.55.22. luke 12.22. philip.4.6. 1.tim.6.8. 1.pet.5.7.
s Paines trauel nothing auaileth where God giueth not increase.

Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne, how the lilies of t the fielde doe growe: they u labour not, neither spinne:

29 Yet I say vnto you, that euen Salomō in al his glory was not arayed like one of these.

30 Wherefore if God so clothe ỹ grasse of the field which is to day, & to morowe is cast into the ouen, shall he not [doe] much more vnto you, O ye of litle faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these thinges x seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these thinges.

33 But seeke ye first the kingdome of God, and his y righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morow: for the morowe shall care for ‖ it selfe: the day hath ynough with his owne griefe.

t The goodnesse of God, & euen towardes the herbes of the field, farre passeth all things that man can compasse by his power and labour.

u The woyde signifieth, they wearie not them selues.

x With care and distrust.

y That is, to be regenerate, and amende your liues.

‖ Or, his owne things.

z God will prouide for euery day that shalbe necessary, though we doe not encrease the pyelent griefe by the carefulnes howe to liue in time to come.

CHAP. VII.

Chist forbiddeth rash iudgement. 6 Not to cast holy things to dogges. 7 To aske, seeke, & knocke. 12 The scope of the Scripture. 13 The straight and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, & vpon the sande.

a He commandeth, not to be curious & malicious to trie out, & condemne our neighbours faultes: for hypocrites hide their owne faultes, & seeke not to amende them, but are curious to reproue other mens. Luke 6.37. rom.2.1. 1.cor.4.3. Mat.4.24. luke 6.38. Luke 6.41.

JUdge a not, that ye be not iudged.

2 For With what *iudgement ye iudge, ye shalbe iudged, and With what *measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 *Or howe sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see cleerely to cast out the mote out of thy brothers eye.

b Declare not the Gospell to the wicked contemners of God, whome thou seest left to themselues and forsaken. Chap. 22.22. marke 11.24. luke 11.9. john 14.13. and 16.23,24. jam.1.5.

6 bGiue ye not that which is holy, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 *Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For Whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For What man is there among you, which if his sone aske him bread, would giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If ye then Which are euill, can giue to your children good gifts, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 *Therefore Whatsoeuer ye would that men should doe to you, euen so doe ye to them: for this is the cLawe and the Prophets. Luke 6.31. tob.4.15.

c The whole lawe and the Scriptures set foorth vnto vs, and commend charitie. Luke 13.24.

d We must ouercome, and mortifie our affections, if we will be true disciples of Christ.

13 ‖Enter in at the straite gate: for dwide is the gate, and broad is the way that leadeth to destruction: and many there be which goe in thereat,

14 Because the gate is straite, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 ‖Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

e For the most part of men seek their owne libertie, and runne headlong to euill. Luke 6.43, 44.

16 Ye shall knowe them by their fruites. *Doe men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth good fruite, and a ‖ corrupt tree bringeth foorth euill fruite.

‖ Or, a rotten.

18 A good tree can not bring foorth euill fruite: neither can a corrupt tree bring foorth good fruite.

19 *Euery tree that bringeth not good fruit, is hewen downe, and cast into the fire. Chap.3.10.

20 Therefore by their fruites ye shal knowe them.

21 ‖Not euery one that sayeth vnto me, fLorde, Lorde, shall enter into the kingdome of heauen, *but he that doeth my Fathers will which is in heauen.

f He meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart. Rom.2.13. iames 1.22.

22 Many will say to me in that day, Lorde, Lorde, haue wee not g by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many ‖ great workes?

g By thy vertue, authoritie and power.

‖ Or, miracles.

23 And then will I profesSe to them, h*I neuer knewe you: *depart from me, ye that worke iniquitie.

h I neuer accepted you to be my true ministers and disciples. Luke 13.27. Psal.6.8. Luke 6.47.

24 Whosoeuer then heareth of mee these wordes, *and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But Wholoeuer heareth these my wordes, and doeth them not, shalbe likened vnto a foolish mã, which hath builded his house vpon the sande:

27 And the raine fell, and the floods came, and the windes blewe, and beate vpon that house, and it fell, and the fall thereof was great.

28 ¶*And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing i authoritie, and not as the Scribes.

Marke 1.22. luke 4.32. i The mightie power of gods Spirit appeared in him, whereby he declared him selfe to be God, and caused others to beleeue in him.

CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that woulde followe Christ. 20 Christs pouertie. 24 He stilleth the sea and the winde. 28 And driueth the deuills out of the possessed, into the swine.

NOwe when hee was come downe frõ ye mountaine, great multitudes followed him.

2 *And lo, there came a leper & worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

Marke 1.40. luke 5.12.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his a leprosie was cleansed.

a It was not like that leprosie that is now, but was a kinde there of which was incurable.

4 Then Iesus said vnto him, See ye tell b no man, but go, [and] shew thy selfe vnto the c Priest, & offer the gift ye *Moyses cõmanded, for d a witnesse to them.

b He would not yet be throughly knowen, but had his time and houre appointed. c Our Sauiour would not contemne that which was ordeined by the Law, seeing as yet the ceremonies thereof were not abolished. Leuit. 14.4. d To condemne them of ingratitude, when they shal see the whole. Luke 7.1.

5 ¶*when Iesus was entred into Capernaum, there came vnto him a ‖Centurion, beseeching him,

‖Or, a captaine ouer an hundreth.

6 And saide, Master, my ‖seruant lyeth sicke at home of ye pallsie, and is grieuously pained.

‖Or, sonne.

7 And Iesus saide vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie [of another,] and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doeth it.

10 Whe Iesus heard [that,] he marueiled, and saide to them that followed [him,] Verely, I say vnto you, I haue not found so great faith, euen in Israel.

e Which are strange people and the Gentiles, to whom the couenant of God did not properly appertaine,

11 But I say vnto you, that e many shall come from the East and West, and shal sit downe with Abraham, & Isaac, and Iacob in the kingdome of heauen

12 And ye childrẽ of the kingdom shall be cast out into f vtter * darkenes: there shall be weeping and gnashing of teeth.

f For there is nothing but meere darkenesse out of the kingdome of heauen. Chap. 22.13.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruãt was healed the same houre.

14 ¶*And when Iesus came to Peters house, he saide his wiues mother layde downe, and sicke of a feuer.

Mar. 1.29. luke 4.38.

15 And he touched her hande, and the feuer left her: so she arose, and ministred vnto them.

16 *when the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with [his] worde, and healed all that were sicke,

Mar. 1.32. luke 4.40. Iſa. 53.4

17 That it might be fulfilled, which was spoken by *Esaias the Prophet, saying, g He tooke our infirmities, and bare [our] sicknesses.

1. pet. 2.24. g The Hyphet breaketh chiefly of the feblenesse and diseases of our soules, which Iesus Christ hath borne: therefore he setteth his great mercie and power before our eyes by healing the body. Luke 9.57.

18 ¶And when Iesus saw great multitudes of people about him, he cõmanded them to goe ouer [the water.]

19 *Thẽ came there a certain Scribe, and said vnto him, Master, h I will followe thee whither soeuer thou goest.

h He thought by this meanes to courry fauour with the worlde: but Iesus sheweth him that he is farre wide frõ that he looketh for: for in stead of worldly welth, there is but pouertie in Christ.

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶And i another of his disciples saide vnto him, Master, suffer me first to goe, and k burie my father.

i Luke maketh mention of three, which were hindred by worldly respectes from comming to Christ.

22 But Iesus said vnto him, Followe me, and let the l dead burie their dead.

k To succour and helpe him in his olde age till he die, and then I will followe thee wholy.

l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth the dead, which are hindered by any worldly thing to follow Christ. Marke 4.35. luke 8.22.

23 ¶*And When he was entred into the shippe, his disciples followed him.

24 And beholde, there arose a great tẽpest in the sea, so that the ship was couered with waues: but he was a sleepe.

Marke 5.1. luke 8.26.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And he saide vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and [so] there was a great calme.

27 And the men marueiled, saying, What man is this, that both ye windes and the sea obey him!

28 ¶And whẽ he was come to ye other side, into the countrey of ye Gergesenes, there met him two possessed w deuils, which came out of ye graues verie fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Iesu ye Sonne of God, What haue we to doe with thee? Art thou come hither

m The wicked would euer deferre their punishment, thinking all correction to come to soone.

n The deuill desireth euer to doe harme, but he can do no moye then God doeth appoint.

o Meaning, the lake of Gennesareth.

p These Gergesenes esteemed moye their hogs then Jesus Christ.

hither to torment vs m before the time?

30 Nowe there was a farre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, n suffer vs to go into the heard of swine.

32 And he sayde vnto them, Goe. So they went out, and departed into the heard of swine: and behoulde, the whole heard of swine was caryed with violence from a steepe downe place into the o sea, and dyed in the water.

33 Then the heardmen fled: and whē they were come into the citie, they tolde all things, and what was become of thē that were possessed with the deuils.

34 And behold, all the citie came out, to meete Jesus: and when they sawe him, p they besought him to depart out of their coastes.

CHAP. IX.

2 He healeth the palsie, 5 And forgiueth sinnes. 9 He calleth and vseeth Matthew. 13 Mercie. 15 He answereth the Pharisies and Johns disciples. 16 Of the newe cloth and newe wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Jairus daughter. 29 Giueth two blind men their sight. 33 Maketh a domme man to speake. 35 Preacheth and healeth in diuers places. 38 And exhorteth to prayers for the aduancement of the Gospell.

THen he entred into a ship, and passed ouer, and came into his owne citie.

Marke 2.3. luke 5.18.

a And also his faith that had the palsie: for except we haue faith, our sinnes can not be forgiuen.

b Jesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ, who offered him selfe vnto them.

d Christ speaketh according to their capacitie: for they moye esteemed outward miracles, then the vertue & power of Jesus Christ, whereby their sinnes might be forgiuen.

Marke 2.14. luke 5.27.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Jesus seeing their a faith, said to the sicke of the palsie, Sonne, be of good comfort: thy b sinnes are forgiuen thee.

3 And behoulde, certaine of ỹ Scribes sayde with them selues, This man blasphemeth.

4 But when Jesus sawe their thoughtes, he sayde, Wherefore thinke ye euill things c in your heartes?

5 For whether is it d easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayde he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, & glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed foorth from thence, he sawe a man sitting at the receite of custome named Matthewe, and sayde to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Jesus sate at meate in [his] house, behoulde, many Publicanes and sinners, that came [thither,] sate downe at the table with Jesus and his disciples.

11 And when the Pharisies sawe that, they sayde to his disciples, Why eateth your master with Publicanes and sinners?

12 Nowe when Jesus heard it, he said vnto them, The e whole neede not a phylition, but they that are sicke.

13 But goe f ye and learne what this is, * I s will haue mercie, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharisies fast oft, and thy disciples fast not?

15 And Jesus sayde vnto them, Can the h children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shalbe take from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of ‖ newe cloth: for that that shoulde fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into k olde ‖ vessels: for then the vessels woulde breake, and the wine woulde be spilt, and the vessels shoulde perish: but they put newe wine into newe vessels: and [so] are both preserued.

18 ¶ * While he thus spake vnto thē, behoulde there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hande on her, and she shall liue.

19 And Jesus arose and followed him with his disciples.

20 (And behoulde a woman which was diseased with an yssue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touche but his garment onely, I shalbe whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre)

23 Nowe when Jesus came into the rulers house, and sawe the minstrels and the

e He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Jesus Christ to be their phy-sition.

f Which are puffed vp with vaine confidence of your owne righteousnesse. Hose.6.6. chap.12.7.

g God requireth not ceremonies, but hotherly loue of one towardes another. 1.Tim.1.15. Marke 2.18. luke 5.33.

h Christ would spare his disciples a while, not but denying them to much, least he shoulde discourage them.

i Christ compareth his disciples for their infirmitie, to old garments, and old vessels, which are not able as yet to beare the perfection of his doctrine.

k The minde which is infected with the dregges of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel.

‖ Or, rawe and vndressed.

‖ Or, bottels or bags of leather or skinne, wherein wine was caryed on asses or camels. Marke 5.22. luke 8.41.

l Players vpon flutes or pipes, or other instrumentes, which in those dayes they vsed at burials.

51 ¶ Jesus saide vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then saide he vnto them, Therefore euery [q] Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth foorth out of his [r] treasure things both newe and olde.

53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence,

54 *And came into his owne country, and taught them in their Synagogue, so that they were astonied, and sayde, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Marie, * and his ‖ brethren James and Joses, and Simon and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Jesus saide to them, *A Prophet is not without honor, [t] saue in his owne country, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

q Because the Scribes office was to expounde the Scriptures, he meaneth him that doeth interprete them aright, and according to the Spirit.

r The preachers of Gods worde must haue store of sundrie and ample instructions, Mark. 6.1. Luke 4.16. John 6.42.

‖ Or, cousins. Mar. 6.4. Luke 4.24. John 4. 44.

t Men commonly neglect them, whome they haue knowen of children: also they do enuie them of the same countrie: and such is their ingratitude, that they take light occasion to contemne the graces of God in others.

CHAP. XIIII.

2 Herodes opinion concerning Christ. 10 John is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the Sea, 31 And sauueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

Mar. 6.14. luke 9.7.

AT * that time Herode the Tetrarche heard of the fame of Jesus,

a He spake after the common errour: for they thought that the soules of them that were departed, entred into an other body.

2 And saide vnto his seruants, This is John Baptist: [a] he is risen againe from the dead, and therefore great [b] workes are wrought by him.

b To approue his resurrection, and to get him greater authoritie. Mar. 6.17. luke 3.19. Leuit. 18.16. and 20.21.

3 *For Herode had taken John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said vnto him, [c] It is not lawfull for thee to haue her.

c Albeit because nature abhorred such horrible incest, as also that he had taken her by force from his brother.

5 And when he would haue put him to death, hee feared the multitude, because they counted him as a *Prophet.

Chap. 21.26.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore hee [d] promised with an othe, that he would giue her whatsoeuer she would aske.

d The yonnes was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

8 And she being before instructed of her mother, saide, Giue me here John Baptists head in a platter.

9 And the king was sorie: neuertheless because of the othe, and them that sate with him at the table, he commaunded it to be giuen [her,]

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and giuen to the mayde, and she brought it vnto her mother.

12 And his disciples came, and tooke vp his ‖ bodie, and buried it, and went, and tolde Jesus.

‖ Or, karkeis.

13 *And when Jesus heard it, he departed thence by shippe into a [e] desert place apart. And when the multitude had heard it, they followed him a foote out of the cities.

Mar. 6.32. luke 9.10.

e To the intent that his disciples nowe after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises. Mar. k. 6.35. luke 9.12. iohn 6.5.

14 And Jesus went forth and sawe a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, *his disciples came to him, saying, This is a desert place, and the houre is alreadie past: let the multitude depart, that they may goe into the townes, and bye them vitailes.

16 But Jesus sayde to them, They haue no [f] neede to go away: giue ye them to eate.

f Christ leaueth them not destitute of bodily nourishment, whiche seeke the foode of the soule.

17 Then said they vnto him, We haue here but fiue loaues, and two fishes.

18 And hee sayde, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

‖ Or, prayed and gaue thankes to God.

20 And they did all eate, and were suffised, [g] they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousande men, beside women and litle children.

g The disciples were loth to depart from Christ: but yet they shewed their obedience.

22 ¶ And straight way Jesus [g] compelled his disciples to enter into a shippe, and to go ouer before him, while he sent the multitude away.

Mar. 6. 46, 47. iohn 6.16, 17, 18.

23 And assoone as he had sent [h] multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

h The night was deuided into foure watches, whereof euery one conteined three houres.

24 And the shippe was nowe in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the [h] fourth watch of the night,

might, Jesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, & cried out for feare.

27 But straightway Jesus spake vnto them, saying, i Be of good comfort. It is I: be not afraide.

i The presence of Christ mareth his bolde.

28 Then Peter answered him, and saide, Master, if it be thou, k bid me come vnto thee on the water.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

29 And he said, Come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

30 But when he sawe a mightie winde, hee was afraide: and as hee l began to sinke, he cryed, saying, Master, saue me.

l His enterprise was too great, & therefore he must needes fall in danger, when his fayth failed.

31 So immediately Jesus stretched forth his hand, and caught him, and said to him, m O thou of litle faith, wherefore diddest thou dout?

m Christ correcteth his fault, and also giueth remedie both at once.

32 And assoone as they were come into the shippe, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

Mark.6.54. n It seemeth they were led with a certaine superstition, notwithstanding our Saviour would not quench the smoking flaxe, and therefore did beare with these small beginnings.

34 ¶ And whē they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrie round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his n garment only: and as many as touched it, were made whole.

CHAP. XV.

3 Christ reproueth his disciples, and rebuketh the Scribes, and Pharises, for transgressing Gods commaundement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanes daughter. 26 The heed of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, beside women and children.

Mar.7.1,5. a Open are more rigorous to obserue their owne traditions, then Gods cōmandement. ‖ Or, meate. Exod.20.12. deut.5.16. ephel.6.2. Exod.21.17. leuit.20.9. prou.20.20.

THen came to Jesus p Scribes and Pharises, which were of Jerusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they a wash not their handes when they eate ‖ bread.

3 But hee answered and saide vnto them, Why do ye also transgresse p commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoeuer shall say to father or mother, b By the gift that is [offred] by me, thou mayst haue profite,

b The Scribes dispensed with them p did not their duties to their owne parents, so p they would recompence p same to their profite by their offrings.

6 Though he honour not his father, or his mother, [shalbe free:] thus haue ye made the commaundement of God of no authoritie by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere vnto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

Isa.29.13.

9 But c in vaine they worship me, teaching [for] doctrines, mens precepts.

c God will not be honoured accopting to mans fantasie, but vnfeined all good intentions, whiche are not grounded on his word. Mar.7.14,15.

10 * Then he called the multitude vnto him, and saide to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended m hearing [this] saying?

13 But he answered and said, * d Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

John 15.2. d All they which are not grafted in Jesus Christ by free adoption, and euery doctrine, that is not established by Gods word.

14 e Let them alone: they be p * blinde leaders of the blinde: & if the blinde lead the blinde, both shall fall into the ditche.

e They are not worthie to be cared for. Luke 6.39. Mat.7.17.

15 ¶ * Then answered Peter, & saide to him, Declare vnto vs this parable.

16 Then said Jesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, & is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill f thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

Gen.6.5. and 8.21. f All vices proceede of the corrupt affection of the heart.

20 These are the things, which defile the man: but to eate with vnwashen handes, defileth not the man.

21 * And Jesus went thence, & departed into the coastes of Tyrus and Sidon. Mar.7.24.

22 And behold, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But he answered her not a word. Then came to him his disciples, and besought him, saying, g Sende her away, for she cryeth after vs.

g The disciples were offended at her importunitie. Chap.10.6.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, and ſaide, It is not good to take the childrens bread, and to caſt it to [h] whelpes.

27 But ſhe ſaid, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their maſters table.

28 Then Jeſus anſwered, & ſaid vnto her, O woman, great is thy [i] faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ So Jeſus * went away from thence, and came neere vnto the ſea of Galile, and went vp into a mountaine and ſate downe there.

30 And great multitudes came vnto him, * hauing with them, halte, blinde, domme, maymed, and many other, and caſt them downe at Jeſus feete, and he healed them,

31 In ſo much that the multitude wondered, to ſee the domme ſpeake, the maymed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 * Then Jeſus called his diſciples vnto him, and ſaid, I [k] haue compaſſion on this multitude, becauſe they haue continued with me alreadie three dayes, and haue nothing to eate: and I will not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſaide vnto him, Whence ſhould we get ſo much bread in the wildernes, as ſhould ſuffice ſo great a multitude?

34 And Jeſus ſaide vnto them, How many loaues haue ye? And they ſaide, Seuen, and a fewe litle fiſhes.

35 Then he commaunded the multitude to ſit downe on the ground,

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thankes, and brake [them,] and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſuffiſed: and they tooke vp of the fragmẽts that remained, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women and litle children.

39 Then [Jeſus] ſent away the multitude, and tooke ſhippe, and came into ‖ Or, Magadan. the partes of ‖ Magdala.

h Chriſt calleth them dogs or whelpes, which are ſtrangers from the houſe of God.

i Chriſt graunted her petition, for her faiths ſake, and not at the requeſt of his diſciples. Mark 7.31.

Iſa. 35.5.6.

Mark. 8.1.

k Chriſt can not forget thoſe that follow him.

CHAP. XVI.

1 The Phariſes require a token. 6 Jeſus warneth his diſciples of the Phariſes doctrine. 16 The confeſſion of Peter. 19 The keyes of heauen. 24 The faithfull muſt beare the croſſe, 25 To winne or loſe the life. 27 Chriſtes comming.

THen * came the [a] Phariſes and Sadduces, and did [b] tempt [him,] deſiring him to ſhewe them a ſigne from heauen.

2 But he anſwered, and ſaide vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is red.

3 And in the morning [ye ſay,] To day [ſhalbe] a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not [diſcerne] the [c] ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne be giuen it, but the [d] ſigne of the Prophet * Jonas: ſo he left them, and departed.

5 ¶ And whē his diſciples were come to the other ſide, they had * forgotten to take bread [with them.]

6 Then Jeſus ſaid vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they ‖ thought in themſelues, ſaying, [It is] becauſe we haue brought no bread.

8 But Jeſus [e] knowing it, ſaide vnto them, O ye of litle faith, why thinke you [thus] in your ſelues, becauſe ye haue brought no bread?

9 Do ye not yet perceiue, neither remember the fiue loaues, When there were * fiue thouſande [men,] and howe many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were * foure thouſand [men,] and how many baſkets tooke ye vp?

11 Why perceiue ye not, that I ſaide not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſaide, that they ſhould beware of the leauen of bread, but of the [f] doctrine of the Phariſes, and Sadduces.

13 ¶ * Now when Jeſus came into the coaſtes of Ceſarea Philippi, he aſked his diſciples, ſaying, Whome do men ſay that I, the Sonne of man am?

14 And they ſaid, Some [ſay,] John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid vnto them, But whom ſay ye that I am?

16 Then Simõ Peter anſwered, and ſaide, * Thou art the Chriſt, the Sonne of the liuing God.

17 And Jeſus anſwered, and ſaid to him, Bleſſed art thou, Simon, the ſonne of

Chap. 12.38. mark. 8.11. luke 12.54.

a Although they did not agree in doctrine, yet they ioyned together to fight againſt the trueth.

b Men tempt God either by their incredulitie, or curioſitie.

c Which appertaine to the heauenly and ſpirituall life. Chap. 12.34.

d Chriſt ſhall be to them as Jonas rapped vp from death. Jonas 1.17. and 2.1. Mark. 8.14. luke 12.1.

e A token of Chriſtes diuinitie to know mens thoghts.

‖ Or, reaſoned with themſelues.

Chap. 14.17. john 6.9.

Chap. 15.34.

f We may boldly by Chriſtes admonition reiect and condemne all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Marke 8.27. luke 9.18.

John 6.69.

of Jonas: for ᵍ flesh and blood hath not reueiled it vnto thee, but my father which is in heauen.

18 And I say also vnto thee, that thou art * Peter, and vpon ʰ this rocke, I will build my Church: and the ⁱ gates of hell shall not ouercome it.

19 ᵏ And I * will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt ⁱ bind vpō earth, shall be bound in heauen: and whatsoeuer thou shalt ‖ loose on earth, shall be loosed in heauen.

20 Then hee charged his disciples, that they shoulde ᵐ tell no man that hee was Iesus the Christ.

21 ℣ ⁿ From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, and of the high Priests, and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then hee turned backe, and sayde vnto Peter, Get thee behinde me, ᵒ Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then saide to his disciples, * If any man will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

25 For ᵖ whosoeuer will ᵍ saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall finde it.

26 * For what shall it profite a man, though he should winne ʸ whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and * then shall he giue to euery man according to his deedes.

28 * Verely I say vnto you, there be some of them ʸ stand here, which shall not taste of death, ʳ till they haue seene ʸ Sonne of man come in his kingdome.

g He meaneth any thing that is in man. Iohn 1.42.

h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible truth.

i The power of Satan which standeth in craft and violence.

k The preachers of the Gospel open the gates of heauen with the worde of God, which is the right key: so that where this worde is not purely taught, there is neither key, nor authoritie. Iohn 20.23.

l Condemne by Gods worde.

‖ Or, absolue.

m Because he would yet instruct them, & not preuent his time.

n He woulde plucke out of their hearts that false opinion, which they had of his temporall kingdome.

o Which worde signifieth an aduersarie, who resisteth the will of God either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. Chap. 10.38. mark. 8.34. luke 9.23. & 14.27.

Chap. 10.39. mar. 8.35. luke 9.24. & 17.33.

p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. Mar. 8.36. luk. 9.25. iohn 12.25. Psalm. 62.12. rom. 2.6 Mar. 9.1. luke 9.27.

q This was fulfilled in his resurrection, which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby hee wrought so great and sundrye miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias and Iohn Baptist. 15 Hee healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

AND * ‖ after sixe daies, Iesus toke Peter, ᵗ Iames, and Iohn his brother, ᵗ brought them vp into an high mountaine apart,

Mar. 9.2. luke 9.28.

‖ Or, the sixt day after.

2 And was ᵃ transfigured before thē: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared ᵇ vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is ᶜ good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, ᵗ one for Moses, and one for Elias.

5 ᵘ while hee yet spake, beholde, a bright cloude shadowed them: and beholde, there [came] a voyce out of the cloude, saying, * This is my beloued Sonne, ᵈ in whom I am well pleased: ᵉ heare him.

6 And when the disciples heard that, they ᶠ fell on their faces, and were sore afrayde.

7 Then Iesus came and touched them, and sayde, Aryse, and be not afrayde.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ℣ And as they came down from the mountaine, Iesus charged them, saying, Shewe the vision to no man, ᵍ vntill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, ʷhy then say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also ʸ Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ℣ * And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

Mar. 9.14. luke 9.38.

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, ᶠ said, ʰ O generation faithles, and crooked, howe long

a Christ shewed them his glory, that they might not thinke ẏ he suffered through infirmitie, but that he offred vp himselfe willingly to dye.

b By these two witnesses are represented the law and the Prophets, which leade vs to Christ.

c After Moses and Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distract, & would haue longed them in earthly houses, which were receiued in glory. Chap. 3.17. 2.pet. 1.17.

d We are reconciled to God by Christ onely.

e Christ is our chiefe and only schoolemaster.

f And so worshipped Christ.

g For men would not haue beleeued them, before that Christ had made his glorie more manifest by his resurrection. Mat. 9.11. Chap. 11.14. malac. 4.5.

h He speaketh chiefely to the Scribes, who began to bragge, as if they had nowe gotten the victorie ouer Christ, because his disciples were not able to doe this miracle.

long nowe shall I be with you? howe long now shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuil, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Jesus apart, and saide, Why could not we cast him out?

20 And Jesus saide vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith [as much] as [is] a graine of mustard seede, ye shall say vnto this mountaine, i Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by k prayer and fasting.

22 ¶ And as ‖ they * abode in Galile, Jesus saide vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shall kill him, but p third day shall he rise againe: and they were verie sorie.

24 ¶ And when they were come to Capernaum, they that receiued l polle money, came to Peter, and saide, Doeth not your Master pay tribute?

25 He saide, Yes. And when hee was come into the house, Jesus preuented him, saying, What thinkest thou Simon? of whom do the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter saide vnto him, Of strangers. Then said Jesus vnto him, Then are the children free.

27 Neuertheles, lest we shoulde m offende them, goe to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a n piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse. 6 To auoyde occasions of euill. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

Luke 17.6.

i By this maner of speache is signified, that they should doe things by their faith, that shoulde seeme impossible.

k The best remedie to strengthen the weake faith is prayer, which hath fasting added to it, as an helpe to the same.

‖ Or, were conuersant, or returned into Galile.

Chap.20.17. mar.9.31. luke 9.44. and 24.7.

l The Greeke woyde is (didrachma) which was of halue about 1. pence of olde sterling money, and the Israelites payed it once by the law, Exod.30. 13. and at this time they payed it to the Romanes.

m By this occasion to forsake the truetth.

n The woyde is (Statera) which conteineth two didrachmas, and is valued about 5. groates of old sterling.

Mar.9.34. luke 9.46.

a They striue for the rewarde before they haue taken any paine: and where as they shoulde haue holpen and reuerenced one an other, they were ambitious and despisers of their brethren.

THe * same time the disciples came vnto Jesus, saying, a Who is the greatest in the kingdome of heauen?

2 And Jesus called a litle childe vnto him, and set him in the middes of them,

3 And sayde, Uerely I say vnto you, except ye be * conuerted, and become as litle b children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 c And whosoeuer shall receiue such a litle childe in my name, receiueth me.

6 * But whosoeuer shall offende one of these litle ones which beleeue in me, it were better for him, that a d millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 e Woe [be] vnto the worlde because of offences: for it must needes be that offences shall come, but woe [be] to that man, by whom the offence commeth.

8 * Wherefore, if thine hande or thy foote cause thee to offende, cut them off, and cast [them] from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.

9 And if thine eie cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

10 f See that ye despise not one of these litle ones: for I say vnto you, g in heauen their * s Angels allwayes behold the face of my Father which is in heauen.

11 For * the sonne of man is come to h saue that which was lost.

12 How thinke ye: * If a man haue an hundreth sheepe, & one of them be gone astray, doeth hee not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not the wil of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ * Moreouer, if thy brother trespasse against thee, go, and ‖ tell him his faute betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery woyde may be confirmed.

17 And if hee will not vouchsafe to

Chap.19.14. 1.cor.14.20. b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worlde lyhonours.

c He calleth them litle children nowe, which humble theselues with all humilitie & subiection.

Mark.9.42. luke 17.1,2.

d The woyde signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is turned with mans hand, which is lesse.

e Christ warneth his to take heede, that they shrinke not backe from him for any euill example or offence that man can giue.

Chap.5.30. mar.9.45.

f Christ toucheth the cause of this offence, which is pride and disdaine of our infe-riours.

Psal.34.7. g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will reuenge their cause.

Luke 19.10. h We may not lose by our offence that which God hath so nearely bought.

Luke 15.4. Leuit.19.17. eccles.19.13. luke 17.3. iam.5.19. i Either with thou mayest be offended: or hee speaketh [Or, reproue him. Deut.19.15. iohn 8.17. hebr.10.28. 2.cor.13.1.

of secrete or particular sinnes, and not of open or knowen to others.

heare

heare them, tell it vnto the [b] Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Uerely I say vnto you, *whatsoeuer ye [i] binde on earth, shall be bounde in heauen: and *whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Againe, Uerely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and said, Master, how oft shall my brother sinne against me, & I shall forgiue him? *vnto seuen times?

22 Iesus sayd vnto him, I say not to thee, vnto seuen times, but vnto [m] seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to reken, one was brought vnto him, which ought him ten thousand [n] talents.

25 And because hee had nothing to pay, his master commanded him to be solde, and his wife, and [his] children, and all that he had, and [the dette] to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, appeace thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgaue him the dette.

28 But when the seruant was departed, he found one of his fellowes, which ought him an hundreth [o] pence, and hee layde hands on him, & tooke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fell downe at his feete, and besought him, saying, Appeace thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the dette.

31 And when his [other] felowes saw what was done, they were very sorye, and came, and declared vnto their master all that was done.

32 Then his master called him, and saide to him, O euill seruant, I forgaue thee al ỹ dette, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, till he shoulde pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except ye forgiue [p] from your heartes, eche one to his brother their trespasses.

b He meaneth according to the order that was among the Iewes, who had their councell of ancient and expert men, to reforme maners, and exercise discipline. This assembly representeth the Church, which hath appointed them to this charge. 1. Cor. 5. 4. 2. thess. 3. 14. 1 Tim. 1. 6. Chap. 19. he ment this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine. John 20. 23.

i Or, done to. Luke. 17. 4.

m We must be continually ready to forgiue and be forgiuen.

n A common talent was valued at three score pound: some also were greater and some lesse.

o Which amounteth of our money to the summe of 25. shillings, or very neere, and was nothing in respect of the former, which his master forgaue him.

p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 Hee receiueth little children. 16 To obteine life euerlasting. 24 That riche men can scarcely be saued. 28 Hee promiseth them which haue left all to followe him, life euerlasting.

AND * it came to passe, that when Iesus had finished those sayings, hee departed from Galile, and came into the coastes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Pharises tempting him, and saying to him, Is it lawful for a man to put away his wife for euery ‖ faute?

4 And he answered and sayde vnto them, Haue ye not read, *that he which made [them] at the beginning, made them male and female,

5 And sayde, * For this cause, shall a man leaue father & mother, and cleaue vnto his wife, and they [a] twaine shall be one ‖ flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They sayde to him, Why did then * Moses commande to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the [b] hardnes of your heart, suffred you to put away your wiues: but [c] from the beginning it was not so.

9 I say therfore vnto you, *that whosoeuer shall put away his wife, except [it be] for whoredome, and marry another, [d] committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 [Then] sayde his disciples to him, If the matter be so betweene man and wife, it is not good to marrie.

11 But he sayde vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are some [e] chaste, which were

[Or, cause. Gen. 1. 27. Gen. 2. 24. 1. cor. 6. 16. ephes. 5. 31.

a They that of one were as two, shalbe now as one person.

[Or, person. Deut. 24. 1.

b It was to auoide the cruelte that men would haue vsed toward their wiues, if they had bene seized to reteine them in their displeasure, furie and malice.

c That is, at the beginning, and by Gods ordinance. Chap. 5. 32. mark. 10. 11. luke 16. 18. 1. cor. 7. 11.

d For this hand cannot be broken at mans pleasure.

e Some by nature are vnable to marrie, and some by arte.

f The worde signifieth (geldes:) and they were so made, because they shoulde keepe the chambers of noble women: for they were iudged chaste.

were so borne of [their] mothers bellie: and there be some chaste, which be made chaste by men: and there be some chaste, g Which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue [this], let him receiue it.

13 ¶ Then were there brought to him little children, that he should put [his] hands on them, and pray: and the disciples rebuked them.

14 But Jesus saide, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ *And beholde one came, and said to him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he saide vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 He said to him, Which? And Jesus sayd, *These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 *The yong man said vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Jesus said vnto him, If thou wilt be perfite, go, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great n possessions.

23 Then Jesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into o kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, who then can be saued?

26 And Jesus beheld them, and saide vnto them, With men this is vnpossible, but with God p all things are possible.

27 ¶ *Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall wee haue?

28 And Jesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me q in the regeneration, *shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receiue an r hundreth fold more, and shall inherite euerlasting life.

30 *But many that are first, shall be last, and the last [shalbe] first.

g Which haue the gift of continence, and vse it to serue God with more free libertie.
h This gift is not common for all men, but is very rare, & giuen to few: therefore men may not rashly abstaine from marriage. Chap. 18. 3. mar. 10. 7
is nothing as Christ his manner is, to lead him to more things.
k The intent that his doctrine might better take place.
l He boasteth much because as yet he knew not himselfe.
m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenes, not generally commanding all to do the like.
n What hinderance men haue by riches.
‖ Or, cable rope.
o Who can frame mens hearts so, that they shall not set their minds on their riches. Mar. 10. 28. Luke 18. 28.
p In this worke where by the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shal in soule and body enioye their inheritance, to the ende that they might knowe that it is not sufficient to haue begun once. Luke 22. 30.
q The ioy of cōscience which Gods children feele euē in their afflictiōs, is a 1000 fold more worth then al worldly treasures, Chap. 20. 16. mar. 10. 31. luk. 13. 30.
r Or, a 100 fold more.

CHAP. XX.

1 Christ teacheth by a similitude, that God is better vnto no man, and howe he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ranſome. 30 Two giue two blind men their sight.

FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a s penie a day, and sent them into his vineyard.

3 And he went out about the t thirde houre, and sawe other standing idle in the market place,

4 And said vnto them, Go ye also into [my] vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did like wise.

6 And hee went about the eleuenth houre, & found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He said to them, Go ye also into [my] vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till [thou come] to the first.

9 And they [which were hired] about the eleuenth houre, came and receiued euery man a penny.

10 Nowe when the first came, they supposed

s Which was called denarius, and was of value about foure pence halfe penie of olde money, & was common by a workemans hire.
t They deuided the day into twelue houres, so that the third was the fourth part of the day, fire of the clocke was noone, nine was three of the clocke after dinner, & the eleuenth houre was an houre before the sunne set.

supposed that they should receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: didest thou not agree with me for a penny?

‖ Or, fellowe.

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye e euill because I am good?

e Or, enuious, because of my liberalitie. Deut.15.9. Chap.19.30. mark.10.31. luke 13.30.

16 *So d the last shall bee first, and the first last: *for many are called, but fewe chosen.

d Therefore euery man in his vocation, as he is called first, ought to go forward, & encourage others, seeing the hier is indifferent for all. Chap.22.14. Mark.10.32. luke 18.31. Iohn.18.32.

17 And *Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and layd vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And *shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie [him:] but the third day he shall rise againe.

Mark.10.35.

20 *Then came to him the mother of Zebedeus children with her sonnes, worshipping [him,] and desiring a certaine thing of him.

21 And he layd vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and sayd, Ye know not what ye aske. Are ye able to drinke of the e cup, that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, We are able.

e He setteth the crosse before their eyes to driue them from ambition, calling it a cup, to signifie the measure of the affections, which God hath ordeined for euery man: the which thing also he calleth baptisme.

23 And he sayd vnto them, Ye shal drinke in deede of my cup, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but it shall be giuen [to them for] whom it is prepared of my Father.

f God my father hath not giuen me charge to bestowe offices of honour here: but to be an example of humilitie vnto all. Matth.10.41. luk.22.25.

24 *And when the [other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayde, Ye knowe that the lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Philip.2.7.

29 C*And as they departed from Iericho, a great multitude followed him.

Mark.10.46. luke 18.35.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the Sonne of Dauid, haue merry on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called them, and sayd, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The fig tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND *when they drewe neere to Ierusalem, & were come to Bethphage, vnto p mount of the Oliues, then sent Iesus two disciples,

Mark.11.1.luk. 19.29.

2 Saying to them, Go into the towne that is ouer against you, and anon ye shall finde an a asse bound, and a colte with her: loose them, and bring them vnto me.

a By this entrie Christ would shewe the state and condition of his kingdome which is farre contrary to the pompe and glorie of the world.

3 And if any man say ought vnto you, say ye, that the Lorde hath neede of them, and straight way hee will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 C*Tell ye the b daughter of Sion, Beholde, thy King commeth vnto thee, meeke and sitting vpon an asse, and a

Isai.62.11. zach.9.9. Iohn 12.12.15.

b That is, the citie Sion, or Ierusalem.

c It is a maner of speache called Synechdoche, whereby two are taken for one.

d He rid on the fole and the dam̃e went by.

e Which is to say, Saue I pray thee, desiring God to prosper & sende good successe to the Messias.

f For God which is in heaven, must onely saue. Mark. 11.11. Luke 19.45. iohn 2.13.

g In the porch or entrie into the Temple.

Isa. 56.7.

h Under the pretence of religion hypocrites seeke their owne gaine, & spoile God of his true worship. Iere. 7.11. mar. 11.17. luk. 19. 46. Mark. 11.18. Luke 19.47.

Psalm. 8.2.

i If God reueile his glory and might by babes, that can not as yet speake, is it marueile, if they that can speake, doe set forth & magnifie the same?

k In Chewe it is, halt obedience or grounded & strength: which is all to one purpose, because God is then most prayfed when his strength is best knowen. Mark. 11.12, 13. Chap. 17.20.

colt, the fole of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colte, and put on d them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid: blessed be he that commeth in ỹ Name of the Lord, Hosanna [thou which art] in the f highest heauens.

10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 ¶ And Iesus went into the Temple of God, & cast out all them that solde and bought in the g Temple, and ouerthrewe the tables of ỹ money changers, and the seates of them that solde doues,

13 And sayde to them, It is written, *Mine house shall be called the house of prayer: h but *ye haue made it a denne of theeues.

14 Then the blinde, & the halt came to him in the Temple, and he healed them.

15 But when the *chiefe Priests and Scribes sawe the marueils that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? And Iesus sayde vnto them, Yea: read ye neuer, *By ỹ i mouth of babes and suckelings thou hast k made perfite the prayse?

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie.

19 And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite growe on thee hence forwardes. And anon the fig tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the fig tree withered!

21 And Iesus answered and sayd vnto them, *Verely I say vnto you, if ye haue faith, and doute not, ye shall not onely doe that, [which I haue done] to the fig tree, but also if ye say vnto this mountaine, l Take thy selfe away, and cast thy selfe into the sea, it shall be done.

l Which thing seemeth to be impossible. Chap. 7.7. iohn. 15.7. 1. iohn. 3.22. Mark. 11.27, 28. luk. 20.1, 2.

22 *And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ *And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and sayd, By what authoritie doest thou these thinges? and who gaue thee this authoritie.

24 Then Iesus answered and sayd vnto them, I also will aske you of a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of John whence was it? ‖ from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

‖ Or, of God.

26 And if we say, Of men, we m feare the people: *for all holde John as a Prophet.

m The hypocrites feare mẽ more then God, and malice neuer suffereth the truerth. Chap. 14.5. mark. 6.20.

27 Then they answered Iesus, and sayd, We can not tell. And he sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A [certaine] man had two sonnes, and came to the elder, & sayd, Sonne, go [and] worke to day in my vineyarde.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd like wise. And he answered, & sayd, I will, sir: yet he went not.

n So farre it is impossible for them to repent and be saued, as stande in their owne conceit, & the greatest sinners that are, shall more soone come to repentance.

31 Whether of them twain did the will of the father? They said vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the n Publicanes and the harlots shall go before you into the kingdome of God.

o God taught by John the way of righteousnes, whose life was vprigte and perfite. Iia. 5.1. iere. 2. 21. mar. 12.1. luk. 20.9.

32 For John came vnto you in the o way of righteousnes, and ye beleeued him not: but the Publicanes, & the harlots beleeued him, & ye, though ye saw it, were not moued with repentance afterward, that ye might beleeue him.

p The vineyard is the people, whom he had elected.

33 ¶ Heare another parable, There was a certaine houlholder, *which planted a p vineyarde, and q hedged it round about, and ‖ made a winepresse therein, and built a towre, and let it out to husbandmen, & went into a strange countrey.

q Vsed all meanes to prepserue it, and to make it fruitfull.

34 And when the time of the fruite drewe

‖ Or, digged.

dreWe neere, hee sent his seruants to
r Which were the Priestes and rulers. r the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his
s The Prophets. s seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of all he sent vnto them
t Iesus Christ. his owne t sonne, saying, They wil reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselues,
Chap. 26.3,4. & 27.1. Iohn 11.53. * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shall come, what will he doe to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus sayd vnto them, Read ye
Psal.118.22. act.4.11. rom. 9.33. 1.peter 2.7. neuer in the Scriptures, * The stone which the builders u refused, the same is made the x head of the corner: This was the Lords doing, and it is maruelous in our eyes.
u As not meet or fit for their building.
x To fasten & ioyne the building together, and to vpholde the whole. Isa.8.14.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring forth the fruites thereof.

44 * And whosoeuer shal fall on this stone, he shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him: feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the marriage. 9 The vocation of the Gentiles, 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes triumphe.

Luke 14.16. reue.19.9. a Christ reproueth the Iewes of their ingratitude & obstinate malice, in that they reiected the grace of God, which was so plentifully offered vnto them.

AND * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And a sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe hee sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 But when the King heard it, hee was wroth, and sent forth his warriers, and b destroyed those murderers, and burnt vp their citie.

8 Then saith he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthie.

9 Goe ye therefore out into the hie wayes, & as many as ye finde, bid them to the marriage.

10 So c those seruants went out into the [hie] wayes and gathered together all that euer they found, both d good and bad: so the wedding was furnished with ghestes.

11 Then the King came in, to see the ghestes, and sawe there a man which had not on a e wedding garment.

12 And he sayd vnto him, Friend, how f camest thou in hither, and hast not on a wedding garment? And he was speachelesse.

13 Then sayde the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darknesse: * there shall be weeping & gnashing of teeth.

14 * For many are g called, but fewe chosen.

15 ¶ * Then went the Pharises and tooke counsell howe they might tangle him in talke.

16 And they sent vnto him their disciples with the h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither carest for any man: for thou considerest not the i person of men.

17 Tell vs therefore, howe thinkest thou: Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and sayd, Why tempt ye me, ye hypocrites?

19 Shewe me the ‖ tribute money. And they brought him a k peny.

20 And he sayd vnto them, Whose is

b God punisheth extremely such ingratitude.
c The ingratitude of them which are bid, can not cause Gods liberalitie and his holy meates to perish, which he hath prepared for his.
d In the Church the hypocrites are mixed with the godly.
e He had not a pure affection and vpright conscience, which proceeded of fayth.
f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. Chap.8.12. & 13.42.& 25.30. Chap.20.16.
g By the outward and generall calling. Mar.12.13. luke 20.20.
h These were certaine flatterers of the court, which euer maintened that religion, which king Herod best approued: and though they were enemies to the Pharises: yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.
i As touching the outwarde qualitie, as whether a man be riche or poore.
‖ Or, the coyne of the tribute.
k Which was of value about foure pence halfe peny.

this image and superscription?

21 They said vnto him, Cesars. Then sayd he vnto them, *Giue therefore to Cesar, the [things] which are Cesars, and giue vnto God, those [things] which are Gods.

Rom. 13.7. marke 12.17. luke 20.25.

22 And when they heard it, they marueiled, and left him, & went their way.

23 ¶ *The same day the Sadducees came to him (which say that there is no resurrection) and asked him,

Marke 12.18. luke 20.27. actes 23.8.

24 Saying, Master, *Moses sayde, If a man die, hauing no [children, let his brother [marrie his wife, and raise vp seede vnto his brother.

Deut. 25.5. [Or, sonnes. l By the title of alliance: and here by brother he meaneth the next kinsman, that lawfully might marrie her.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no yssue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Jesus answered, and sayd vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.

m Where Gods worde is not preached and vnderstand, there must needes reigne blindnes and errours.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.

n For asmuch as they shalbe exempted frō the infirmities of this present life. Ezod. 3.6.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

Marke 12.28.

34 ¶ *But when the Pharises had heard, that he had put the Sadducees to silence, they assembled together.

35 And one of them, [which was] an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Lawe?

Deut. 6.5. luke 10.27.

37 Jesus sayd to him, *Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

Leuit. 19.18. marke 12.31. rom. 13.9. gala. 5.14. iam. 2.8.

39 And the second is like vnto this, *Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Lawe and the Prophets.

41 ¶ *While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christ? whose ° sonne is he? They sayde vnto him, Dauids.

43 He sayd vnto them, Howe then doeth Dauid in p spirite call him Lorde, saying,

44 *The Lorde sayd to my Lorde, Sit at my q right hand, r till I make thine enemies thy footestoole?

45 If then Dauid call him [Lorde, howe is he his sonne?

46 And none could answere him a worde, neither durst any from that day forth aske him any mo questions.

Marke 12.35. luke 20.41.

o Of what stocke or familie.

p By the spirit of prophetie speaking of the kingdome of Christ.

Psal. 110.1.

q By the right hand is signified the authoritie and power, which God giueth his Sonne Christ in making him his lieutenaunt and gouernor ouer his Church.

r Not that his kingdome shal then end: but the office of his humanitie shall cease, and he with the Father and holy Ghost shal reigne for euer as one God all in all.

s Christ is Dauids sonne touching his manhode, and his Lorde, concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Jerusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The *Scribes and the Pharises a sit in Moses seate.

Nehe. 8.4.

a And teache that which Moses saith.

3 All therefore whatsoeuer they bid you obserue, that b obserue and doe: but after their workes doe not: for they say, and doe not.

b Accepting to Moses whom they read, but not that which they teach of themselues.

4 *For they binde heaute burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with [one] of their fingers.

Luke 11.46. act. 15.10.

5 All their workes they doe for to be seene of men: for they make their c phylacteries broad, and make long the *fringes of their garments,

c They were scroles of parchment wherein the commandements were written: and to this day the Jewes vse the same, and close them in a piece of lether, and so binde them to their hande and left arme, to the intent they might haue continual remembrance of the Lawe.

6 *And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

Nom. 15.38. deut. 22.12. Marke 12.38. luke 11.43. & 20.46.

7 And greetings in the markets, and to be called of men, [Rabbi, Rabbi.

8 *But be not ye called, d Rabbi: for one is your [doctor, [to wit,] Christ, and all ye are brethren.

[Or, master.

9 And *call no man your father vpon the earth: for there is but one, your Father which is in heauen.

Pagistrates and Pastors, but condemneth ambition and superiorizitie ouer our brothers fayth, which office apperteineth to Christ alone.

10 Be not called e doctors: for one is

[Or, teacher.

James 3.1. d Christ forbiddeth not to giue full honour to

Ma'a. 1.6. e The Pharises were called Masters or fathers, and the Scribes Doctours.

your

your doctour, [euen] Christ.

11 But hee that is [f] greatest among you, let him be your seruant.

12 *For whosoeuer wil exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ Wo therefore [bee] vnto you Scribes and Pharises, hypocrites, because ye [g] shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them [h] that would enter, to come in.

14 *Wo [be] vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shall receiue the greater damnation.

15 Wo [be] vnto you, Scribes & Pharises, hypocrites: for ye compasse [i] sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hell, then you your selues.

16 Wo [be] vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he ‖offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that [k] sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering [that is] vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, & by all things thereon.

21 *And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 *And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ *Wo [be] to you, Scribes and Pharises, hypocrites: for ye tythe mint, and anyse, and cummin, and leaue the weightier matters of the Lawe, [as] iudgement, & mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which [l] straine out a gnat, and swallow a camel.

25 ¶ Wo [be] to you, Scribes and Pharises, hypocrites: [m] for ye make cleane the vtter side of the cuppe, and of the platter: but within they are full of rauerie and ‖ excesse.

26 *Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Wo [be] to you, Scribes and Pharises, hypocrites: for ye are like vnto ‖ whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Wo [be] vnto you, Scribes and Pharises, hypocrites: for ye builde the tombes of the [n] Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in [o] dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that ye [o] are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, howe should ye escape the damnation of hell?

34 Wherefore beholde, I sende vnto you [p] Prophetes, and wise men, and Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon [q] you may come all the righteous blood that was shedde vpon the earth, *from the blood of Abel the righteous, vnto the [r] blood of Zacharias, the sonne of Barachias, whom ye slewe betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 *Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, *as the henne gathereth her chickens vnder her wings, and ye would not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I say vnto you, ye shall not see me [s] henceforth till that ye say, Blessed [is] he that commeth in the Name of the Lord.

f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice. Luke 14.11. and 18,14.

g Ye keepe backe the pure religion and knowledge of God when men are ready to embrace it.

h Which haue now their foote within the doores. Mar.12.40. Luke 20.47.

i They sought all meanes, that they could inuent to make of a Gentile a Iewe.

‖ Or, is a debter.

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doth not onely obscure the word of God, but is contrary to it.

1.King.8.13. 2.chro.6,2.

Chap.5.34.

Luke 11.42.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

‖ Or, intemperancie. Luke 11.39.

‖ Or, painted.

n For a remembrance of them, and in the meane season they passed not for their doctrine.

o It is not now onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no maruelle though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that all their race shall be punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble their fathers. Gen.4.8. hebr.11.4.

r Read 2.chro. 24,22. Luke 13.34. 2.Esd.1.30.

s He will returne no more to them as a teacher, but as a iudge, when as they shalbe compelled to confesse (although to late) that he is the verie sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5.24 The false Christs. 13 To perseuere. 14 The preaching of the Gospel. 6, 29 The signes of the end of the world. 42 He warneth them to wake. 44 The sodaine comming of Christ.

Marke 13.1. luke 21.5.

AND *Jesus went out, and departed from þ Temple, and his disciples came to him, to shewe him the a building of the Temple.

2 And Jesus said vnto them, See ye not all these things? Verely I say vnto you, *there shall not be here left a stone vpō a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe [shalbe] of thy comming, b and of the ende of the world.

4 And Jesus answered, and saide vnto them, *c Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shal be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the d beginning of sorowes.

9 * Then shall they deliuer you vp to be afflicted, and shal kill you, and ye shall be e hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shall arise, and shall deceiue many.

12 And because f iniquitie shall be increased, the loue of many shalbe colde.

13 *But he that endureth to the ende, he shall be saued.

14 And this Gospell of the kingdome shalbe preached through þ whole world for a witnesse vnto all nations, and then shall the ende come.

15 Whē g ye therefore shall see the h abomination of desolation spoken of by *Daniel the Prophet, standing in the holy place, (let him that readeth, cōsider it.)

16 Then let them which be in Judea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetche any thing out of his house.

18 And he that is in the fielde, let not him returne backe to fetch his clothes.

19 And wo [shalbe] to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on þ *Sabbath [day.] Actes 1.12.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no ‖ flesh be saued: but for the i electes sake those dayes shall be shortened. ‖ Or, man. i God promiseth for his children in the middes of troubles. Marke 13.21. luke 17.23.

23 *Then if any shal say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, and shall shew great signes & wonders, so that if it were possible, they should deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shall say vnto you, Beholde, he is in the k desert, go not foorth: Beholde, he is in the ‖ secret places, beleeue it not. k Whether the false Christes, and deceiuers lead the people, hyding themselues in holes, as if they were ashamed of their profession. ‖ Or, closets.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be. Luke 17.37.

28 *For wheresoeuer a dead l carkeis is, thither will the Egles resort. l In despite of Satan the faithfull shalbe gathered and ioyned with Christ, as the Egles assemble to a dead carkeis. Marke 13.24. luke 21.25. isai.13.10. ezech.32.7. ioel 2.31. and 3.15.

29 *And immediatly after the m tribulations of those dayes, shall the sunne n be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken. m When God hath made an end of the troubles of his Church.

30 *And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie. n He meaneth an horrible trembling of the world, and as it were, an alteration of the order of nature. Dan.7.13. reuel.1.7. 1.Cor.15.52. 1.thes.4.16.

31 *And hee shall sende his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes [and] from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tree: when her bough is yet tender, & it bringeth foorth leaues, ye know that sommer [is] neere.

33 So likewise ye, when ye see all these things, knowe that [the kingdome of God] is neere, [euen] at the doores.

34 Verely I say vnto you, this o generation shall not passe, till all these things be done. o For within fiftie yeres after, Jerusalem was destroyed: the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an ende.

35 *Heauen & earth shall passe away: but my wordes shall not passe away.

36 But of that day & houre knoweth no man, no not the Angels of heauen, but Mar.13.31.

a Whose excellencie appeareth in that that Herode for the space of 8. yeres kept ten thousande men in worke: the stones were 25. cubites long, in height 12, in breth 8, as Josephus writeth. Luke 19.44. b They thought the worlde should be at an ende, when Jerusalem were destroyed. Ephes.5.6. colos.2.18. c He answereth them not according to their minds, but admonisheth them of that which is necessarie for them to know. d Great and cruell warres haue ensued since among the heathen for the contempt of the Gospell, and increase of sinne. Chap.10.17. luke 21.12. john 15.20. and 16.2. e As if you were the cause of these troubles. f Many will keepe backe their charitie, because they are vnthankefull and euill, vpon whome they should bestow it. 2.Thes.3.13. 2.tim.2.5. g When the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall ende and neuer be restored. Marke 13.14. luke 21.20. h The horrible destruction of the Temple, and the corruption of Gods pure religion. Dan.9.27.

but my Father onely.

37 But as the dayes of Noe [were,] so likewyse shall the comming of the Sonne of man be.

Gen.7,5,11. luke 17,16. 1,peter 3.20.

38 *For as in the dayes [before] the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

p Because of their incredulitie.

39 And p knewe nothing, till the flood came, ‖ tooke them all away: so shall also the comming of the Sonne of man be.

Luk.17.34,35. 1.thess.4.17.

40 *q Then two men shall be in the fieldes, the one shall be receiued, and the other shall be refused.

q This teacheth every man to walke warely, not respecting his companion, although he be neuer so deare vnto him.

41 Two women shalbe grinding at the mill: the one shall be receiued, and the other shall be refused.

Marke 13.35. Luke 12,39. 1.thess.5,2. reuel.16,15.

42 *Wake therefore: for ye know not what houre your master will come.

43 Of* this be sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, will the Sonne of man come.

Luke 12.42.

45 *Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed [is] that seruant whome his master, when hee commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his comming,

49 And begin to smite his fellowes, and to eat, ‖ to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

‖ Or, separate him. Chap.13.42. and 25.30.

51 And will ‖ cut him off, and giue him his portion with hypocrites: *there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euery man to watch. 14 And by the talentes to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithfull.

a This similitude teacheth vs that it is not sufficient to haue once giuē our selues to folow Christ, but that we must continue. b To do him honour, as the manner was.

THen the a kingdome of heauen shall be likened vnto ten virgines, which tooke their lampes, and went to b meete the bridegrome.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome tarryed long, all slumbred and slept.

6 And at midnight there was a crie made, behold, the bridegrome commeth: go out to meete him.

7 Then all those virgines arose, and trimmed their lampes.

8 And the foolish sayde to the wise, c Giue vs of your oyle, for our lampes are ‖ out.

c Many seeke that which they haue contemned, but it is too late. ‖ Or, quēched, d This was spoken in reproche, because they made not prouision in time.

9 But the wise answered, saying, [We feare] lest there will not be ynough for vs and you: but d goe ye rather to them that sell, and bye for your selues.

10 And while they went to bye, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, c I know you not.

c I will not open to you because you haue failed in the midway. Chap.24.42, 44.mar.13.33, 35. Luke 19.12.

13 *Watche therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

f This similitude teacheth how we ought to continue in the knowledge of God, and to good with those graces that God hath giuen vs.

14 *f For [the kingdome of heauen is] as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

g Euery talent commonly made three score pounde. reade chapter 18,24.

16 Then he that had receiued the fiue talents, went and occupied with them, and ‖ gained other fiue talents.

17 Likewise also, he that [receiued] two, he also gained other two.

‖ Or, made.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto mee fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: h enter in into thy masters ioy.

h The master receiued him into his house to giue him part of his goods and commodities.

22 Also hee that had receiued two talents, came and saide, Master, thou

deliuered vnto mee two talents: beholde, I haue gained two other talents with them.

23 His master saide vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then hee which had receiued the one talent, came & said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and saide vnto him, Thou euill seruant, and ‖ slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euery man that hath, it shalbe giuen, and hee shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therfore that vnprofitable seruant into vtter * darknes: there shall be weeping, and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hande, Come ye [k] blessed of my Father: inherite ye the kingdome prepared for you from the [l] foundations of the world.

35 *For [m] I was an hungred, and ye gaue me meate: I thirsted, and ye gaue mee drinke: I was a stranger, and ye lodged me:

36 [I was] naked, and ye clothed me: I was * ‖ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the King shall answere and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, *Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his Angels. Psal.6.8. chap.7.23. luke 13.27.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: [I was] naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shal they also answere him, saying, Lorde, when sawe we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me. Dan.12.2. iohn 5.29. n We must therefore onely do that, which God requireth of vs, and not followe mens foolish fantasties.

46 *And these [n] shall go into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priestes against Christ. 10 He reciteth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The lwoyd. 64 Because Christ called himselfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.

AND * it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, Marke 14.1. luke 22.1.

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

3 *Then assembled together [o] the chiefe Priestes, and the Scribes, and the Elders of the people into the hall of the hie Priest called Caiaphas. Iohn 11.47.

4 And cõsulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on [p] feast [day,] lest any vproare be among the people.

6 ¶ And when Iesus was in Bethania, in the house of Simon the leper, Marke 14.3. iohn 11.2. and 12.3.

7 There came vnto him a woman, which had a box of very costly ointment,

‖ Or, lingerer.

Chap.13.12. luke 8.18. and 19.26. mark.4.25. i The graces of God shalbe taken away from him that doeth not bestow them to Gods glorie and his neighbours profite. Chap.8.12. and 22.13.

k For our saluation cometh of the blessing and fauour of God. l Hereby God declareth the certaintie of our predestination, whereby we are saued because we were chosen in Christ before the foundations of the world, Ephes.1.4. Iia.58.7. ezek.18.7.

m Christ meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercie, likewise as he doth elect them. Ecclus.7.35.

‖ Or, infirme.

ment, and [a] powred it on his head, as he sate at the table.

8 And when his disciples saw it, they had [b] indignation, saying, What needed this waste?

9 For this ointment might haue bene solde for much, and bene giuen to the poore.

10 And Jesus knowing it, saide vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon mee.

11 * For ye haue the poore alwayes with you, but me shall ye not [c] haue alwayes.

12 For in that shee powred this oyntment on my body, she did it to [d] bury me.

13 Verely I say vnto you, wheresoeuer this Gospell shall bee preached throughout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ℭ* Then one of the twelue, called Judas Iscariot, went vnto the chiefe Priests,

15 And saide, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie [e] [pieces] of siluer.

16 And from that time, hee sought opportunitie to betray him.

17 ℭ* Nowe on the first [day] of the feast of vnleauened bread the disciples came to Jesus, saying vnto him, Where wilt thou that wee prepare for thee to eate the Passeouer?

18 And hee sayde, Goe into the citie to such a man, and say to him, The master sayth, [f] My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Jesus had giuen them charge, and made ready the Passeouer.

20 *So when the euen was come, he sate downe with the twelue.

21 And as they did eate, he sayde, Verely I say vnto you, that one of you shal betray me.

22 And they were exceeding sorowful, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered and said, *He that [g] dippeth his hand with me in the dish, he shall betray me.

24 Surely the sonne of man goeth his way, [h] as it is written of him: but woe [be] to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Judas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.

26 ℭ* And as they did eate, Jesus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eate: [i] this is my body.

27 Also he tooke the cuppe, and when he had giuen thankes, he gaue it them, saying, Drinke ye all of it.

28 For this is my [k] blood of the Newe testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that [l] I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ℭ* Then saide Jesus vnto them, All ye shall be [m] offended by me this night: for it is written, I will *smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But * after I am risen againe, I will go before you into Galile.

33 But Peter answered, and saide vnto him, [n] Though that all men should be offended by thee, yet will I neuer be offended.*

34 *Jesus saide vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt deny me thrise.

35 Peter saide vnto him, Though I should die with thee, yet will I not denie thee. Likewise also saide all the disciples.

36 ℭ* Then went Jesus with them into a place which is called Gethsemane, and saide vnto his disciples, Sit ye here, while I go and pray yonder.

37 And hee tooke Peter, and the two sonnes of Zebedeus, and began to waxe sorowfull, [o] and grieuously troubled.

38 Then sayd Jesus vnto them, My soule is very heauie, [euē] vnto [p] death: tary ye here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this [q] cuppe [r] passe from me: neuertheless, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and found them a sleepe, and said to Peter, What? could ye not watch with me one houre?

41 Watch,

a He weeth what occasion Judas tooke to commit his treason.
b This was through Judas motion, to whom they gaue credit.
Deut.15.11.
c This fact was extraordinarie, neither was it left as an example to be followed: also Christ is not presente with his bodily or to be honoured with any outward pompe.
d To honour my buriall withall. Mar.14.10. Luke 22.4.
e Euery one in value was about foure pence halfepenny of olde sterling. Mar.14.12. Luke 22.7.
f He maketh haste to a more worthie sacrifice, to wit, to that which the Passeouer signified.
Mar.14.18. luke 22.14. iohn 13.21.
Psalm.41.9.
g He that is accustomed to eate with me dayly at the table. Psalm. 41.9.
h To the intent his disciples might know that all this was appointed by the prouidence of God.
i That is, a true signe and testimonie that my bodie is made yours, & by me your soules are nourished.
k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.
l You shall no more enioye my bodily presence till wee meete together in heauen. Mar.14.27. iohn 16.32. and 18.8.
m Shal turne backe and be discouraged. Zach.13.7. Mar.14.28. and 16.7.
n This declareth what danger it is to trust too much to our owne strength. Iohn 13.38. Mar.14.32. luke 22.39.
o He feared not death of it selfe, but trembled for feare of Gods anger towarde sinne, the burden wherof he bare for our sakes.
p For he saw Gods anger kindled towards vs.
q That is, the anger of God for mans sinnes.
r Hee knewe well what his father had determined, and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles without respect of the eternall counsell of God.

1.Cor.11.24.

41 Watch, and pray, that ye enter not into tentation: the spirit in deede is readie, but the flesh is [t] weake.

42 Againe he went awaye the seconde time, and prayed, saying, O my Father, if this cup can not passe away from mee, but that I must drinke it, thy will be done.

43 And hee came, and founde them a sleepe againe: for their eyes were heauie.

44 So hee left them and went awaye againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, [x] Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [u] Rise, let vs go: beholde, he is at hand that betrayeth me.

47 *And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swords and staues, from the high Priestes and Elders of the people.

48 Nowe he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay holde on him.

49 And foorthwith hee came to Iesus, and saide, ‖God saue thee, Master, and kissed him.

50 Then Iesus saide vnto him, [x] Friende, wherefore art thou come? Then came they, and laide handes on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out [his] hand, and drew his sworde, and strooke a seruant of the high Priest, and smote off his eare.

52 Then sayde Iesus vnto him, Put vp thy sword into his ‖place: for [y] all that take the sworde, shall perish with the sworde.

53 Either thinkest thou, that I cannot nowe pray to my Father, and hee will giue me mo then twelue [z] legions of Angels?

54 How then should the *Scriptures be fulfilled, [which say,] that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as [it were] against a thiefe, with swordes & staues, to take me: I sate dayly teaching in the Temple among you, & ye tooke me not.

56 But all this was done, that the *Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and fled.

57 C*And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the elders were assembled.

58 And Peter followed him a farre off vnto the high Priests hall, and went in, and sate with the seruants to see the ende.

59 Nowe *the chiefe Priests and the Elders, & all the whole Councel [a] sought false witnes against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet founde they [b] none: but at the last came two false witnesses,

61 And said, This man said, *I can destroy the Temple of God, and builde it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? what is the matter that these men witnesse against thee?

63 But Iesus [c] held his peace. Then the chiefe Priest answered, and saide to him, I [d] charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 *Iesus said to him, [e] Thou hast sayde it: neuertheles I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hand of the power of [God,] and come in the cloudes of the heauen.

65 Then the high Priest rent his [f] clothes, saying, Hee hath [g] blasphemed: what haue we any more neede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is worthy to dye.

67 *Then spate they in his face, and buffeted him: and [h] other smote him with their roddes,

68 Saying, Prophecie to vs, O Christ, who is he that smote thee?

69 C*Peter sate without in the hall: and a maide came to him, saying, Thou allo wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when hee went out into the porche, an other [maide] sawe him, and sayde vnto them that were there, This man was also with Iesus of Nazaret.

72 And [k] againe hee denied with an othe,

f And therefore we must continually fight against the flesh

x He speaketh this in a contrary sense, meaning they should anon be well wakened.

u Christ obeyed willingly, and therefore presented himselfe to his enemies, Mar.14.43. luke 22.47. iohn 18.3.

‖Or, Hayle, Rabbi.

x He rebuketh his vnkindnes vnder the cloke of pretended friendship.

‖Or, sheathe. Gen.9.6. reuel.13.10.

y The exercising of the sword is forbid to priuate persons. Also hee would haue hindered by his vnbridled zeale the worke of God.

z Euery legion conteined commonly 6000. foote men, and 732. horsemen, wherefore here he meaneth an infinite number. Isa.53.10.

Lamen.4.20. Verse 31.

Mar.14.53. luke 22.54. iohn 18.13, 24. Mar.14.55.

a He declareth howe Iesus was wrongfully accused, to the end that we may know his innocencie, and not that he suffered for him selfe, but for vs.

b Which could iustly witnes against him. iohn 2.19.

c Christ did neglect their false reproyts, & moreouer he was not there to defend his cause, but to suffer condemnation.

d Obiure thee by thine allegeance towards God. Chap.16.27. rom.14.10. 1.thes.4.16.

e Christ confesseth that he is the Sonne of God.

f This was one of their owne traditions, if they had heard any Israelite blasphemie.

g The enemies of God call a true confession, blasphemie. Isai 50.6.

h The officers smite Christ with their rods or little staues.

i They mocked him after this sort that he might not seme to be a Prophet, and so would turne the peoples mindes from him. Mar.14.66. luke 22.55. iohn 18.25.

k An example of our infirmitie that wee may learne to depende vpon God, and not put our trust in our selues.

othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to curse [himselfe,] and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred ỹ wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So hee went out, and [i] wept bitterly.

i Hee was liuely touched with repentance by the motiō of gods Spirit, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their own weakenes and acknowledge his great mercie.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among theeues. 46 Hee prayeth vpon the crosse. 51 The baile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

Matth. 15.1. Luke 22.66. Iohn 18.28.

WHen * ỹ morning was come, all the chiefe Priests, and the Elders of the people tooke counsel against Iesus, to put him to death,

2 And led him away bounde, and [a] deliuered him vnto Pontius Pilate the gouernour.

a For they had no authoritie to condemne him, or to put any to death. b Ouer late repentance bringeth desperation. c Although he abhorre his sinnes, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction.

3 ¶ Then when Iudas which betrayed him, sawe that hee was condemned, [b] he repented himselfe, and brought againe the thirtie [pieces] of siluer to the chiefe Priests, and Elders,

4 Saying, I haue [c] sinned betraying the innocent blood. But they said, what is that to vs: [d] see thou to it.

5 And when he had cast downe the siluer [pieces] in the Temple, he departed, and went, * and hanged himselfe.

6 And the chiefe Priests tooke the siluer [pieces,] and said, It is not [e] lawfull for vs to put them into the ‖ treasure, because it is the price of blood.

7 And they tooke counsell, [f] & bought with them a potters field, for the buriall of [f] strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled ỹ which was spoken by Ieremias the Prophet, saying, * And they tooke thirtie siluer [pieces,] the price of him that was valued, whom [they] of the children of Israel valued,

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ * And Iesus stoode before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes: Iesus sayde vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests and Elders, hee answered nothing.

13 Then sayde Pilate vnto him, Hearest thou not how many things they lay against thee:

14 But hee answered him not to one worde, in so much that the gouernour marueyled greatly.

15 Nowe at the feast, the gouernour was wont to ‖ deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate said vnto them, whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ:

18 (For he knewe well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgemēt seate, his wife sent to him, saying, [h] Haue thou nothing to doe with that iust man: for I haue suffred many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded ỹ people, that they should aske Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, [i] & sayd vnto them, whether of the twaine will yee that I let loose vnto you: And they sayd, [i] Barabbas.

22 Pilate sayd vnto them, what shall I doe then with Iesus which is called Christ: They all sayde to him, Let him be crucified.

23 Then said ỹ gouernour, But what euill hath he done: Then they cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but ỹ more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this [k] iust man: looke you to it.

25 Then answered all the people, and sayde, His [l] blood [be] on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a [m] skarlet robe,

g It was a tradition of the Iewes to deliuer a prisoner at Easter.

‖ Or, quit.

h This was to the greater condemnation of Pilate, who neither his owne knowledge could reache, nor counsell of others, to defend Christes innocencie. Mar. 15.11. Luke 23.18. Iohn 18.40. actes 3.14.

i The multitude preferre the wicked to the righteous.

k Pilate beareth witnes that he is innocent, before he condemne him.

l If his death be not lawfull, let the punishment fall on our heades and our childrens. And as they wished, so this curse taketh place to this day. Mar. 15.16. Iohn 19.2.

m To deride him, because he called himselfe a King.

29 And

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

Mar.15.21. Luke 23.26. Mar.15.22. iohn 19.17.

32 *And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.

n It was a kind of drinke to open the brines, and so to hasten his death, which was giuen him vpon ꝑ crosse. Psalm.22.18. mar.15.24.

33 *And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him n vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

o The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought. iohn 2.19. Psal.22.8. wisd.2.18.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, *They deuided my garments among them, and vpon my vesture did cast lottes.

36 And they sate, and watched him there.

p This was a great tentation, to go about to take from him his trust in God, and so to bring him to dispaire.

37 ¶ They set vp also ouer his head his cause written, oTHIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

q Meaning by this speache the one of the thieues.

39 And they that passed by, reuiled him, wagging their heades,

40 And saying, *Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be ꝑ Sonne of God, come downe from the crosse.

r That was from noone till three of the clocke.

41 Likewise also the hie Priests mocking him, with ꝑ Scribes, and Elders, and Pharises, said,

f Of Iewrie and ꝑ countrie there about. Psal.22.2.

42 He saued others, [but] he cannot saue himselfe: if he be the King of Israel, let him nowe come downe from the crosse, and we will beleeue him.

s Notwithstanding that he feeleth him selfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teache vs in all afflictions to trust still in God, be the assaultes neuer so grieuous to the flesh.

43 *He ꝑ trusteth in God, let him deliuer him nowe, if he will haue him: for he saide, I am the Sonne of God.

44 That same also the q thieues which were crucified with him, cast in his teeth.

45 Nowe from the r first houre was there darkenesse ouer all the f land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loud voyce, saying, *Eli, Eli, lamasabachthani: that is, s My God, my God, why hast thou forsaken me?

47 And some of them that stoode there, when they heard it, saide, This man calleth u Elias.

u They mocked at Christs prayer, as if it had bene in vaine. Iohn 19.29.

48 And straightway one of them ranne, and tooke *a sponge, and filled it with vineger, and put it on a ‖ reede, and gaue him to t drinke.

‖ Or, hyssope stalke. Psal.69.21.

49 Other saide, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yeelded vp the x ghost.

x Voluntarily after hee had obeyed his Father in all things. 2.Chro.3.14.

51 And behold, *the y paile of ꝑ Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were clouen,

y Which signified an ende of all the ceremonies of the Lawe.

52 And the graues did open themselues, and many bodies of the Saintes which slept, arose,

53 And came out of the graues after his reiurrection, and went into the ‖ holy Citie, and appeared vnto many.

‖ Or, Ierusalē.

54 When the Centurion, z they that were with him watching Iesus, saw the earthquake, z the things that were done, they feared greatly, saying, Truely a this was the Sonne of God.

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.

55 ¶ And many women were there beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie ꝑ mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a a riche man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

Mar.15.42, 43. luke 23. 50,51. iohn 19.38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

58 Hee went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe b tombe, which he had hewen out in a rocke, and rolled a great stone to the dooze of the sepulchre, and departed.

b Christs burying doeth so much more bewtifie his death and resurrection.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Nowe the next day that followed the c Preparation [of the Sabbath,] the hie Priestes and Pharises assembled to Pilate,

c Which was the day before the Sabbath.

63 And saide, Syr, we remember that that deceiuer sayde, While hee was yet aliue, within three dayes I will rise.

64 Commaunde therefore, that the sepulchre

sepulchre bee made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last [d] errour bee worse then the first.

65 Then Pilate saide vnto them, Yee haue [e] a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre [f] sure with the watch, and sealed the stone.

d Poze will follow his doctrine then did afoze he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men go about to subdue Christs power, the more shewe they their own malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethē of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

Mar.16.1,2,5. Iohn.20.11.

NOwe * in the ‖ ende of the [a] Sabbath, when [b] first [day] of the Weeke beganne to dawne, Marie Magdalene, and the other Marie came to see the sepulchre.

‖ Or, euening.
a Here the Euangelist reckeneth the naturall day from the Sunne rising to his rising againe, & not as the Iewes did, which began so soone at the first houre after the Sunne set.
b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrarie.

2 And beholde, there was a great earthquake: for the [b] Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 He is not here, for he is risen, as hee said: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that hee is risen from the deade: and beholde, hee goeth before you into Galile: there yee shall see him: [c] lo, I haue

c He assureth them that it is so.

tolde you.

8 So they departed quickly from the sepulchre, with feare and great [d] ioy, and did run to bring his disciples worde.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

9 And as they went to tell his disciples, beholde, Iesus also mette them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Bee not afrayde. Go, [and] tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 and they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night & stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmeles.

15 So they tooke the money, and did as they were taught: and this [e] saying is noysed among the Iewes vnto this day.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profite of his death and resurrection. Heb.2.8.chap. 11.27, Iohn. 17.2. Marke 16.15.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authority to himselfe, to be the onely teacher and authour of the doctrine. Iohn 14.16.

18 And Iesus came, and spake vnto them, saying, *All power is giuen vnto me in heauen and in earth.

19 *Go therfore, and teach all nations, baptizing thē in the name of the Father, and the Sonne, and the holy Ghost,

20 Teaching thē to obserue al things, whatsoeuer I [f] haue commanded you: and lo, *I am with you alway, vntil the [g] end of the world. Amen.

g By power, grace and vertue of the holy Ghost.

The holy Gospell of Iesus Christ,

according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fathers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

a He sheweth that Iohn Baptist was the first preacher of the Gospel. Malac.3.1.

THe [a] beginning of the Gospel of Iesus Christ the Sonne of God:

2 As it is written in the Prophets, *Beholde, I send my [b] messenger before thy face, which shall prepare thy way before thee.

b In Greeke, Angel, or Ambassadour.

3 *The voice of him that crieth in the wildernes [is,] [c] Prepare the way of the Lord: make his paths straight.

Ma.40.3. Iuke 3.4. Iohn.1.15.
c Take away all lets, which might hinder Christ to come to you. Mat.3.1,6.

4 *Iohn did baptize in the wildernes, and [d] preache the baptisme of amende-

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Matth.3.1: so that the order is here inuerted, which thing is common in the scriptures.

sepulchre bee made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last [d] errour bee worse then the first.

65 Then Pilate saide vnto them, Yee haue [e] a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre [f] sure with the watch, and sealed the stone.

d Poze will follow his doctrine then did afoze he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men go about to subdue Christs power, the more shewe they their own malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethē of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

Mar.16.1,2,5. Iohn.20.11.

NOwe * in the ‖ ende of the [a] Sabbath, when [b] first [day] of the Weeke beganne to dawne, Marie Magdalene, and the other Marie came to see the sepulchre.

‖ Or, euening.
a Here the Euangelist reckeneth the naturall day from the Sunne rising to his rising againe, & not as the Iewes did, which began so soone at the first houre after the Sunne set.
b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrarie.

2 And beholde, there was a great earthquake: for the [b] Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 He is not here, for he is risen, as hee said: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that hee is risen from the deade: and beholde, hee goeth before you into Galile: there yee shall see him: [c] lo, I haue

c He assureth them that it is so.

tolde you.

8 So they departed quickly from the sepulchre, with feare and great [d] ioy, and did run to bring his disciples worde.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

9 And as they went to tell his disciples, beholde, Iesus also mette them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Bee not afrayde. Go, [and] tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 and they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night & stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmeles.

15 So they tooke the money, and did as they were taught: and this [e] saying is noysed among the Iewes vnto this day.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they can not feele the profite of his death and resurrection. Heb.2.8.chap. 11.27, Iohn. 17.2. Marke 16.15.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authority to himselfe, to be the onely teacher and authour of the doctrine. Iohn 14.16.

18 And Iesus came, and spake vnto them, saying, *All power is giuen vnto me in heauen and in earth.

19 *Go therfore, and teach all nations, baptizing thē in the name of the Father, and the Sonne, and the holy Ghost,

20 Teaching thē to obserue al things, whatsoeuer I [f] haue commanded you: and lo, *I am with you alway, vntil the [g] end of the world. Amen.

g By power, grace and vertue of the holy Ghost.

The holy Gospell of Iesus Christ,

according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fathers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

a He sheweth that Iohn Baptist was the first preacher of the Gospel. Malac.3.1.

THe [a] beginning of the Gospel of Iesus Christ the Sonne of God:

2 As it is written in the Prophets, *Beholde, I send my [b] messenger before thy face, which shall prepare thy way before thee.

b In Greeke, Angel, or Ambassadour.

3 *The voice of him that crieth in the wildernes [is,] [c] Prepare the way of the Lord: make his paths straight.

Ma.40.3. Iuke 3.4. Iohn.1.15.
c Take away all lets, which might hinder Christ to come to you. Mat.3.1,6.

4 *Iohn did baptize in the wildernes, and [d] preache the baptisme of amende-

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Matth.3.1: so that the order is here inuerted, which thing is common in the scriptures.

ment of life, for remission of sinnes.

5 And all the countrey of Judea, and they of Jerusalem went out vnto him, and were all baptized of him in the riuer Jordan confessing their sinnes.

Matth.3.4

6 *Now John was clothed with camels heare, and with a girdle of a skinne about his loynes: and he did eate ‖locustes and wilde honie,

‖Or, grashoppers. Leuit.11.22. Mat.3.11.luk. 3.16.ioh.1.27

7 *And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthie to stoupe downe, and vnloose.

Act.1.5.& 2.4. & 11.16.& 19.4.

8 Trueth it is, I haue *baptized you with a water: but hee will baptize you with the holie Ghost.

a He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

9 ¶And it came to passe in those daies, that Jesus came from Nazaret [a citie] of Galile, and was baptized of John in Jordan.

Mat.3.13.luk. 3.21.ioh.1.33.

10 And assoone as ‖he was come out of the water, [John] sawe the heauens cloue in twaine, and the b holy Ghost descending vpon him like a doue.

‖Or, Iesus.

b This was done for the confirmation of John and them that stoode by.

11 And there was a voyce from heauen, [saying,] Thou art my beloued c Sonne, in whom I am well pleased.

c The Father beareth witnes that Christ is the verie Sonne of God. Matth.4.1. luke 4.1.

12 *And immediately the ‖Spirit driueth him into the wildernes.

‖Or, the holy Ghost.

13 And hee was there in the wildernesse fourtie dayes, and was d tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

d Christ would be tempted, to confirme vs that he will helpe them that be tempted. Heb.2.18. Mat.4.12.luk. 4.14.ioh.4.43

14 ¶*Nowe after that John was committed [to prison,] Jesus came into Galile, preaching e the Gospell of the kingdome of God,

e By the which Gospell he will rule and reigne ouer all.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospell.

Matth.4.18. luke 5.2.

16 ¶And as he walked by the ‖sea of Galile, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

‖Or, lake.

17 Then Jesus sayd vnto them, Follow me, and I will make you to be f fishers of men.

f To saue them from perdition.

18 And straight way they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he sawe James [the sonne] of Zebedeus, and John his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the shippe with his hyred seruants, and went their way after him.

21 ¶So *they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

Matth.4.13. luke 4.31.

22 And they were astonyed at his doctrine: *for hee taught them as one that had authoritie, and g not as the Scribes.

Mat.7.28,29. luke 4.32.

g Without doctrine was dead, and nothing sauoured of the spirit.

23 ¶And there was in their Synagogue a man which had an vncleane spirit, and he cried,

24 Saying, Ah, what haue we to doe with thee, O Jesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, [euen] h holy one of God.

25 And Jesus rebuked him, saying, i Hold thy peace, and come out of him.

h Christ would not suffer the father of lyes to beare witnes to the trueth.

i Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Act.16.18.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demaunded one of another, saying, What thing is this? what k newe doctrine is this? for he commandeth the foule spirites with authoritie, and they obey him.

k They referre the miracle to the kinde of doctrine, and so maruelle at it, as a new and strange thing, and do not consider the power of Christ, who is the authour of the one and the other. Matth.8.14. luke 4.38.

28 And immediately his fame spred abroad throughout all the region boudering on Galile.

29 ¶*And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hande, and lift her vp, and the feuer forsooke her by and by, and shee ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and l suffered not the deuils to say that they knewe him.

l Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Act.16.18.

35 And in the morning very early, ‖before day, [Jesus] arose and went out into a solitarie place, and there prayed.

‖Or, being yet night.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then he sayd vnto them, Let vs goe into the next townes, that I may preach

preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

Matth.8.2. luke 5.12.

40 ¶ *And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, & put forth his hande, and touched him, and said to him, I will: be thou cleane.

42 And assoone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a straight [p] commandement, hee sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, [and] shewe thy selfe to [q] the *Priest, and offer for thy cleansing those things, which Moses commanded, for a [r] testimoniall vnto them.

p Forbidding him to tell any man, because as yet his time was not come to be knowen.
q It belonged to the Priest to know if a man were healed of the leprosie. Leuit.14.4.
r To take all maner of excuse frō them, and to condemne them of ingratitude. Luke.5.15.

45 But when he was departed, *he began to tel many things, and to publish the matter: so that Iesus [s] coulde no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

s The preasse was so great that he should haue bene thronged.

CHAP. II.

3 Hee healeth the man of the palsey. 5 Hee forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

Matth.9.1. luke 5.18.

AFter* [a fewe] dayes, he entred into Capernaum agam, & it was noysed that hee was [a] in the house.

a Where he was wont to remaine.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they coulde not come neere vnto him for the multitude, they vncouered the roofe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, he sayd to the sicke of the palsie, Sonne, thy [b] sinnes are forgiuen thee.

b By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes. Iob.14.4. isa.43.25.

6 And there were certayne of the Scribes, sitting there, and reasoning in their heartes,

7 Why doeth this man speake such blasphemies: *who can forgiue sinnes, but God onely?

8 And immediately when Iesus perceyued in his spirite, that thus they thought with themselues, hee sayde vnto them, Why reason ye these things in your hearts?

9 [c] Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee: or to say, Arise, and take vp thy bed, and walke?

c Christ speaketh according to their capacitie, who were so blind that they would beleeue nothing, but that which they saw with their eyes, and therefore shewed his authoritie ouer the soule by the power which he hath ouer the bodie.

10 And that ye may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he sayde vnto the sicke of the palsie)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were al amased, and glorified God, saying, [d] Wee neuer saw such a thing.

d Their owne consciences cause them to confesse the trueth.

13 ¶ Then he went againe to warde the sea, and all the people resorted vnto him, and he taught them.

14 *And as Iesus passed by, he saw Leui [the sonne] of Alpheus sitte at the receyte of custome, and sayde vnto him, Followe me. And he arose and followed him.

Matth.9.9. luke 5.27.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes & sinners, they sayde vnto his disciples, Howe is it, that hee eateth and drinketh with Publicanes and sinners?

17 Nowe when Iesus heard it, hee sayde vnto them, The whole haue no neede of the physition, but the sicke. *I came not to call the [e] righteous, but the sinners to repentance.

1.Tim.1.15.

e He speaketh of such as perswade themselues to be iust, although they be nothing iesse.

18 *And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

Matth.9.14. luke 5.33.

19 And Iesus said vnto them, Can the [f] children of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

f Christ sheweth that he will spare his, and not burden the before it bee necessarie.

20 But the daies will come, when the bridegrome shall be taken from them, & then shall they fast in those dayes.

g The woorde properly signifieth new cloth which as yet hath not passed the handes of the fuller.

21 Also no man soweth a piece of new

cloth in an old garment: for elſe the newe [piece] taketh away the filling vp from the olde, and the breach is worſe.

22 Likewiſe, no man putteth newe wine into old veſſels: for elſe the newe wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but newe wine muſt bee put into newe veſſels.

Matth.12.1. luke 6,1.

23 ¶ And it came to paſſe as he went through the corne on the Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And the Phariſes ſaide vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

a 1.Sam.21.6. b He was alſo called Achimeleth, as his father was, ſo that both the father and the ſonne were called by both theſe names, 1.Chro.24.6. 2.Sam.8.17. & 15.29.1. king. 2.26. Exod.29.33. leuit.8.31. & 24.9.

25 And he ſaid to them, Haue ye neuer read what a Dauid did, when he had need, and was an hungred, [both] he, and they that were with him?

26 Howe hee went into the houſe of God, in the dayes of b Abiathar the hie Prieſt, & did eate the ſhewe bread, which were not lawfull to eate, but for the *Prieſtes, and gaue alſo to them which were with him?

c Seeing the Sabbath was made for mans vſe, it was not meete it ſhould be vſed to his hinderance and incommoditie.

27 And he ſaid to them, The Sabbath was c made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dryed hand. 14 He choſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſides himſelfe. 22 He caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuill. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter and mother of Chriſt.

Mar.12.9,10. luke 6.6.

AND *he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuſe him.

a They belde their tongues of malice: for they would neither confeſſe nor denie.

3 Then he ſaide vnto the man which had the withered hande, Ariſe: [ſtande forth] in the middes.

4 And he ſayd to them, Is it lawfull to do a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they a held their peace.

b Chriſt is in ſuch ſorte angry with man that he pitieth him and ſeeketh to winne him.

5 Then hee looked rounde about on them b angerly, mourning alſo for the hardneſſe of their hearts, & ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

c Although they hated one another deadly, yet this hindred them not to ioyne their malice to reſiſt Chriſt, ſeade Mat.22,16,

6 ¶ And the Phariſes departed, and ſtraight way gathered a councill with the c Herodians againſt him, that they might deſtroy him.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great nomber.

9 And hee commanded his diſciples, that a ſhippe ſhould wayte for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſed vpo him, to touch him as many as had ||plagues.

||Or, ſcourges, meaning diſeaſes.

11 And when the vncleane ſpirits ſaw him, they fell downe before him, & cryed, ſaying, Thou art the Sonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

Chap.6.7. mat.10.1. luke 9.1.

13 ¶ Then he went vp into a mountaine, and called vnto him whome hee would, and they came vnto him.

14 And he appointed twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt [was] Simon, and he named Simon, Peter.

||Or, Lebbeus, or Iudas.

17 Then James [the ſonne] of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

||Or, zealous.

18 And Andrewe, and Philip, and Bartlemew, and Matthewe, and Thomas, & James, [the ſonne] of Alpheus, and ||Thaddeus, and Simon the ||Canite,

||Or, they that were about him.

19 And Judas Iſcariot, who alſo betrayed him, and they came d home.

c His kinſfolkes would haue hut him within doores, leaſt any harme ſhould haue come vnto the, if any tumult ſhould haue bene made: for ſome would haue made him a King, and the Phariſes with others ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and of the Romanes. Mat.9.34. and 12.24. luke 11.15.

d The diſciples were now conuerſant with Chriſt, both at home and abroade.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 And when his kinſfolkes heard of it, they went out to lay c holde on him: for they thought hee had beene beſide himſelfe.

22 ¶ And the Scribes which came from Jeruſalem, ſaide, He hath Beelzebub, and through the prince of deuils he caſteth out deuils.

23 But he called them vnto him, and ſaide vnto them in parables, Howe can Satan caſte out Satan?

24 For if a kingdome bee deuided againſt

gaynſt it ſelfe, that kingdome can not ſtand.

25 Or if a houſe be deuided agaynſt it ſelfe, that houſe cannot continue.

26 So if Satan make inſurrection agaynſt himſelfe, and bee deuided, he can not endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goodes, except he firſt bind that ſtrong man, and then ſpoile his houſe.

Matth.12.31. luke 12.10. 1.ioh.5.16.

28 Verely I ſay vnto you, all ſinnes ſhall be forgiue vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But he that [e] blaſpheme th agaynſt the holy Ghoſt, ſhal neuer haue forgiuenes, but is culpable of eternall dānation,

e Which is, when a man fighteth againſt his own conſcience, and ſtriueth againſt the truethy which is reuelled vnto him: for ſuch one is in a reprobate ſenſe, & cannot come to repentance.

30 Becauſe they ſaide, He had an vncleane ſpirit.

Matth. 12.46 luke 8.9.

31 Then came his ‖ brethren & mother, and ſtoode without, and ſent vnto him, and called him.

‖ Or, couſins.

32 And the people ſate about him, and they ſaide vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, who is my mother and my brethren?

34 And hee looked rounde about on them, which ſate in cõpaſſe about him, and ſayde, Beholde my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII.

2 By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea which obeyed him.

Matth.13.1. luke 8.4.

AND hee beganne againe to teach by the ſea ſide, & there gathered vnto him a great multitude, ſo that he entred into a ſhippe, and ſate in the ſea, and all the people was by the ſea ſide on the lande.

‖ Or, as hee caught.

2 And he taught them many things in parables, and ſaid vnto them ‖ in [a] his doctrine,

a Its called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, ſome fell by the way ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtonie grounde, where it had not much earth, and by and by ſpāg vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp and choked it, ſo that it gaue no fruite.

8 Some againe fell in good ground, and did yeeld fruite that ſprong vp, and grewe, and it brought forth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth folde.

9 Then hee ſaid vnto them, Hee that hath [b] eares to heare, let him heare.

b For God doth not open al mens hearts to vnderſtande his myſteries.

10 And when he was alone, they that were about him with the twelue, aſked him of the parable.

11 And he ſaid vnto them, To [c] you it is giuen to know the myſterie of ỹ kingdome of God: but vnto thē ỹ are [d] without, all things be done in parables,

c Which are led by the ſpirit of God.

d And are not of the number of the faithfull, neither attaine to the pith and ſubſtance, but onely ſtay in the outwarde rinde & bark.

12 *That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtande, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.

Iſa.6.9. mat. 13.14. luk.8. 10. ioh.12.40 act.28.26. rom.11.8

13 Againe he ſaid vnto them, Perceiue ye not this parable? how then ſhould ye vnderſtand all other parables?

14 The ſower ſoweth the worde.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whome the worde is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeede in ſtonie grounde, are they, which when they haue heard ỹ word, ſtraight wayes receiue it with gladnes.

17 Yet haue they no roote in themſelues, and endure but a time: for when trouble and perſecution ariſeth for the word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the worde:

19 But the cares of this worlde, & the *deceitfulnes of riches, and the luſtes of other things enter in, and choke ỹ word, and it is vnfruitfull.

1.Tim.6.17.

20 But they that haue receiued ſeede in good ground, are they that heare the word & receiue it, and bring forth fruite, one corne thirtie, another ſixtie, & ſome an hundreth.

21 Alſo he ſaid vnto them, *Is the candle ‖ lighted to be put vnder a buſhel or vnder the table, and not to be put on a candleſticke?

Mat.5.15. luk.8.16.& 11.33.

c Chriſt ſetteth before their eyes the true patterne of a Chriſtian life.

Mat.10.26. luke 8.17. & 12.2.

22 *f For there is nothing hid, that shal not be opened: neither is there a secrete, but that it shall come to light.

f We may not take occasiō to do euill vnder colour to hide our doings: for all shalbe disclosed at the length.

23 If any man haue eares to heare, let him heare.

Matth.7.2. luke 6,38.

24 And he said vnto them, Take heed what ye heare. *With g what measure ye mete, it shalbe measured vnto you: and vnto you that heare, shal moze be giuen.

g If you doe your endeuour faithfully, ye shalbe recompenced iustly.

Mat.13.12. & 25.29. luk.8 18.& 19.26.

25 *For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, h euen that he hath.

h That which he thinketh himselfe to haue.

26 ¶ Also he said, So is the i kingdome of God, as if a man should k cast seede in the ground,

i These two similitudes following, proue, that although the kingdome of God seemeth to haue verie little appearance of beginning, yet God doeth increase it aboue mans reason.

27 And should sleepe, & rise vp night and day, and the seede should spring and grow vp, he not knowing how.

k If the ministers do their duetie, God will giue the increase.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that, full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the haruest is come.

Mat.13.31. luke 13.19.

30 ¶ *He said moreouer, Whereunto shall wee liken the Kingdome of God? or With what comparison shall we compare it?

31 [It is like a graine of mustard seed, which when it is sowne in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowne, it groweth vp, and is greatest of all herbs, and beareth great braunches, so that the foules of heauen may builde vnder the shadow of it.

Mat.13.34.

33 And *with many such parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

Mat.8.23. luke 8.22.

35 ¶ *Now the same day when euen was come, hee sayde vnto them, Let vs passe ouer vnto the other side.

l And set forward.

36 And they left the multitude, & tooke him as he was in the shippe: and there were also with him other ships.

37 And there arose a great storme of wind, & the waues dashed into the ship, so that it was now full.

m Christ teacheth vs oftentimes to our selues, both as well that we may learne to know our owne weaknes, as his mighty power.

38 And he was in the sterne m a sleepe on a pillowe: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then hee saide vnto them, Why are ye so fearefull? ‖ howe is it that yee haue no faith?

‖ Or, haue you not yet faith?

41 And they feared exceedingly, and said one to another, Who is this, ? both the winde and the sea obey him?

CHAP. V.

1 Jesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloodie issue. 41 And raiseth the captaines daughter.

Mat.8,28, luk.8,26.

AND * they came ouer to the other side of the sea into the countrey of the Gadarens.

2 And when he was come out of ship, there met him incontinently out of the graues, a man which had an vncleane spirite:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when hee was often bounde with fetters & chaines, hee pluked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cried in the mountains, & in graues, and strooke himselfe with stones.

6 And When he sawe Jesus afarre off, he ran, and worshipped him,

7 And cried with a loude voyce, and said, a What haue I to do with thee, Jesus, the Sonne of the most high God? ‖ I charge thee by b God, that thou torment me not.

a The deuil is constrained to confesse Jesus Christ, and yet craftely not to resist him.

‖ Or, adiure thee to sweare by God.

8 (For he said vnto him, Come out of the man, thou vncleane spirite.)

b He abuseth the name of God, to maintein e his tyrannie.

9 And hee asked him, What is thy name? and hee answered, saying, My name is c Legion: for we are many.

c A Legion contained aboue 6000. in number, reade Mat.26.53.

10 And he prayed him instantly, that he would not sende them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Jesus gaue them leaue. Then the vncleane spirites went out, and entred into the swine, and the herde ‖ ranne headlong from the high banke into sea, (and there were about two thousand swine) and they were drowned in the ‖ sea.

‖ Or, ran with violēce headlong.

‖ Or, in the lake

14 And the swineherdes fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Jesus, and sawe him

him that had byn possessed with ỹ deuil, and had the legion, sit both clothed, and in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

d Marke howe loue of riches and worldly respects hinder men to receiue Christ.

17 Thē d they began to pray him, that he would e depart from their coastes.

e The worldlings more esteeme their swine, then they do Iesus Christ.

18 And whē he was come into ỹ ship, he that had bene possessed with ỹ deuill, prayed him that he might be with him.

19 Howbeit, Iesus Woulde not sufferhim, but sayde vnto him, Goe thy way home to thy friendes, and f shewe them what great things the Lord hath done vnto thee, and [howe] he hath had compassion on thee.

f We must declare vnto others the benefites which God hath wrought towardes vs, that thereby they may giue him prayse and glory.

20 So he departed, and began to publish in ‖ Decapolis, what great thinges Iesus had done vnto him: and all men did marueile.

‖ Or, in the countrey of the ten cities.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was neere vnto the sea.

Mat.9.18.luk. 8.41.

22 *And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when hee sawe him, he fell downe at his feete,

23 And besought him instantly, saying, My litle daughter lieth at poynt of death: I pray thee [that thou wouldest] come and laye thine handes on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, & thronged him.

25 (And there was a certaine womā, which was diseased wt an issue of blood twelue yeeres,

26 And had suffred many thinges of many physicions, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 when she had heard of Iesus, she came in the preasle behind, and g touched his garment.

g Her fayth brought her to Christ, and moued her to approach neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

28 For she saide, If I may but touch his clothes, I shalbe whole.

29 And straightway ‖ ỹ course of her blood was dried vp, & she ‖ felt in her body, that she was healed of that ‖ plague.

‖ Or, fountaine. ‖ Or, knewe. ‖ Or, scourge.

30 And immediatly when Iesus ỹd knowe in himselfe the vertue that went out of him, he turned him rounde about in the preasle, and sayde, who hath touched my clothes?

31 And his disciples sayde vnto him, Thou seest the multitude thronge thee, and sayest thou, who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, and she came and fell downe before him, and tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy ‖ plague.

‖ Or, scourge.

35 While hee yet spake, there came from the [same] ruler of the Synagogues house [certaine] which sayde, Thy daughter is dead: Why diseasest thou the Master any further?

36 Assone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he suffred no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wayled greatly.

39 And he went in, and said vnto thē, why make ye this trouble, and weepe? the childe is not h dead, but sleepeth.

h He meaue, he was not dead to remaine so, because he shuld incontinently be restored again to life.

40 And they i laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and k them that were with him, and entred in where the childe lay,

i For they had no hope to see her liue again.

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

k That is, his three disciples.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straightly that no man shoulde knowe of it, and commanded to giue her meate.

CHAP. VI.

4 Howe Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 32 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on ỹ water. 55 He healeth many.

AFterwarde * hee departed thence, & came into his owne countrey, and his disciples followed him.

Mat.13.54. luke 4.16.

2 And when ỹ Sabbath was come, he began to teach in the Synagogue, & many that heard him, were astonied, and saide, l From whence hath he these things? & what wisedome is this that

l Christ is neglected of his owne friendes, and kinsfolks.

‖Or, miracles.

‖Or, cousin.

b That which ought to moue them to come to Christ, constreyneth them to go backe from him, which cõmeth of their owne wickednes, Mat. 13.57. luk. 4.24. ioh. 4.44.

c That is, he would not.

d Lacke of faith maketh vs vnable to receiue Gods benefites, Mat. 4.23. luk. 13.22. Mar. 10.1. chap 3.14. luk. 9.1.

e Christ onely foyleth the deuil, to carie any thing, which might be burdenous, or hinder their message.

‖Or, purses.

Act. 12.8.

f Which were a kinde of light shoes tyed to the feete with strings.

g He forbiddeth curiositie in changing their lodgings in this their speedie message. Matth. 10.14. luk. 9.5.

h In token of execration, and of the horrible vengeance of God which shall light vpon them. Act. 13.51. and 18.6. Iam. 5.14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse. Matth. 14.1. luk. 9.7.

k Speaking of old Prophets. Luke 3.19.

l They had the this common errour, ỹ they thought the soules being departed out of one body went straight into another. Leuit. 18.16. and 20.21.

is giuen vnto him, that euen such ‖great workes are done by his hands?

3 Is not this the carpenter Maries sonne, the ‖brother of Iames & Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were [b] offended in him.

4 Then Iesus sayde vnto them, A *Prophet is not without honour, but in his owne countrey, & among his owne kindred, and in his owne house.

5 And he couldenot there [c] doe no great workes, saue that he laide his hands vpon a fewe sicke folke, and healed [them.]

6 And he marueiled at their vnbelief, *and went about by ỹ townes on euery side, teaching.

7 ¶ *And hee called the twelue, & began to sende thẽ two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for [their] iourney, saue a staffe onely: neither [e] scrip, neither bread, neither money in their ‖girdles,

9 But that they should be shod with *[f] sandales, and that they should not put on two coates.

10 And he said vnto them, Wheresoeuer yee shall enter into an house, there abide till ye depart [g] thence.

11 *And whosoeuer shall not receiue you, nor heare you, whẽ ye depart thẽce, [h] *shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shall bee easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, & preached, that [men] should amend their liues.

13 And they cast out many deuils: and they *anoynted many that were sicke, with [i] oyle and healed [them.]

14 ¶ *Then King Herode heard [of him] (for his name was spread abroad) and sayde, Iohn Baptist is risen againe from the dead, & therefore great workes are wrought by him.

15 Other said, It is Elias: & some said, It is a prophet, or as one [k] of ỹ prophets.

16 *So whẽ Herode heard it, he said, It is Iohn whome I beheaded: hee is [l] risen from the dead.

17 For Herode himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because hee had maried her.

18 For Iohn saide vnto Herode, *It is not [m] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and would haue killed him, but she could not:

20 For Herode feared Iohn, knowing that he [was] a iust man, and an holy, and reuerenced him, and when hee heard him, he did many thinges, and [n] heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and [o] daunced, and pleased Herode and them that sate at table together, the King sayd vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer ỹ shalt aske of me, I will giue it thee, [euen] vnto the halfe of my kingdome.

24 *So she went forth, and saide to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straight way with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie sorie: [yet] for his othes sake, & for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the [p] maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ‖bodie, and put it in a tombe.

30 ¶ *And the Apostles gathered them selues together to Iesus, & [q] told him all thinges, both what they had done, and what they had taught.

31 And he sayde vnto them, Come ye aparte into the wildernesse, [r] and rest a while: for there were many commers & goers, that they had not leasure to eate.

32 *So they went by ship out of the way into a desert place.

33 But ỹ people saw them when they departed, and many knewe him, & ran afoot thither out of all cities, & came thither before them, & assembled vnto him.

m The liberty that Iohn feared to reproue vice without exception of person, declareth howe the true ministers ought to behaue themselues.

n Such is the nature of Gods worde, that it compelleth the very tyrants to reuerence it: as no doubt the King had some good motions, but the feede fell in thorie places, and so tooke no roote.

o What inconuenience commeth by wanton dancing. Mar. 14.8.

p Iosephus calleth her name Salome, ỹ daughter of Philip, & Herodias.

‖Or, caskets. Luke 9.10.

q The Apostles render account of their message, which is to declare their diligence and obedience.

r Christ beareth with the infirmitie of his seruants, and hyngreth them to quietnesse, that he may instruct them, & make them strong against troubles. Mat. 14.13. luke 9.10.

34 *Then

Mat. 9.36, and 14.14.

34 *Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like [f] sheepe which had no shepheard: & he began to teache them many things.

[f] This declareth that there is an horrible disorder amog that people, where the true preaching of Gods worde wanteth.

35 *And when [g] day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

Luk. 9.11. Mat. 14.15.

36 Let them departe, that they may go into the villages and townes about, and bie them bread: for they haue nothing to eate.

37 But he answered, and saide vnto them, Giue ye them to eate. And they said vnto him, Shall wee goe and bye [z] two hundreth peny worth of bread, and giue them to eate?

[z] Which is about fiue pound sterling. Mat. 14.17. luk. 9.13. ioh. 6.9.

38 *Then hee said vnto them, Howe many loaues haue yee? goe and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them all sit downe by [h] companies vpon the greene grasse.

[h] Or, by tables: for in euery rake were as many as a table could holde.

40 Then they sate downe by [i] rowes, by hundreths, and by fifties.

[i] The Greeke woyde signifieth furth beds as are made in a garden, so that the company, which were there set, might seeme as rowes, or bayders of beds in a garden.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thākes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did al eat, & were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as hee had sent them away, hee departed into a mountaine to pray.

Mat. 14.23. ioh. 6.15.

47 *And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And hee sawe them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth [x] watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

[x] Which was about two or three houres before day.

49 And whē they saw him walking vpon the sea, they supposed it had bene a spirite, and cried out.

50 For they all sawe him, and were sore afraide: but anone hee talked with them, and said vnto them, Be [y] of good comfort: it is I, be not afraide.

[y] Christ asswageth his & maketh the bolde, both by his worde, & mightie power.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in themselues beyond measure, and marueiled.

52 [z] For they had not considered [the matter] of the loaues, because their hearts were hardened.

[z] They had forgot the miracle which was wrought with the fiue loaues. Mat. 14.34.

53 ¶ *And they came ouer, & went into the land of Gennesaret, and arriued.

54 So when they were come out of the ship, straight way they knewe him,

55 And ran about throughout al that region round about, & [k] began to carie hither & thither in beddes all that were sicke, where they heard that he was.

[k] Or, markets.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the [l] streetes, & prayed him that they might touche at the least the [a] edge of his garment. And as many as touched him, were made whole.

[l] Not for any such vertue that was in his garment, but for the confidence which they had in him.

CHAP. VII.

2 The disciples eate with vnwashen handes. 8 The commandement of God is transgressed by mans traditions. 21 What defileth man. 24 Of the woman of Syrophenitia. 32 The healing of the domme. 37 The people prayse Christ.

Then *gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem. Mat. 15.1.

2 And when they sawe some of his disciples eate meate with [l] common [a] handes, (that is to say vnwashen) they complained.

[l] Or, filthie

[a] The pharises would not eate with vnwashen handes, because they thought that the common handling of things defiled them, so that they made holines and religiō to depende in handes washings.

3 (For the Pharises, and all the Iewes, except they wash their handes [b] oft, eat not, holding the tradition of the Elders.

[b] Or, contentiously, striuing to wash best.

4 And [when they come] from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, [as] the washing of cups, and [c] pottes, & of brasen vessels, and of tables.)

[c] Litle pots, somwhat more in quantitie then a wine pinte.

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate [l] meate with vnwashen handes?

[l] Or, breade.

6 Then hee answered and said vnto them, Surely * Esai hath prophesied well of you hypocrites, as it is written, This people honoureth me with their [d] lippes, but their heart is farre awaye from me. Isa. 29.13.

[d] With an outward shew.

7 But they worship me in vaine, teaching [for] doctrines the [e] commandements of men.

[e] Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

8 For yee lay the commandement of

of God apart, and obserue the tradition of men, [as] the washing of pottes and of cuppes, & many other such like things ye doe.

9 And he saide vnto them, well, ye reiect the commandement of God, that ye may obserue your owne tradition.

Exod.20.12. deut.5.16. ephes.6.2. Exod.21.17. leuit.20.9. prou.20.20.

10 For Moses said, *Honour thy father, and thy mother: and, *whosoeuer shall curse father or mother, let him [c] die the death.

[c] That is without any hope of pardon.

11 But ye say, If a man say to father or mother, Corban, [that is,] By the gift that is offered by me, thou maiest haue profite, [he shall be free.]

12 So ye suffer him no more to do any thing for his father, or his mother,

13 Making the worde of God of none authoritie, by your tradition which yee haue ordeined: and yee doe many such like things.

Mat.15.10.

14 *Then he called the whole multitude vnto him, & said vnto them, Harken ye all vnto me, and vnderstand.

[a] There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house [away] from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What, are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

Gen.6.5, & 8.21.

21 *For from within, [euen] out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Theftes, couetousnes, wickednes, deceit, [a] vncleannes, [b] a wicked eye, backbiting, pride, foolishnes.

[a] Or, wantonnes. [b] Or, enuie.

23 All these euill things come from within, and defile a man.

Mat.15.21.

24 *And from thence he rose, and went into the borders of Tyrus & Sidon, and entred into an house, & would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Jesus said vnto her, Let the [b] children first be fedde: for it is not good to take the childrens bread, and to cast it vnto [c] whelpes.

[b] Meaning the Iewes, to whom the promises were first made.

[c] The Iewes tooke strangers no better then the dogs, and therfore Christ speaketh according to their opinion.

28 Then she answered, and said vnto him, Trueth, Lord: yet in deede the whelpes eate vnder the table of the childrens [k] crommes.

[k] She alleth but the poore crommes, and not the childrens bread, wherein he declareth her faith and humilitie.

29 Then hee said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, & stabred in his speache, & prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, & put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee [l] sighed, and said vnto him, Ephphatha, that is, Be opened.

[l] Declaring by this signe the compassio that he bath vpon mans miseries.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it,

Gen.1.31. ecclus.39.16.

37 And were beyond measure astonied, saying, *[m] He hath done all things well: he maketh both the deafe to heare, and the dumme to speake.

[m] As if they would say, besides al the miracles that he hath done, euen this now declareth that whatsoeuer he doth, is very well.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 The Phariſes aſke a ſigne. 15 The leauen of the Phariſes. 22 The blinde receiueth his ſight. 29 He was knowen of his diſciples. 33 He reproueth Peter. 34 And sheweth how neceſſarie perſecution is.

IN *those daies, when there was a very great multitude, and had nothing to eate, Jesus called his disciples to him, and said vnto them,

Mat.15.32.

2 I haue [a] compassion on the multitude, because they haue now be continued with me three dayes, and haue nothing to eate.

[a] Christ prouideth for his when they seeme to be destitute and forsaken.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of thē came frō farre.

4 Then

4 Then his diſciples anſwered him, ‖Howe can a man ſatiſfie theſe [b] with bread here in the wildernes?

‖Or, whence.

5 And hee aſked them, Howe many loaues haue ye? And they ſaid, Seuen.

b If bread were ſo hard to come by, it ſeemed impoſſible to obtaine other meate.

6 Then he cõmanded the multitude to ſit downe on the ground: and he tooke the ſeuen loaues, and gaue thankes, brake [them,] and gaue to his diſciples to ſet before [them,] and they did ſet [them] before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, he cõmanded them alſo to be ſet before [thẽ.]

8 So they did eate, & were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full,

9 (And they that had eaten, were about foure thouſãd) ſo he ſent thẽ away.

Mat. 15. 39.

c Which was neere to Bethſaida, betweene the lake of Genezaret and mouſt Thabor, Mat. 16. 1.

10 ¶ And anon he entred into a ſhip with his diſciples, and came into ẏ parts of [c] Dalmanutha.

11 And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then hee [d] ſighed deepely in his ſpirite, and ſaid, Why doeth this [e] generation ſeeke a ſigne? Verely I ſay vnto you, [f] a ſigne ſhal not be giuen vnto this generation.

d Oh the incõprehenſible loue of our Chriſt! how long ſhall we abuſe his great mercies?

e Chriſt goeth about by Pharyſees of ſpeach to ſaue them frõ wilful deſtruction.

‖Or, if a ſigne be giuen.

f As if he would ſay, If I ſhewe them any ſigne let me be a liar and deceiuer. Mat. 16. 5.

13 ¶ So he left them, & went into the ſhip againe, & departed to the other ſide.

14 ¶ And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 And he charged thẽ, ſaying, Take heed, & beware of the [g] leaué of the Phariſes, and of the leauen of Herode.

g He willeth them to beware contagious doctrine, and ſuch ſubtile practiſes as the aduerſaries vſed to ſuppreſſe his Goſpel.

16 And they thought among themſelues, ſaying, [It is,] becauſe we haue no bread.

17 And when Jeſus knew it, he ſaid vnto thẽ, Why reaſon you [thus] becauſe ye haue no bread? perceiue ye not yet, neither vnderſtande? haue ye your hearts yet hardened?

John. 6. 11.

h Chriſt reproueth them becauſe their mindes are as yet vpon the materiall leauen, notwithſtanding they had proued by diuers miracles ẏ he gaue them their daily bread.

18 Haue ye eyes and and ſee not? and haue ye eares and heare not? and doe ye not remember?

19 *when I brake the fiue loaues among fiue thouſand, howe many baskets full of broken meate tooke ye vp? they ſaid vnto him, Twelue.

20 And when [I brake] ſeuen among foure thouſand, howe many baskets of the leauings of broken meate tooke yee vp? and they ſaide, Seuen.

21 Then he ſaide vnto them, [h] Howe [is it] that ye vnderſtand not?

22 ¶ And he came to Bethſaida, & they brought a blind man vnto him, and deſired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaide, I ſee men: for I ſee them walking like trees.

25 After that, he put his hãds againe vpõ his eyes, & made him looke againe. And he was reſtored to his ſight, & ſawe euery man afarre off clerely.

26 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Jeſus went out, and his diſciples into ẏ townes of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whome do men ſay that I am?

Mat. 16. 13. luk. 9. 18.

28 And they anſwered, [Some ſay,] John Baptiſt: and ſome, Elias: & ſome, one of the Prophets.

29 And he ſaid vnto thẽ, But whom ſay ye that I am? Thẽ Peter anſwered and ſaid vnto him, thou art the [i] Chriſt.

i He that is the anointed of God and fulfilled with all grace for mans ſaluation.

30 And he charpely [k] charged thẽ that concerning him they ſhould tel no man.

k Deferring it to a more cõmodious time, leſte ſodeine haſte ſhould rather hinder the further the myſterie of his cõming.

31 Then he began to teach them that the Sonne of man muſt ſuffer many things, and ſhould bee reiected of ẏ Elders, and of the hie Preſtes, and of the Scribes, and be ſlaine, and within three dayes riſe againe.

32 And he ſpake that thing plainely. Then Peter tooke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind me, Satã: for thou vnderſtandeſt not the things that are of God, but the things that are of men.

l This worde ſignifieth, aduerſarie, or enemie: and he calleth him ſo becauſe he did as much as in him lay, to pull him from obeying God. Mat. 10. 38. & 16. 24. luk. 9. 23. & 14. 27. Mat. 10. 39. & 16. 25. luk. 9. 24. & 17. 33. iohn 12. 25.

34 ¶ And hee called the people vnto him with his diſciples, and ſaide vnto them, *whoſoeuer will followe mee, let him forſake himſelfe, and take vp his croſſe, and followe me.

m For mortalitie & corruption, he ſhall receiue immortalitie and perfection. Mat. 10. 33. luk. 9. 26. & 12. 9.

35 For whoſoeuer will *ſaue his life, ſhall loſe it: but whoſoeuer ſhal loſe his life for my ſake and the Goſpels, he ſhall [m] ſaue it.

36 For what ſhall it profite a man, though he ſhould winne ẏ whole world, if he loſe his ſoule?

37 Or what ſhall a man giue for recompence of his ſoule?

38 *For whoſoeuer ſhalbe aſhamed of me,

me, and of my wordes among this adulterous and sinfull generatiō, of him shal the Sonne of mā be ashamed also, whē he commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

1 The transfiguration. 7 Christ is to be heard. 26 The dom spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Matth. 16.28. luk.9.27.

AND he said vnto them, Verely I say vnto you, þ there be some of them that stande here, which shal not taste of death, till they haue seene þ

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they had wrought in vaine. Matt. 7.1. luk.9.28.

1 kingdome of God come with power.

2 *And sixe dayes after, Jesus tooke Peter, & James, and John, & brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did b shine, [and was] verie white, as snowe, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie to some as their infirmitie was able to comprehend it.

4 And there appeared vnto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for vs to bee here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

c Peter measured this vision according to his owne capacitie, not considering the end thereof. Mat.3.17. & 17.5. luk.3.22. chap.1.11.

6 c For he knewe not what he saide: for they were afraide.

7 And there was a cloude that shadowed them, & a voyce came out of the cloude, saying, * This is my beloued Sonne: d heare him.

d Christ onely must be the chiefe teacher & instructour of all them, which professe themselues to be his members, seeing þ God the Father giueth him this authoritie, and commandeth vs this obedience. Matt.17.9. Malach.4.5.

8 And suddenly they looked round about, and sawe no more any man saue Jesus onely with them.

9 *And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue whē the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, and demaunded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that * Elias e must first come?

e Their false opinion was that either Elias should rise againe from þ dead, or that his soule should enter into some other bodie. Mal.5.5.4. f That is, John Baptist.

12 And hee answered, and saide vnto them, Elias verely shall first come and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at naught.

13 But I say vnto you, that f Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ *And when he came to [his] g disciples, he sawe a great multitude about them, & the Scribes disputing with thē.

Mat.17.14. luk.9.37.38.

g To the nine, which he left þ day before.

15 And straight way all the people, when they beheld him, were amased, & ran to him, and saluted him.

16 Then he asked the Scribes, what dispute you [among your selues?]

[Or, against them.

17 And one of the cōpanie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dom spirit:

18 And wheresoeuer he taketh him, he h teareth him, and he foameth, & gnasheth his teeth, and pineth away: and I spake to thy disciples that they shoulde cast him out, and they could not.

h When the spirit cōmeth vpon him, he teareth him with inward sorowe and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

19 Then he answered him, and said, i O faithles generation, how long nowe shall I be with you! how lōg now shall I suffer you! Bring him vnto me.

i It seemeth that this man deserued not so sharpe an answere: but Christ spake verily in his person to the Pharisies, which were stubborne and desperate

20 So they brought him vnto him: and assoone as þ spirit saw him, he tare him, and he fell downe on the grounde, wallowing and fōming.

21 Then he asked his father, howe long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, & into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Jesus said vnto him, If k thou canst beleeue it, al things are l possible to him that beleeueth.

k The Lord is euer readie to helpe vs, so that we put him not backe through our incredulitie.

l All things that are agreeable to the will of God, shalbe graunted to him that beleeueth: for faith seeketh nothing, that is contrary to his will, or that is not reuealed in his worde.

24 And straight way the father of þ childe cryed with teares, said, Lord, I beleeue: helpe my m vnbeliefe.

m That is, the feeblenes, and imperfection of my faith.

25 When Jesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dōme & deafe spirit, I charge thee, come out of him, and enter no more into him.

n Meaning, the childe.

26 Then [the spirit] cryed, & rent him sore, & came out, & n he was as one dead, in so much that many said, he is dead.

27 But Jesus tooke his hande, and lift him vp, and he rose.

28 And when hee was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by o prayer and fasting.

o Meaning, that prayer which is surely grounded vpō faith, and hath fasting ioyned vnto it as a profitable aide. Matt.17.22. luk.9.22.

30 ¶ And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For

31 For he taught his disciples, & sayd vnto them, The Sonne of man shall be deliuered into the handes of men, & they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But p they vnderstoode not that saying, and were afraied to aske him.

p Because they imagined that Christ should reigne temporally, this matter of his death was so straunge, that they could perceiue nothing. Mat.18.1. luk. 9.46.

33 * After he came to Capernaum: and when he was in the house, he asked the, what was it that yee disputed among you by the way?

34 And they helde their peace: for by the way they reasoned among themselues, who [should be] the chiefest.

35 And he sate downe, and called the twelue, and saide to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, & set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shal receiue one of such litle children in my name, receiueth me: and whosoeuer receiueth me, receiueth not q me, but him that sent me.

q To wit, onely as man, but as him in whis all perfection and fulnesse of all graces & benefites. Luke 9.49. 1.Cor.12.3.

38 ℂ * Then Iohn answered him, saying, Master, We sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because hee followeth vs not.

39 * But Iesus said, Forbid him not: for there is no man that can doe a ‖miracle by my Name, that can lightly speake euill of me.

‖Or, any great worke.

40 For whosoeuer is not r against vs, is on our part.

r Although he shewe not himselfe to be mine, yet in that he beareth reuerence to my Name, it is ynough for vs. Matth. 10.42. Matth.18.6. luke.17.1,2.

41 * And whosoeuer shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these litle ones, that beleeue in mee, it were better for him rather, p a millstone were hanged about his necke, and that he were cast into the sea.

Matth.5.30. and 18.8.

43 * Wherefore if thine s hande cause thee to offende, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer shalbe quenched,

s It is a maner of speach, which signifieth, that we should cut off all thinges, which hinder vs to serue Christ. Iiai, 66,24.

44 * Where their t worme dyeth not, and the fire neuer goeth out.

t These similitudes declare the paynes, & eternall torments of the damned.

45 Likewise, if thy foote cause thee to offende, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hel, into the fire that neuer shalbe quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eies, to be cast into hell fire,

48 Where their Worme dyeth not, & the fire neuer goeth out.

49 For euery man shall bee u salted with fire: and * euery sacrifice shalbe salted with salt.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. Leuit. 2.13. Matth.5.13. luke 14.34.

50 * Salt is good: but if the x salt bee vnsauerie, wherewith shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

x They which destroy ỹ grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND * he arose from thence, & went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as hee was wont, he taught them againe. Matth.19.1.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away [his] wife, and tempted him.

3 And he answered, and said vnto the, what did * Moses command you? Deut.24.1.

4 And they sayde, Moses suffered to write a bil of diuorcement, and to put her away.

5 Then Iesus answered and said vnto them, For the hardnes of your heart he wrote this precept vnto you.

6 But at the y beginning of the creation, * God made the male and female. a The true way to amende abuses, is to returne to the institution of things, and to trie them by Gods worde. Gene.1.27. matth.19.4. Gene.2.24.

7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shalbe one ‖flesh: so that they are no more twaine, but one flesh. 1.cor.6.16. ephes.5.31. ‖Or person.

9 * Therefore, what God hath coupled together, let no man separate. 1.Cor.7.10.

10 And in the house his disciples asked him againe of that matter.

11 And he sayde vnto them, * whosoeuer shall put away his wife and marry another, b committeth adulterie against her. Matth.5.32. &19.9.luk.16. 18.1.cor.7.10. b For the second is not his wife, but his harlot.

12 And if a woman put away her husbande, and bee maried to another, shee committeth adulterie.

13 ℂ * Then they brought litle children to him, that he should touch them: and his Disciples rebuked those that brought them. Matth.19.13. luk.18.15.

14 But when Iesus sawe it, he was displeased, and saide to them, Suffer

the litle children to come vnto mee, & forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, whosoeuer shal not receiue the kingdome of God as a litle childe, he shall not enter therein.

c We must be regenerate and borne of all pride, and concupiscence.

16 And he tooke thē vp in his armes, and put [his] hands vpon them, & d blessed them.

d It was vsuall with the Iewes that the greater should blesse the inferiour. Heb. 7.7. wherefore Christ being head of his Church, did by a solemne kind of prayer offer vp & consecrate the babes to God. Matth. 19.16. Luke 18.18.

17 ¶ And when he was gone out on the way, there came one *running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

e Christ would shewe that his goodnes was far otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie. Exod. 20.12.

18 Thou knowest the commaundementes, *Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no [man.] Honour thy father and mother.

f That is, he approued certaine good seed that was in him, which gaue him a litle motion.

20 Then he answered, & said to him, Master, all these thinges I haue observed from my youth.

g He toucheth his malaide, & sore, which before he felt not.

21 And Jesus beheld him, & f loued him, & sayde vnto him, One thing is lacking vnto thee, Goe [and] s sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauē, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for hee had great possessions.

23 And Jesus looked rounde about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Jesus answered again, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

Or, cable rope

h Which putteth his trust in riches.

25 It is easier for a ‖ camel to goe throwe the eye of a needle, then for a h rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with them selues, Who then can be saued?

27 But Jesus looked vpon thē, and said, With men [it is] impossible, but not with God: for with God i all things are possible.

i For he can giue grace to the riche to cause him to enioy his riches, as if he had them not. Matth. 19.27. Luke 18.28.

28 ¶ *Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Jesus answered, and said, Verely I saye vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with k persecutions, and in the world to come, eternall life.

k We must not measure these promises by our owne couetous desires, but refer the accomplishment to Gods will, who cuen in our persecutions and afflictions performeth the same so farre as they be expedient.

31 *But many [that are] first, shalbe last, and the last, first.

32 ¶ *And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afrayd, and Jesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 [Saying,] Behold, we go vp to Jerusalē, & the Sonne of man shall be deluered vnto ỹ hie Priests, & to ỹ Scribes, and they shall condemne him to death, & shall deliuer him to the Gentiles.

l He saith this because they that are first called, should go stil forward & not disdaine others. Matth. 20.17. luke. 18.31.

34 And they shal mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

Matth. 20.20.

35 ¶ *Then James and John the sonnes of Zebedeus came vnto him, saying, Master, wee would e that thou shouldest doe for vs that that we desire.

36 And he said vnto thē, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that wee may sit one at thy ryght hande, and the other at thy left hande in thy glory.

38 But Jesus said vnto thē, Ye know not what ye aske. Can ye m drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall be baptized with?

m Can you be partakers of my crosse and afflictions?

39 And they saide vnto him, Wee can. But Jesus said vnto thē, Ye shal drinke in deede of the cup that I shal drinke of, and be baptized with ỹ baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not n mine to giue, but [it shall be giuen] to thē for whom it is prepared.

n I haue not this commission for this time.

41 And whē the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and said to them, *Ye knowe that they which delite to beare rule among the Gentiles, haue dominatiō ouer them, & they that be great among them, exercise authoritie ouer them.

Luke 22.25.

o Christ would not ỹ his disciples and ministers shoulde beare rule as worldly gouernours doe.

43 But it shall not be so among you: but whosoeuer will be great among you, shalbe your seruant.

44 And

44 And whosoeuer will bee chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Matth.20.29. luk.18.35.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, p Bartimeus ẏ sonne of Timeus, a blinde man, sate by the way side begging.

p The other Euangelists mention two, but Marke nameth him that was most known.

47 And when hee heard that it was Jesus of Nazaret, he began to crye and to saye, Jesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should holde his peace: but he q cryed much more, O Sonne of Dauid, haue mercy on me.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stoode still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and said vnto him, what wilt thou that I doe vnto thee? And ẏ blinde said vnto him, Lord, that I may receiue sight.

52 Then Jesus saide vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued [his] sight, & followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Jerusalem. 13 The figge tree typeth vs. 15 The buiers ẏ sellers are cast out of the Temple. 24 He declareth the vertue of fayth, & how we should pray. 27 The Pharisees question with Christ.

Mat.21.1. luk. 19.29.

AND * when they came neere to Jerusalem, to Bethphage and Bethania vnto ẏ mount of Olines, he sent foorth two of his disciples,

2 And sayde vnto them, a Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shal find a colte bound, whereon neuer man sate: loose him, and bring him.

a Christ sheweth by this poore entrie the state of his kingdome, and it is not like to the great magnificence of this world.

3 And if any man say vnto you, why do ye this? Say that ẏ Lord hath neede of him, and straight way hee will sende him hither.

4 And they went their way, & founde a colte tyed by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stoode there, saide vnto them, what doe ye loosing the colte?

6 And they said vnto them, as Jesus had commanded thē. So they let them goe.

7 ¶ * And they brought the colte to Jesus, and cast their garments on him, and he sate vpon him. John 12.14.

8 And b many spread their garments in the way: other cut downe branches of the trees, and strawed them in ẏ way.

b Euery one shewed some signe of honor and reuerence.

9 And they that went before, & they that followed, cryed, saying, ‖ Hosanna: blessed [be] he that commeth in ẏ Name of the Lord.

‖ Or, saue, I pray thee.

10 Blessed [be] the kingdome ẏ commeth in the c Name of the Lord of our father Dauid: Hosanna, [O thou which art] in the highest [heauens].

c Many came in their owne name, but Christ came in the Name of the Lord.

11 * So Jesus entred into Jerusalem, and into the Temple: and when he had looked about on all things, and nowe it was euening, hee went foorth vnto Bethania with the twelue.

d Because the promise was made to him. Matth.21.10. luke.19.45.

12 * And on the morowe when they were come out from Bethania, he was e hungrie.

Matth. 21.19.

e Christ was subiect to our infirmities.

13 And seeing a figge tree a far off, that had leaues, he went [to see] if he might find any thing theron: but whē he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 Then Jesus answered, and said to it, f Neuer man eate fruite of thee hereafter while the worlde standeth: & his disciples heard it.

f This woorde declare howe much they displease God which haue but an outward shewe and appearance without fruit.

15 ¶ And they came to Jerusalem, & Jesus went into the Temple, & began to cast out them that sold and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues.

16 Neither would he suffer that any man shoulde carie a vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, * Mine house shall be called the house of prayer vnto all nations? * but you haue made it a denne of theeues. Isai.56.7. Iere.7.11.

18 And ẏ Scribes & hie Priests heard it, and sought howe to g destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

g For neither could they suffer reprehension, nor ẏ their profit should be hindered.

19 But whē euen was come, [Jesus] went out of the citie.

20 ¶ * And in the morning as they passed by, they sawe the figge tree dryed vp from the rootes. Matth.21. 19,20.

21 Then Peter remembred, and sayd vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and sayde vnto them, Haue [h] faith in God.

h Christ taketh occasion to instruct the of the vertue of fayth.

23 For verely I say vnto you, [i] Whosoeuer shall saye vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shal beleeue that those things which he saith, shal come to passe, whatsoeuer he saith, shalbe [done] to him.

Matth.7.7. luke.11.9. i He teacheth vs not hereby to aske whatsoeuer commeth good in our fantasies: for our prayer must be grounded on fayth, and our fayth vpon the worde of God. Matth.6.14.

24 *Therfore I say vnto you, Whatsoeuer yee desire when yee pray, beleeue that ye shall haue it, and it shalbe [done] vnto you.

25 *But when ye shall stand, & pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauē, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

Matth. 21.23. luk.20.1.2.

27 ¶ *Then they came again to Jerusalem: and as he walked in the Temple, there came to him the hie Priestes, & the Scribes, and the Elders,

28 And said to him, By what authority doest thou these things? & who gaue thee this authoritie, that thou shouldest doe these things?

29 The Jesus answered, & said vnto them, I will also aske of you a certaine thing, & answere ye me, & I will tell you by what authoritie I doe these things.

k He compendendeth his whole office & ministerie.

30 The [k] baptisme of John, was it from heauen, or of men? answere me.

31 And they thought with thē selues, saying, If we shall say from heauen, he will say, Why thē did ye not beleeue him?

32 But if we say of men, We feare the people: for all men counted John, that he had bene a very Prophet.

33 Then they answered, and said vnto Jesus, We can not tel. And Jesus answered, and sayde vnto them, [l] Neither will I tell you by what authoritie I do these things.

l They came of malice, and not to learne: therfore Christ thought them vnworthie to be taught.

CHAP. XII.

1 The vineyarde is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Lawe. 35 Christ the sonne of Dauid. 38 Hypocrites must be eschewed. 41 The offring of the poore widowe.

Isai.5.1.Iere.2. 21.mat.21.33. luk.20.9.

AND hee began to speake vnto them in parables, *A [certaine] man planted a vineyard, and compassed it with an hedge, and digged a pit for the [a] Winepresse, and builte a towre in it, and let it out to husbandmē, & went into a strange countrey.

a The Greeke word signifieth the vessel or fat, which standeth vnder the wine pressit to receiue the iuice or liquour.

2 And at a time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyarde.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them an other seruant, & at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, & him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also hee sent the last vnto thē, saying, They will reuerence my sonne.

7 But the husbandmen saide among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyarde.

9 What shall then the Lorde of the vineyard do? He [b] will come and destroy these husbandmē, and giue the vineyard to others.

b He sheweth the plague that shal befall these ambitious and couetous rulers, whose hearts are hardened against Christ. Psal.118,22. ia.28.16 mat. 21.42.act.4. 11.rom.9.33. 1.pet.2.7,8.

10 Haue yee not read so much as this Scripture: *The stone which the builders did refuse, is made the head of the corner.

11 This [c] was done of the Lord, and it is marueilous in our eyes.

c It is the ordinance of God that it shoulde be so, which most commonly is contrary to mans reason: & thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matth. 22.16.

12 Thē they went about to take him, but they feared the people: for they perceiued that hee spake [d] parable against them: therefore they left him, and went their way.

Matth.22.15. luk.20.20. d As the qualities of [d] mind or body, or of outwarde things.

13 ¶ And they sent vnto him certaine of the Pharises, & of the Herodians that they might take him in [his] talke.

14 And when they came they said vnto him, Master, We know we that thou art true, and carest for no man: for thou considerest not the [e] person of men, but teachest the [f] way of God truely, Is it lawfull to giue tribute to Cesar, or not?

e As goodly maners, agreeable to Gods Lawe.

15 Shoulde we giue it, or shoulde we not giue it? But he knewe their hypocrisie, and saide vnto them, [g] Why tempt ye me? Bring me a penie, that I may see it.

f He gaue thē to vnderstande that he knewe their malicious intent. Rom.13.7.

16 So they brought it, and hee saide vnto them, Whose is this image and superscription? and they sayde vnto him, Cesars.

17 Then Jesus answered, & said vnto them, *Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ *Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,

Matth. 22.23. luk.20.27.

19 Master,

Deut.25.5.

19 Master, *Moses wrote vnto vs, If any mans brother die, and leaue [his] wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

g This was a politike lawe giuen for a time for the preseruation of families, reade Mat. 22.24.

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the second tooke her, and he dyed, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shal rise again, whose wife shal she be of them: for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are ye not therefore deceiued, because yee knowe not the Scriptures, neither the power of God?

25 For when they shal rise againe frō the dead, neither men marie, nor wiues are maried, but are [h] as the Angels which are in heauen.

h Not as touching the spirituall nature, but concerning the state of incorruption, & immortalitie, so that then there shall need no more mariage. Exod.3.6. mat.22.32.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Iacob?

i Then it followeth that they liue, although they be deceiued out of this life. Mat.22,35.

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceyued.

28 ¶ *Then came one of the Scribes that had heard the disputing together, [and] perceyuing that hee had answered them well, hee asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements [is,] *Heare, Israel, The Lord our God is the only Lord.

Exod.20.2. deut.6.4.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy [mind, and with all thy strength: this is the first commandement.

‖Or, thought.

k That is, dependeth on the first, and preceeth of the loue of God. Leuit.19.18. mat.22.39. rom.13.9. galat.5.14. iam.2,8.

31 And the seconde [is] [k] like, that is, *Thou shalt loue thy neighbour as thy self. There is none other cōmandement greater then these.

32 Then the Scribe saide vnto him, Well Master, thou hast saide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue [his] neighbour as himselfe, is more then all burnt offrings & sacrifices.

34 Then, when Iesus sawe that he answered discretely, hee said vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

m Because he shewed himself willing to be taught, & well perceiued the difference betwixt our outward professiō, and that which God doth principally require of vs, Matt.22.44. luk.20.41.

35 ¶ And Iesus answered and said teaching in the Temple, Howe say the Scribes that Christ is the sonne of Dauid?

n Inspired by the holy Ghost by the spirit of prophecie. Psal.110.1. Mat.23.6.luk. 11.43.& 20. 46.

36 For Dauid himself said by the [n] holy Ghost, *The Lord said to my Lorde, Sit at my right hand, till I make thine enemies thy footestoole.

‖Or, as he taught.

37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? & much people heard him gladly.

o The condemneth not their apparell, but their vaine ostentation and outward shew of holines, whereby they deceiued the simple people. Matth. 23.14. luk.20.47.

38 *And he vttered in his doctrine, Beware of the Scribes which loue to go in long [o] robes, & [loue] salutations in the markets,

‖Or, & vnder pretence pray long. Luk.21.1.

39 And the chiefe seates in the Synagogues, and the first roomes at feastes,

40 Which deuoure widowes houses, [‖] euen vnder a colour of long prayers. These shal receiue the greater damnation.

p Which is about half a farthing.

41 *And as Iesus sate ouer against the [p] treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threwe in two mites, which make a [p] quadrin.

q Our Sauiour esteemeth our gifftes by our affections & readie willes.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast [q] more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, [euen] all her liuing.

CHAP. XIII.

r The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22. The perfections & false prophets which shalbe before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Mat.24.1. luk.21.5.

AND *as hee went out of the Temple, one of his disciples saide vnto him, Master, see what stones, and what [r] buildings [are here.]

Luk.19.43.44

2 *Then Iesus answered & said vnto him, Seest thou these great buildings? there shall not bee left one stone vpon a stone, that shal not be throwen downe.

3 And as he sate on the mount of Olines, ouer against the Temple, Peter, & James, and Iohn, and Andrewe asked him secretly,

4 Tell vs, when shall these things be? and what [shalbe] the signe when al these things shalbe fulfilled?

Deut.25.5.

19 Master, *Moses wrote vnto vs, If any mans brother die, and leaue [his] wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

g This was a politike lawe giuen for a time for the preseruation of families, reade Mat. 22.24.

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the second tooke her, and he dyed, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shal rise again, whose wife shal she be of them: for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are ye not therefore deceiued, because yee knowe not the Scriptures, neither the power of God?

25 For when they shal rise againe frō the dead, neither men marie, nor wiues are maried, but are [h] as the Angels which are in heauen.

h Not as touching the spirituall nature, but concerning the state of incorruption, & immortalitie, so that then there shall need no more mariage. Exod.3.6. mat.22.32.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Iacob?

i Then it followeth that they liue, although they be deceiued out of this life. Mat.22,35.

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceyued.

28 ¶ *Then came one of the Scribes that had heard the disputing together, [and] perceyuing that hee had answered them well, hee asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements [is,] *Heare, Israel, The Lord our God is the only Lord.

Exod.20.2. deut.6.4.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy [mind, and with all thy strength: this is the first commandement.

‖Or, thought.

k That is, dependeth on the first, and preceeth of the loue of God. Leuit.19.18. mat.22.39. rom.13.9. galat.5.14. iam.2,8.

31 And the seconde [is] [k] like, that is, *Thou shalt loue thy neighbour as thy self. There is none other cōmandement greater then these.

32 Then the Scribe saide vnto him, Well Master, thou hast saide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue [his] neighbour as himselfe, is more then all burnt offrings & sacrifices.

34 Then, when Iesus sawe that he answered discretely, hee said vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

m Because he shewed himself willing to be taught, & well perceiued the difference betwixt our outward professiō, and that which God doth principally require of vs, Matt.22.44. luk.20.41.

35 ¶ And Iesus answered and said teaching in the Temple, Howe say the Scribes that Christ is the sonne of Dauid?

n Inspired by the holy Ghost by the spirit of prophecie. Psal.110.1. Mat.23.6.luk. 11.43.& 20. 46.

36 For Dauid himself said by the [n] holy Ghost, *The Lord said to my Lorde, Sit at my right hand, till I make thine enemies thy footestoole.

‖Or, as he taught.

37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? & much people heard him gladly.

o The condemneth not their apparell, but their vaine ostentation and outward shew of holines, whereby they deceiued the simple people. Matth. 23.14. luk.20.47.

38 *And he vttered in his doctrine, Beware of the Scribes which loue to go in long [o] robes, & [loue] salutations in the markets,

‖Or, & vnder pretence pray long. Luk.21.1.

39 And the chiefe seates in the Synagogues, and the first roomes at feastes,

40 Which deuoure widowes houses, [‖] euen vnder a colour of long prayers. These shal receiue the greater damnation.

p Which is about half a farthing.

41 *And as Iesus sate ouer against the [p] treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threwe in two mites, which make a [p] quadrin.

q Our Sauiour esteemeth our gifftes by our affections & readie willes.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast [q] more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, [euen] all her liuing.

CHAP. XIII.

r The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 22. The perfections & false prophets which shalbe before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Mat.24.1. luk.21.5.

AND *as hee went out of the Temple, one of his disciples saide vnto him, Master, see what stones, and what [r] buildings [are here.]

Luk.19.43.44

2 *Then Iesus answered & said vnto him, Seest thou these great buildings? there shall not bee left one stone vpon a stone, that shal not be throwen downe.

3 And as he sate on the mount of Olines, ouer against the Temple, Peter, & James, and Iohn, and Andrewe asked him secretly,

4 Tell vs, when shall these things be? and what [shalbe] the signe when al these things shalbe fulfilled?

Ephe.5.6. 2.thes.2.3.

a He warely answere them of things that were more necessarie for thē to know then the things that they demaunded.

b Usurping the authoritie of Christ.

5 And Jesus answered them, and began to say, *a Take heede least any man deceyue you.

6 For many shall come in my name, saying, I [b] am [Christ,] and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres, bee yee not troubled: for [such things] must needes be: but the end [shall not] be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall bee earthquakes in diuers quarters, & there shall be famine & troubles: these [are] ‖ beginnings of sorowes.

9 But take ye heed to your selues: for they shall deliuer you vp to the Coūcils, & to the Synagogues: ye shalbe beaten, and brought before rulers and kings for my sake, for a [c] testimoniall vnto them.

c That they may be inexcusable. Matth.10.19. Luke 12.11. and.21.14.

10 And the Gospel must first be published among all nations.

11 *But when they leade you, and deliuer you vp, take yee no [d] thought afore, neither premeditate what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

d He onely forbideth that care which commeth of distrust.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise agaynst their parents, & shall cause them to die.

e This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceyue that their defence standeth not in their owne wisedome, or eloquence. Matth. 24.15. Dan.9.27.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

14 *Moreouer, when ye shall see the abomination of desolation (spoken of by *Daniel the Prophet) [f] ‖ standing where it ought not, (let him that readeth, consider it) *then let them [that be] in Judea, flee into the [g] mountaines,

f This is ment of that time that the Romanes should prophane the Temple.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

‖Or, being.

16 And let him that is in the fielde, not turne backe againe vnto the things which hee left behinde him, to take his clothes.

g Because the destruction shalbe most extreme and cruel.

17 Then wo [shalbe] to them that are with [h] child, and to them that giue sucke in those dayes.

h For they shall not be able to flee.

18 [i] Pray therefore that your flight be not in the winter.

i That you haue no let to hinder you when you should escape.

19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.

20 And except that the Lorde had shortened those dayes, no ‖ flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.

‖Or, man.

21 Then *if any man say to you, Lo, here is Christ, or, loe, [he is] there, beleeue it not.

Mat.24.23. luk.21.8.

22 For false Christes shall rise, and false prophets, and shal shew signes and wonders, to deceiue if it were [k] possible, the very elect.

k The elect may wauer & be troubled, but they can not vtterly be deceiued, and ouercome.

23 But take ye heed: behold, I haue shewed you all things [l] before.

l Wherefore he that suffereth himselfe not to be seduced, hath none excuse. Iſai.13.10. ezech.32.7. ioel,2.10,& 3.15.

24 ¶ Moreouer *in those daies, after that tribulation, the Sunne shall ware dark, & [m] Moone shal not giue her light,

m This teacheth y there shalbe a chāge of the whole order of nature

25 And the [n] starres of heauen shall fall: and the powers which are in heauen, shall shake.

Mat.24.31.

26 And then shal they see the Sonne of man comming in the cloudes, with great power and glorie.

27 *And he shall then sende his Angels, and shall gather together his elect from the foure windes, [and] from the vtmost parte of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that sommer [is] neere.

29 So in like maner, when ye see these things come to passe, knowe that [the kingdome of God] is neere, [euen] at the doores.

30 Verely I say vnto you, that this [n] generation shall not passe, till all these things be done.

n The worde signifieth the space of a 100. yeeres: albeit this came to passe before fifty yeeres.

31 Heauen & earth shall passe away, but my wordes shall not passe away.

32 But of that [o] day & houre knoweth no man, no, not the Angels which are in heauen, neither the [p] Sonne himselfe, saue the Father.

o When the destruction of Jerusalem, the persecutions & illusions shall come: but chiefly these are vnderstand of the second cōming of Christ.

p In that he is man and Mediator. Mat.24.42.

33 *Take heede: watch, and pray: for ye know not when the time is.

34 [For the Sonne of man is] as a man going into a strāge countrey, & leaueth his house, & giueth authoritie to his seruants, & to euery man his worke, and commandeth the porter to watch.

35 [q] Watch therefore, (for yee knowe not when the Master of the house will come, at euē, or at midnight, at the cocke crowing, or in the dawning)

q For of the comming we are most assured: but of the time, the yeere, day or houre, we are ignorāt, and therefore must watche continually,

36 Lest if he come sodeinly, he should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, watch.

CHAP.

CHAP. XIIII.

1 The Priestes conspire against Christ. 3 Mary Magdalene anoynteth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Matth. 26.1. luke 22.1.

AND * two dayes after followed [the feast of] the Passeouer, & of vnleauened bread: and the hie Priestes, and Scribes sought howe they might take him by craft, and put him to death.

2 But they sayde, Not in the feast [day,] least there be any tumult among the people.

Matth. 26.6. iohn 12.1.

3 * And when he was in Bethania in ỹ house of Simon the leper, as he sate at table, there came a woman hauing a box of oyntment of ‖ spikenarde, very costly, and shee brake the box, & powred it on his head.

‖ Or, of pure nard, and faithfully made.

4 Therefore [a] some disdained among themselues, and sayde, To what ende is this waste of oyntment?

a As Iudas who caused this murmuring.

5 For it might haue byn sold for more then [b] three hundreth pence, and bene geuen vnto the poore, [c] and they grudged against her.

b Which are in value about sixe pound sterling.

c To wit, Iudas: who was offended therewith, & therefore made a busines,

6 But Iesus sayde, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when yee will yee may doe them good, but me yee shall not haue alwayes.

8 She hath done that she coulde: she came afore hande to anoynt my body to the burying.

9 Verely I say vnto you, Whersoeuer this Gospel shall bee preached throughout the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

Matth. 26.14. luk. 22.4.

10 C* Then Iudas Iscariot, one of the twelue, [d] went awaye vnto the hie Priests, to betray him vnto them.

d He tooke occasion by this oyntment as of a thing euill done.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conuenently betray him.

Matth. 26.17. luk. 22.7,8,

12 C* Nowe the first day of vnleauened bread, when they sacrificed ỹ Passeouer, his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and said vnto them, Goe ye into the citie, & there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer hee goeth in, say ye to the goodman of the house, The Master sayeth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shewe you an vpper chamber [which is] large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forth, and came to the citie, and founde as he had sayde vnto them, and made readie the Passeouer.

17 C And at euen he came with the twelue.

Mar. 26.20. luke 22.14. iohn 13.21.

18 * And as they sate at table and did eate, Iesus saide, Verily I say vnto you, that one of you shall betray mee, which eateth with me.

19 Then they beganne to be sorowfull, and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and sayde vnto them, [It is] one of the twelue that e* dippeth with me in the platter.

e To dip the hande, is as much to say, as he that is accustomed to eate with me. Psal. 41.9. iohn 13.18.

21 * Truely the Sonne of man goeth his way, as it is [f] written of him: but woe [be] to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

Mat. 26.24. acts 1.16.

f This declareth that nothing can be done without Gods prouidence. Mat. 26.26. 1. cor. 11.24.

22 * And as they did eate, Iesus g tooke the bread, and when he had giuen thanks, he brake it, and gaue it to them, and said, Take, eate, this is my bodie.

g Reade Mat. chap. 26.26.

23 Also he tooke the cuppe, and when he had [h] giuen thankes, gaue it to them: and they all dranke of it.

h The Greeke worde is to blesse, which is here taken onely to giue thankes, as S. Luke and S. Paul interpret it, and S. Marke also speaking of the cuppe. Iohn 16.32.

24 And he saide vnto them, This is my blood of the new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

26 And whē they had sung a psalme, they went out to the mount of Olives.

27 C* Then Iesus said vnto them, All ye shalbe [i] offended by me this night: for it is written, * I will smite the shepherd, and the sheepe shall be scattered.

i That is, turned from me, because of the persecution. Zacha. 13.7. Chap. 16.7.

28 But after that I am risen, I will goe into * Galile before you.

29 And Peter sayde vnto him, Although all men shoulde be offended, yet woulde not I.

30 Then Iesus sayde vnto him, Verely I say vnto thee, this day, [euen] in this night, before the cocke crowe twise, thou shalt deny me thrise.

31 But he sayde more earnestly, If I shoulde die with thee, I will not denie thee: likewise also saide they all.

E 4. 32 C* After

32 ¶ *After they came into a place named Gethsemane: & he said to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and James, and John, and he began [k] to be afraide, and in great heauinesse,

34 And saide vnto them, My soule is very heauie, [euen] vnto the death: tary here and watch.

35 So he went forwarde a litle, & fell downe on the grounde, and prayed, that if it were possible, ỹ houre might passe from him.

36 And he saide, [l] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheles, not that I will, but that thou [m] wilt, [be done.]

37 Thē he came & found thē sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 Watch ye, and pray, that ye enter not into tentation: the spirite in deede is ready, but the flesh is weake.

39 And againe he went away, & prayed, and spake the same wordes.

40 And he returned, and found thē a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answere him.

41 And he came the third time, & said vnto them, [n] Sleepe henceforth, & take your rest: it is ynough: ỹ houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.

43 *And immediately while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests, and Scribes, and Elders.

44 And he that betraied him, had giuen them a token, saying, Whomsoeuer [o] I shal kisse, he it is: take him and leade him away safely.

45 And assoone as he was come, hee went straight way to him, & said, [p] Master, Master, and kissed him.

46 Then they laide their handes on him, and tooke him.

47 And [q] one of them ỹ stood by, drew out a sword, and smote a [r] seruant of the hie Priest, and cut off his eare.

48 And Iesus answered & saide vnto them, Ye be come out as vnto a thiefe w swordes and with staues to take me.

49 I was daily with you teaching in the Temple, and ye [s] tooke me not: but [this is done] that the scriptures should be fulfilled.

50 Then they [t] al forsooke him, & fled.

51 And there followed him a certaine yong mā, clothed in linen vpon his bare [bodie,] and the yong men caught him.

52 But he left his linen cloth, and fled from them naked.

53 *So they led Iesus away to ỹ hie Priest, & to him came all the [u] hie Priests, and the Elders, and the Scribes.

54 And Peter followed him [x] a farre off, euen into the hall of the hie Priest, and sate with the seruāts, and warmed [him selfe] at the ‖ fire.

55 And the * hie Priestes, and all the Councill sought for Witnes against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I [y] will destroy this Temple made with handes, and within three dayes I will builde another, made without handes.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest ỹ nothing? what is the matter ỹ these beare Witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the [z] Blessed?

62 And Iesus saide, I am [he,] * and ye shall see the [a] Sonne of man sit at the right hande of the power of [God,] and come in the cloudes of heauen.

63 Then ỹ hie Priest rent his clothes and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And some beganne to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophesie. And the [b] sergeants smote him with [their] roddes.

66 *And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And whē she saw Peter warming [him selfe,] she looked on him, and saide, Thou wast also w Iesus of Nazaret.

68 But [c] he denied it, saying, I know him not, neither wot I what thou saist.

Then

Matth. 26.36. luke 22.39.

k His diuinitie was as it were hid, and his humanity shewed it selfe fully.

l Ab in Ebrue, and Abba in the Syrian tongue signifieth father.

m He standeth not so to his owne will, but that willingly he offreth himselfe to obey God,

n He meaneth that the houre will come whē they shall be kept from sleeping.

Matth. 26.47. luke 22.47. Iohn 18.3.

o It was the fashion then to greet with killing at their meetings, and also at their departure.

p He repeateth it twise, as if he had bene moued with a certaine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can doe any thing contrary to Gods ordinance,

t Meaning all the disciples.
Mat. 26.57. luke 22.54. iohn 18.24.

u That is, they which had the best authoritie among the Priestes.

x Which signified that his hoat zeale began nowe to be abated.

[Or, light. Mat. 26.56. [Or, were not like. Iohn 2.19.

y These two witnesses dissented, in that ỹ one reported ỹ Christ said, he could destroy the Tēple, (as Matth. writeth) and the other said, ỹ he heard him say, that he would doe it, as is here noted.

z That is, of God, who is worthie all praise: ỹ which worde in their language, the Iewes when they spake of God, vse commonly in their writings euen to this day.
Mat. 24.30.

a Whom they nowe contemned in this base estate, they should see appeare at the last day with maiestie and glorie.

b This declareth the wickednesse & insolencie of the gouernours, & rulers, seeing their officers contrary to all iustice, thus raged and tormented him, that was innocent.
Mat. 26.69. luke 22.55. iohn 18.25.

c We ought to consider our owne infirmitie, that we may learne onely to trust in God, & not in our owne strength.

Then he went out into the ‖ [d] porch, and the cocke crewe.

69 *Then a maide sawe him againe, and beganne to say to them that stoode by, This is [one] of them.

70 But he denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art [one] of thē: for thou art of Galile, and thy speach is like.

71 And he beganne to curse, & sweare, [saying,] I knowe not this man, of whome ye speake.

72 *Then the seconde time the cocke crewe, and Peter remembred the word that Iesus had saide vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and ‖ waping that with him selfe, he wept.

Mat.26.75. iohn 13.38.

‖ Or, rushed out of the doores and wept.

CHAP. XV.

1 Iesus is leade to Pilate. 15 He is condemned, reuiled and put to death. 46 And is buried by Ioseph.

AND *anon in ỹ dawning, the high Priestes helde [a] a counsell with the Elders, and the Scribes, & the whole Counsell, and bound Iesus, and ledde him away, and deliuered him to Pilate.

Mat.27.1,2, luke 22.66. iohn 18.28. a For the Romanes gaue them no authoritie to put any man to death.

2 Then Pilate asked him, Art thou the King of the Iewes: And he answered, and laid vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing: behold howe many things they witnes against thee.

Mat.27.12. luke.23.3. iohn 18,35.

5 But Iesus answered [b] no more at all, so that Pilate marueiled.

b He would not defende his cause, but pretented himselfe willingly to be condemned.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, ỹ had made insurrection, who in the insurrection had cōmitted murder.

8 And the people cryed aloude, and began to desire [that he would doe] as he had [c] euer done vnto them.

c The people alwayes maintaine their customes, although they be worth nothing.

9 Then Pilate answered them, and saide, Will ye that I let loose vnto you the King of the Iewes:

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priestes had moued the people [to desire] that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe [with him,] whome ye call the King of the Iewes:

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done: And they cryed the more feruently, Crucifie him.

15 So Pilate [d] willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

d When a iudge hath respect to men, he quite forgetteth iustice.

16 Then the souldiers led him away into the hall, which is the ‖ common hal, and called together the whole bande,

‖ Or, pretorie.

17 And clad him with purple, and platted a crowne of thornes, and put it about [his head,]

18 And began to salute him, [saying,] Haile, King of the Iewes.

19 And they smote him on the head with a ‖ reede, and spate vpon him, and bowed the knees, [&] did him reuerence.

‖ Or, stalke.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

21 *And they [e] compelled one ỹ passed by, [called] Simon of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

Mat.27.32. luke 23.26. e Iewes the custome to make him that was condemned, to carry his crosse, but Iesus was not able for weakenesse.

22 *And they brought him to a place named Golgotha, which is by interpretation, the place of [dead mens] skulles.

Mat.27.33. luke 23.33. iohn 19.17.

23 And they gaue him to drinke wine mingled [f] with myrrhe: but he receiued it not.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his father had appointed, that he might render vnto him perfite obedience.

24 And whē they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was [g] the third houre, whē they crucified him.

g The Iewes deuided their day into foure parts, so that by the third houre is here ment the third part of the day, which was from vi. a clocke to nine, at what time Marke, saith he was crucified.

26 And ỹ title of his cause was Written aboue, THE KING OF THE IEWES.

Iesa. 53.12. iohn 2.19.

27 They crucified also with him two thieues, the one on the right hande, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, *And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heades, and saying, *Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among them selues with the Scribes, He saued other men, him selfe he can not saue.

32 Let Christ ỹ King of Israel now come

come downe from the crosse, that wee may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they heard it, saide, l Beholde, he calleth Elias.

36 And one ran, and filled a *sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the toppe to the bottome.

39 Now when ẏ m Centurion, which stoode ouer against him, sawe ẏ he thus crying gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also women, which beheld afarre off, among whom was Marie Magdalene, & Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 which also when he was in Galile, *followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ *And now when ẏ night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for the kingdome of God, came, and went in o boldely vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew [of ẏ truetly] of ẏ Centurion, he gaue the bodie to Ioseph.

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, & laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the dooze of the sepulchre.

47 And Marie Magdalene, and Marie Ioses [mother] beheld where he thoulde be layde.

h Meaning the one of the that were crucified,

i Because this darkenes was onely ouer the land of Canaan, when the rest of the worlde was light, the miracle is the greater.

k Which was the thirde part of the day, and about three of the clocke after noone. Psal.22.1. mat.27.46.

l This was spoken mockingly. Psal.69.21.

m Who had charge ouer an hundred men.

Luke 8.2,3.

Mat.27.57. luk.23.50,51. iohn 19.38.

n A graue man and of great authoritie.

o This man shewed his faith boldely when the danger seemed to be most perilous.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 Also to the eleuen, and reproueth their vnbeliefe. 16 He committeth the preaching of the Gospell & the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Marie Magdalene, and Marie the [mother] of Iames, and Salome, bought sweete ointments, that they might come, and embaulme him. Luke 24.1. iohn 20.1.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was ‖yet rising,

‖Or, not risen.

3 And they said one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 *So they went into the sepulchre, and sawe a a young man sitting at the right side, clothed in a long white robe: and they were afr...d. Mat.28.1. 1.ioh.20.12.

a The Angel of God in the likenesse of a yong man.

6 But he said vnto thē, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place, where they put him.

7 But goe your way, and tell his disciples, and b Peter, that he wil go before you into Galile: there shall ye see him, *as he said vnto you.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest. Mar.26.32. chap.14.28.

8 And they went out quickely, & fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Marie Magdalene *out of whome he had cast seuen deuils. Iohn 20.16. luke 8.2.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they c beleeued it not.

c They had soone forgotten that, that Christ had foretolde them of his resurrection.

12 ¶ *After that, he appeared vnto two of them in another forme, as they walked, and went into the countrey. Luke 24.13, 15.

13 And they went and tolde it to the remnant, but they beleeued them not.

14 ¶ * Finally, he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe and hardenesse of heart, because they beleeued not them which had seene him, being risen vp againe. Luke 24.36. iohn 20.19.

d Mourning and praying.

15 And he saide vnto them, *Goe ye into Mar.28.19.

c As wel Gentile as Iewe. Ioh n 12.48.

into all the worlde, and preach the Gospell to c euery creature.

16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shall be damned.

17 And these d tokens shall followe them that beleeue, * In my Name they shall cast out deuils, and * shall speake with e newe tongues,

18 * And shall take away serpents,

Act. 16.18.

Act. 2.4. and 10.46.

and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

Act. 28.8.

Luke 4.41. Heb. 2.4.

19 * So after the Lorde had spoken vnto them, he was receiued into heauē, and sate at the right hande of God.

20 And they went forth, & preached euery where. And the * Lorde wrought with them, and confirmed the worde with h signes that followed. Amen.

h The miracles & signes folow the doctrine, as certaine seales, so that if the doctrine be false, the miracles can be no better, Deut. 13.3.

d Many other and diuers, as Luke saith. Act. 28.5.

The holy Gospell of Iesus Christ,

according to Luke.

CHAP. I.

5 Of Zacharias and Elisabet. 11 The Angell sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angell, & Marie. 46 Her song. 57 The birth, Circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophecieth.

FOr as much as many haue taken in hande to set forth the storie of those thinges, whereof we are fully persuaded.

2 a As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the worde,

3 It seemed good also to me (most noble Theophilus) also one as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, wherein thou hast bene instructed.

5 IN the time of b Herode king of Iudea, there [was] a certaine Priest named Zacharias, of the c course of Abia: & his wife [was] of the d daughters of Aaron, and her name [was] Elisabet.

6 Both were e iust before God, & walked in all the cōmandements and f ordinances of the Lorde, without reproofe.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of the Priestes office, his lot was to h burne incense, when he went into the i Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias saw [him], he was troubled, & feare fell vpon him.

13 But k Angel sayde vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, & thou shalt cal his name l Iohn.

14 And thou shalt haue ioy and gladnesse, & many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, and shal neither drinke wine, nor l strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lorde God.

17 * For he shall goe m before him in the spirit and power of Elias, to turne the heartes of the n fathers to the children, and the disobedient to the wisdom of the iust men, to make readie a people prepared for the Lorde.

18 The Zacharias said vnto o Angel, whereby shall I knowe this: for I am an olde man, & my wife is of a great age.

19 And the Angell answered, and said vnto him, I am o Gabriel that stande in the presence of God, & am sent to speake vnto thee, and to shewe thee these good tidings.

20 And behold, thou shalt be domme, and not bee able to speake, vntill p the day that these things be done, because

a Meaning, the Apostles with whom he was conuersant.

b Of the ofting: and it may be referred either to Christ or to the Gospell: and hereby is ment, that they were the ministers of Christ, who is called the word or ministers of the worde, that is to say, of the Gospell: and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Reade 1. Chron. 24. 10.

e By her father: for by her mothers line she was of the house of David.

f This perfection or iustice is iudged by the fruit, and outward appearance, & not by the cause: which onely commeth of Gods free mercie through Christ.

g The Greeke worde signifieth iustifications, whereby is meant the outwarde obseruation of the ceremonies commanded by God.

h That is, the euening and morning sacrifice, according to the Lawe.

i The Temple was deuided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the seconde called Sanctum, where the Priestes and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice. Exod. 30.7. Leuit. 16.17.

k Which signifieth the grace of the Lorde.

l The worde signifieth all maner of drinke which maketh men drunken. Mal. 4.5.6. Mat. 11.14.

m As a King in his royaltie hath one to go before him, who signifieth the King to be at hande.

n Whē Christ saith he came to set the father against the sonne &c. he meaneth the successe which commeth of the Gospell, though the malice of men: but here he speaketh of the true ende and proferitie of the Gospel.

o Which signifieth, the strength or power of God.

p We must not measure Gods promise by our weake sences.

thou

c As wel Gentile as Iewe. Ioh n 12.48.

into all the worlde, and preach the Gospell to c euery creature.

16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shall be damned.

17 And these d tokens shall followe them that beleeue, * In my Name they shall cast out deuils, and * shall speake with e newe tongues,

18 * And shall take away serpents,

Act. 16.18.

Act. 2.4. and 10.46.

and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

Act. 28.8.

Luke 4.41. Heb. 2.4.

19 * So after the Lorde had spoken vnto them, he was receiued into heauē, and sate at the right hande of God.

20 And they went forth, & preached euery where. And the * Lorde wrought with them, and confirmed the worde with h signes that followed. Amen.

h The miracles & signes folow the doctrine, as certaine seales, so that if the doctrine be false, the miracles can be no better, Deut. 13.3.

d Many other and diuers, as Luke saith. Act. 28.5.

The holy Gospell of Iesus Christ,

according to Luke.

CHAP. I.

5 Of Zacharias and Elisabet. 11 The Angell sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angell, & Marie. 46 Her song. 57 The birth, Circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophecieth.

FOr as much as many haue taken in hande to set forth the storie of those thinges, whereof we are fully persuaded.

2 a As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the worde,

3 It seemed good also to me (most noble Theophilus) also one as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, wherein thou hast bene instructed.

5 IN the time of b Herode king of Iudea, there [was] a certaine Priest named Zacharias, of the c course of Abia: & his wife [was] of the d daughters of Aaron, and her name [was] Elisabet.

6 Both were e iust before God, & walked in all the cōmandements and f ordinances of the Lorde, without reproofe.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of the Priestes office, his lot was to h burne incense, when he went into the i Temple of the Lorde.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias saw [him], he was troubled, & feare fell vpon him.

13 But k Angel sayde vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, & thou shalt cal his name l Iohn.

14 And thou shalt haue ioy and gladnesse, & many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, and shal neither drinke wine, nor l strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lorde God.

17 * For he shall goe m before him in the spirit and power of Elias, to turne the heartes of the n fathers to the children, and the disobedient to the wisdom of the iust men, to make readie a people prepared for the Lorde.

18 The Zacharias said vnto o Angel, whereby shall I knowe this: for I am an olde man, & my wife is of a great age.

19 And the Angell answered, and said vnto him, I am o Gabriel that stande in the presence of God, & am sent to speake vnto thee, and to shewe thee these good tidings.

20 And behold, thou shalt be domme, and not bee able to speake, vntill p the day that these things be done, because

a Meaning, the Apostles with whom he was conuersant.

b Of the ofting: and it may be referred either to Christ or to the Gospell: and hereby is ment, that they were the ministers of Christ, who is called the word or ministers of the worde, that is to say, of the Gospell: and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Reade 1. Chron. 24. 10.

e By her father: for by her mothers line she was of the house of David.

f This perfection or iustice is iudged by the fruit, and outward appearance, & not by the cause: which onely commeth of Gods free mercie through Christ.

g The Greeke worde signifieth iustifications, whereby is meant the outwarde obseruation of the ceremonies commanded by God.

h That is, the euening and morning sacrifice, according to the Lawe.

i The Temple was deuided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the seconde called Sanctum, where the Priestes and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice. Exod. 30.7. Leuit. 16.17.

k Which signifieth the grace of the Lorde.

l The worde signifieth all maner of drinke which maketh men drunken. Mal. 4.5.6. Mat. 11.14.

m As a King in his royaltie hath one to go before him, who signifieth the King to be at hande.

n Whē Christ saith he came to set the father against the sonne &c. he meaneth the successe which commeth of the Gospell, though the malice of men: but here he speaketh of the true ende and proferitie of the Gospel.

o Which signifieth, the strength or power of God.

p We must not measure Gods promise by our weake sences.

thou

q While their course endured to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunke.

r For the barren women enioyed not the promise which God made to them that were maried, to haue issue: but principally they were deprined of that promise which God made to Abraham, that he would increase his seede.

‖ Or, gladnesse be to thee.

‖ Or, receiued into fauour.

s Not for her merits: but onely through Gods free mercie, who loued vs when we were sinners, that wholoeuer reioyceth should reioyce in the Lorde. Iſa. 7.14. mat. 1.21. chap. 2.21.

t Because he is the true Sonne of God, begotten from before all beginning, and manifested in flesh at the determinate time Dan. 7.14. mich. 4.7.

u She would be resolued of all doubtes, to the ende that she might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the worlde.

z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the Lawe which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

thou beleeuedst not my wordes, which shall be fulfilled in their season.

21 Nowe the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed [a] to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord delt with me, in the dayes wherein he looked on [me,] to take from [b] me my rebuke among men.

26 ¶ And in the first moneth, the Angell Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name [was] Ioseph, of the house of Dauid, & the virgins name [was] Marie.

28 And the Angell went in vnto her, and saide, ‖ Haile thou [that art] freely beloued: the Lorde [is] with thee: blessed [art] thou among women.

29 And when she saw [him,] she was troubled at his saying, & thought what maner of salutation that should be.

30 Then the Angell sayde vnto her, Feare not, Marie: for [c] thou hast found fauour with God.

31 *For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, and shall be called the Sonne [d] of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 *And he shal reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angell, [e] How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shal [f] ouershadow thee: therefore also that holy thing which shalbe borne of thee, shall be called the Sonne of God.

36 And beholde, thy [g] cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie saide, Beholde, the seruaunt of the Lorde: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those daies, and went into the hill [countrey] with haste to a [h] citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe [i] sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cryed with a loud voyce, and saide, Blessed art thou among women, because the [k] fruite of thy wombe is blessed.

43 And whence [commeth] this to me, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my bellie for ioy.

45 And blessed [is] she that beleeued: for those thinges shall be performed, which were tolde her [l] from the Lorde.

46 Then Marie sayde, My [m] soule magnifieth the Lorde,

47 And my spirite reioyceth in God my Sauiour.

48 For he hath looked on the ‖ poore degree of his seruant: for beholde, from henceforth [n] shal all ages call me blessed.

49 Because he that is mightie, hath done for me great things, and holy [is] his Name.

50 And his [o] mercie [is] from generation to generation on them that feare him.

51 *He hath shewed strength with his arme: *he hath scattered the proude in the [p] imagination of their heartes.

52 He hath put downe the mightie from [their] seates, and exalted them of lowe degree.

53 *He hath filled the hungrie with good things, & sent away the rich emptie.

54 *He hath vpholden Israel his seruant, being mindefull of [his] mercie,

55 (*As he hath spoken to our fathers, [to wit,] to Abraham and his [q] seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

a Which was also called, Kiriath-arba, or Hebron, Iosh. 14.15. & 21.11.

b This moouing was extraordinarie & not naturall, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angell.

e The soule, & the spirit signifie the vnderstanding and affection which are the two principal parts of the soule.

‖ Or, lowe estate.

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham that he would be his God, and the God of his seede for euer, Iſa. 51.9. Psalm. 33.10. Iſa. 29.15.

h The wicked lay snares for other, wherein they themselues are taken.

i Sam. 2.5, 6, 7.

k Psal. 34.10. Iſa. 30.18. and 41.9. and 54.5. Iere. 31.3, 20.

l Gen. 17.19. and 22, 17. Psal. 132.11.

m Or, posteritie.

57 ¶ Nowe

57 ¶ Nowe Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tell howe the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, & said, Not so, but he shall be called John.

61 And they sayd vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, howe he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is John, and they marueiled all.

64 And his mouth was opened immediately, and his tongue [loosed,] and he [k] spake and praysed God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noysed abroad throughout all the hill [countrey] of Judea.

66 And all they that heard them, layd [them] vp in their hearts, saying, What maner child shall this be! and the [k] hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed [be] the Lord God of Israel, because he hath [l] visited *and redemed his people,

69 *And hath raised vp the [m] horne of saluation vnto vs, in the house of his seruant Dauid,

70 *As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 [That he would send vs] deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would shewe [n] mercie towardes our fathers, and remember his holy Couenant,

73 *[And] the othe which he sware to our father Abraham:

74 [Which was,] that hee would graunt vnto vs, that we being deliuered out of the hands of our enemies, should [o] serue him without feare

75 All the dayes of our life, in [*p] holines and righteousnes [p] before him.

76 And thou, babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 [And] to giue knowledge of saluation vnto his people, by the [q] remission of their sinnes,

78 Through the tender mercie of our God, whereby [*r] the day spring from an high, hath visited vs,

79 To giue light to them that sit in darkenes, and in the shadowe of death, and to guide our feete into the way of peace.

80 And the childe grewe, and waxed strong in spirit, and was in [s] the wildernesse till the day came, that hee should shewe himselfe vnto Israel.

was least inhabited, where also the grosse and rude people dwelled.

1. Not onely for his benefite in pardoning his fault, but also to shewe that he was iustly punished for his incredulitie.
k The mightie power of God and his graces, which declared that he should be an excellent person.
l In declaring him selfe mindfull of his people, and therefore is come from heauen to visite and redeme them. Matth. 1,21. chap. 2.30. Psam. 132,17, 18.
m When the promises of God seemed to haue fayled & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne ouerthewe his enemies. Ierem. 23.6. and 30.10.
n He declareth the cause and fountaine of our redemptio, Gene. 22,16, 17. iere. 32.33. hebr. 6.13.
o This is the ende of our redemption. 1. Pet. 1,15.
p To whome no hypocrisie can be acceptable.
q He sheweth that our saluation consisteth in the remission of sinnes, which is the principall part of the Gospel. Zech. 3.8. & 6, 12. mal. 4.2.
r Or branch of a tree, meaning the Messias, who is ꝑ sunne of righteousnes which shineth from heauen.
s That is, of all felicitie.
t He meaneth that part of Judea which

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophesie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

AND it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the [a] world should be [‖] taxed.

2 (This first [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c] Joseph also went vp from Galile out of a citie called Nazaret, into Judea, vnto the citie of *Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, ꝑ dayes were accomplished that she should be deliuered.

7 And she brought forth her [d] first begotten sonne, and wrapped him in swadling clothes, and layed him in a [e] cratch, because there was no roome for them in the Inne.

8 ¶ And there were in ꝑ same countrey shepheards, abiding in the fielde, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, & the glory of ꝑ Lord shone about them, and they were sore afraide.

10 Then the Angel sayd vnto them, Be not afraide: for beholde, I bring you tidings of great ioy, that shall be to all the people:

11 [That is,] that vnto you is borne

a So much as was subiect to the Romanes.
‖ Or, put in writing.
b Whereby the people were more charged and oppressed.
c He sheweth by what occasion Jesus was borne in Beth-lehem. Iohn 7.42.
d Reade Mat. 1.25.
e Whereby appeared his pouertie, & their crueltie, which would not pitie such a woman in such case.

this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.

12 And [g] this [shall be] a signe to you, Ye shall finde the childe swadled, and layed in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praysing God, and saying,

14 Glory [be] to God in the high [heauens,] and peace in earth, and towards men [h] good will.

15 And it came to passe when the Angels were gone away frō them into heauen, that the shepherds sayd one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & found both Marie and Ioseph, and the babe layed in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it wondered at the things which were tolde them of the shepheards.

19 But Marie kept all those sayings, and pondred [them] in her heart.

20 And the shepheards returned, glorifying and praysing God, for all that they had heard and seene, as it was spoken vnto them.

Gene.17,12. Iohn 7.22. Leuit.12.3.

21 ¶ *And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called *IESVS, which was named of the Angel, before hee was conceiued in the wombe.

Matth.1.21. chap.1.31.

22 *And when the dayes of ‖ her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

Leuit.12.6. ‖Or, their.

23 (As it is written in the Law of the Lord, *Euery man childe ‖ that [first] openeth the wombe, shall be called holy to the Lord:)

Exod.13.2. nom.8.16. ‖Or, that is first borne.

24 And to giue an oblation, *as it is commanded in the Lawe of the Lord, [i] a paire of turtle doues, or two yong pigeons.

Leuit.12.6. i Which offering was appointed to the which were so poore that they were not able to offer a lambe.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man [was] iust, & feared God, and waited for the consolation of Israel, and the [k] holy Ghost was vpon him.

k The spirit of prophesie.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lordes ‖ Christ.

‖Or, Messias.

27 And he came [l] by [the motion] of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Lawe,

l Ebr. Greeke, in the Spirit.

28 Then he tooke him in his armes, and praysed God, and sayd,

29 Lord, [m] nowe lettest thou thy seruant depart in peace, according to thy worde:

m Simeon declareth himselfe to die willingly since he hath seene the Sauiour which was promised.

30 For mine eyes haue seene thy [n] saluation,

n The meane and substance of saluation, ‖Or, for thereuelation of.

31 Which thou hast prepared before the face of all people:

32 A light ‖ to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon [o] blessed them, & said vnto Marie his mother, Beholde, this [childe] is appointed for the [p] fall and rising againe of many in Israel, and for a signe which shall be spoken against,

o That is, prayed to God for them, and for the prosperitie of Christes kingdome.

p To be the fall of the reprobate which perish through their owne default, & rayling vp of the elect to whom God giueth faith; Isa.8.14. rom. 9.32.1.pet.2.8.

35 (Yea and a [q] sworde shall pearce through thy soule) that the [r] thoughtes of many hearts may be opened.

q That is, sorowes should pearce her heart as a sworde.

r This chiefly appeareth why the crosse is laide vpon vs, whereby mens hearts are tryed.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [s] liued with an husband seuen yeeres from her virginitie.

s She was seuen yeeres maried.

37 And she [was] widow about foure score and foure yeres, and went [t] not out of the Temple, but serued [God] with fastings and prayers, night and day.

t She was continually in the Temple, ‖Or, prailed.

38 She then comming at the same instant vpon them, ‖ confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in Spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ierusalem euery yeere, *at the feast of the Passeouer.

Deut.16.1.

42 And when he was twelue yeere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes [thereof,] as they returned, the child Iesus remained in Ierusalem, & Ioseph knewe not nor his mother,

44 But they supposing, that he had bene

bene in the company, went a dayes iourney, and sought him among [their] kinsfolke, and acquaintance.

45 And when they founde him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the ‖doctors, both hearing them, and asking them questions.

‖Or, learned men.

47 And all that heard him, were astonied at his understanding, & answeres.

48 So when they sawe him, they were amased, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee with heauie hearts.

49 Then sayd he vnto them, How is it that ye sought me? knewe ye not that I must go about my Fathers busines?

t Our duetie to God is to be preferred before father and mother.

50 But they [u] vnderstoode not the worde that he spake to them.

u For his vocation was not yet manifestly knowen.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and pvnishment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

NOwe in the fifteenth yeere of [y] reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and [a] Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

a This was the sonne of Herode called the great. Actes 4.6.

2 (*when Annas & Caiaphas were the hie [b] Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

b There could be by Gods lawe but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition & hyberie, that both Caiaphas and Annas his father in lawe had it deuided betweene them. Mat. 3.2. mark. 1.4. Isai. 40.3. iohn 1.23.

3 *And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, *The voyce of him that cryeth in the wildernes [is,] Prepare ye the way of the Lord: make his paths straight.

5 Euery [c] valley shalbe filled, & euery mountaine, and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes [shall be] made [smooth.

c All impediments shall be taken away, which should hinder the way of God, or of saluation, so that the way shall be plaine by Christ to leade vs vnto God.

6 And ‖all flesh shall see the [d] saluation of God.

‖Or, euery man.

d That is, the Messias shall be reuealed to ỹ world. Mat. 3.7.

7 Then sayd he to the people that were come out to be baptized of him, *‖O generations of vipers, who hath forewarned you to flee from the wrath to come?

‖Or, vipers broods.

8 Bring forth therefore fruites worthie amendement of life, and begin not to say with your selues, We haue Abraham to [our] father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the [e] axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shal be hewen downe, and cast into the fire.

e The vengeance of God is at hand.

10 ¶ Then the people asked him, saying, what shall we doe then?

11 And he answered, and sayd vnto them, *He [f] that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

James 2.15. 1. iohn 3.17.

f He willeth that the riche helpe the poore according to their necessitie.

12 Then came there [g] Publicanes also to be baptized, and sayde vnto him, Master, what shall we doe?

g Whole office was to receiue the tribute & tolles.

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and sayd to them all, *Indeede I [h] baptize you with water, but one stronger then I, commeth, whose shooes latchet I am not worthie to vnloose: he will baptize you with the holy Ghost, and [i] with fire.

Mat. 3.11. marke 1.8. iohn 1.26. act. 1.5. & 2.4. & 11.16. & 19.4.

h The dettue and force of baptisme standeth in Iesus Christ, & Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose vpperetie is to consume, and purge our filth as fire doeth the metalles.

17 *Whose fanne [is] in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

Mat. 3.12. Mat. 13.3. marke 6.17.

18 Thus then exhorting with many other things, he preached vnto ỹ people.

19 *But when [k] Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herode had done,

k Named Antipas. Mat. 3.13. mar. 1.9. iohn 1.32.

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 *Nowe it came to passe, as all the people were baptized, and that Iesus

was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Jesus himselfe began to be about thirtie yeres of age, being as men supposed the sonne of [1] Joseph, [which was the sonne of Eli,

24 [The sonne] of Matthat, [the sonne] of Leui, [ꝑ sonne] of Melchi, [the sonne] of Janna, [the sonne] of Joseph,

25 [The sonne] of Mattathias, [the sonne] of Amos, [the sonne] of Naum, [the sonne] of Esli, [the sonne] of Nagge,

26 [The sonne] of Maath, [the sonne] of Mattathias, [the sonne] of Semei, [the sonne] of ‖ Joseph, [the sonne] of Juda,

27 [The sonne] of Joanna, [ꝑ sonne] of Rhesa, [the sonne] of Zorobabel, [the sonne] of Salathiel, [the sonne] of Neri,

28 [The sonne] of Melchi, [the sonne] of Addi, [ꝑ sonne] of Cosam, [the sonne] of Elmodam, [the sonne] of Er,

29 ¶ [The sonne] of ‖ Jose, [the sonne] of Eliezer, [the sonne] of Jorim, [the sonne] of ‖ Matthat, [the sonne] of Leui,

30 [The sonne] of Simeon, [ꝑ sonne] of Juda, [the sonne] of Joseph, [the sonne] of Jonan, [the sonne] of Eliacim.

31 [The sonne] of Melea, [the sonne] of ‖ Mainan, [the sonne] of Mattatha, [the sonne] of Nathan, [the sonne] of Dauid,

32 [The sonne] of Jesse, [the sonne] of Obed, [the sonne] of Booz, [the sonne] of Salmon, [the sonne] of Naasson,

33 [The sonne] of Aminadab, [the sonne] of Aram, [the sonne] of Esrom, [the sonne] of Phares, [the sonne] of Juda,

34 [The sonne] of Jacob, [the sonne] of Isaac, [the sonne] of Abraham, [the sonne] of Thara, [the sonne] of Nachor,

35 [The sonne] of Saruch, [the sonne] of Ragau, [the sonne] of Phalec, [the sonne] of Eber, [the sonne] of Sala,

36 [The sonne] of Cainan, [the sonne] of Arpharad, [the sonne] of Sem, [the sonne] of Noe, [the sonne] of Lamech,

37 [The sonne] of Mathusala, [the sonne] of Enoch, [the sonne] of Jared, [the sonne] of Maleleel, [the sonne] of Cainan,

38 [The sonne] of Enos, [the sonne] of Seth, [ꝑ sonne] of Adam, [the sonne] [m] of God.

[1] Luke ascendeth from the last father to the first, and Matthewe descendeth from the first to the last. Matthewe extendeth not his rehearsall further then to Abraham, which is for the affiliance of ꝑ promise for the Jewes. Luke refereth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthewe counteth by the legal discent, and Luke by the naturall: finally both two speaking of the same persons applie vnto them diuers names.

Or, Iosech.
Or, Iesus.
Or, Matcha.
Or, Menna.

m Not that Adam was the sonne of God by generation, but by creation, in the which sence, God also calleth him selfe Father, Deut. 32.6, 18, 19.

CHAP. IIII.

1 Jesus is led into the wilderness to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 preacheth at Nazaret, and Capernaum. 22 The Jewes despise him. 38 He commeth into Peters house, and healeth his mother in lawe. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

AND Jesus full of the holy Ghost returned from Jordan, and was led by the spirit into the wildernes,

Matt. 4.1, mar. 1.12.

2 *And was [there] fourtie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, he afterward was hungry.

2 This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed then the other miracles that Christ did. Deut. 8.3. matth. 4.4.

3 Then the deuill sayd vnto him, If thou be the Sonne of God, commaunde this stone that it be made bread.

b That is, by the ordinance and prouidence of God, ‡ Greeke in a moment of time.

4 But Jesus answered him, saying, It is written, *That man shall not liue by bread onely, but by euery [b] worde of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, ‡ in the twinkeling of an eye.

c Satan professeth that, which he can not giue, thinking thereby that he might perceiue the more craftily: for he is but prince of the world by permission, & hath his power limited.

6 And the deuill sayd vnto him, All this power will I [c] giue thee, and the glorie of those [kingdomes:] for that is deliuered to me: and to whome so euer I will, I giue it,

‖ Or, fall down before me.

7 If thou therefore wilt ‖ worship me, they shall be all thine.

8 But Jesus answered him, and said, ‡ Hence from me, Satan: for it is written, *Thou shalt worship the Lord thy [d] God, and him alone thou shalt serue.

‡ Greeke, goe behinde me. Deut. 6.13. and 10.20.

d Christ sheweth that all creatures ought onely to worship and serue God.

9 Then he brought him to [e] Jerusalem, & set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

e This declareth howe hard it is to resist the temptations of Satan: for he giueth not ouer for thrise or thrise putting backe.

10 For it is written, *That he will giue his Angels charge ouer thee to keepe thee:

Psal. 91.11, 12, Deut. 6.16.

11 And with [their] hands they shall lift thee vp, least at any time thou dash thy foote against a stone.

12 And Jesus answered, and said vnto him, It is sayde, *Thou shalt not tempt the Lord thy God.

f It is not ynough, thrise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent

13 And when the deuill had ended all the tentation, he departed from him [f] for a season.

14 ¶ And Jesus returned by ꝑ power

a little, it is to the end that he may renue his force and assaile vs more sharpely.

of

of the Spirite into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

Matth.13.54. marke 6.1. 1.chro.4.43.

16 *And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place, where it was written,

Isa.61.1.

18 *The Spirit of the Lord [is] vpon me, because he hath [f] anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preache deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised,

f That is, endued with graces.

19 And that I should preach the [h] acceptable yere of the Lord.

h He alludeth to the yere of Jubile, which is mentioned in the Lawe, whereby this great deliuerance was figured.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

i They approued and commended whatsoeuer he said.

22 And all [i] bare him witnesse, and wondered at þ gracious wordes, which proceeded out of his mouth, and said, Is not this Josephs sonne?

23 Then he saide vnto them, Ye will surely say vnto me this prouerbe, Physicion, [k] heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

k Bestow thy benefites vpon them, which appertaine moze vnto thee.

24 And he saide, Verely I say vnto you, * No [l] Prophet is accepted in his owne countrey.

John 4.44. l Their infidelitie staied Christ from working miracles.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of *Elias, when heauen was shut three yeeres and sire moneths, when great famine was throughout all the land,

1.King.17.9. iames 5.17.

26 But vnto none of them was Elias sent, saue vnto Sarepta, [a citie of] Sidon, vnto [m] a certaine widow.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household.

27 Also many lepers were in Israel, in the time of *Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

2.King.5.14. n Because they perceiued that the grace of God should be taken from them and giuen to others.

28 Then all [that were] in the Synagogue, when they heard it, were [n] filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed [o] through the mids of them, and went his way,

o And escaped miraculously out of their handes: for his houre was not yet come.

31 ¶ *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

Matth.4.13. marke 1.21.

32 * And they were astonied at his doctrine: for his worde was with [p] authoritie.

Matth.7.29. marke 1.22. p Full of dignitie and maiestie, which touched the heart of the auditours and caused them to beare reuerence to his wordes.

33 And in the Synagogue there was a man which had a [q] spirit of an vncleane deuil, which cryed with a loude voyce,

q That is, the motion of the deuil, or that was tormented with a bery deuill.

34 Saying, Oh, What haue we to do with thee, thou Jesus of Nazaret? art thou come to destroy vs? I knowe who thou art, [euen] the Holy one of God.

35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes [of them,] came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commaundeth the foule spirits, and they come out.

37 And the fame of him spred abroade throughout all the places of the countrie round about.

38 ¶ *And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

Matth.8.14. marke 1.30.

39 Then he stood ouer her, & rebuked the feuer, and it left her: and immediately she arose, and ministred vnto them.

40 Now when þ sunne was downe, all they that had sicke [folkes] of diuers diseases, brought them vnto him, and he layed his handes on euery one of them, and healed them.

41 *And deuils also came out of many, crying, and saying, [r] Thou art the Christ, the Sonne of God: but he rebuked them, and suffred them not to say that they knew him to be the Christ.

Marke 1.34. r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doth nothing auaile them, because it commeth not of faith.

42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the shippe. 6 The great draught of fishe. 10 Certaine disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthewe the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

Matth.4.18. marke 1.16.

THen * it came to passe, as the people preassed vpon him to heare the worde of God, that he stoode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but *y* fishermen were gone out of them, and were washing their nets.

3 And [a] he entred into one of the shippes, which was Simons, and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the shippe.

4 ¶ Now when he had left speaking, he saide vnto Simon, Launche out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him, [b] Master, We haue trauailed all night, & haue taken nothing: neuertheleste at thy [c] word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship, that they should come and helpe them, Who came then, and filled both the ships, that they did [d] sinke.

8 Now when Simon Peter saw it, he fell downe at Jesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For he [e] was vtterly astomed, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Jesus saide vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

11 And when they had brought the shippes to lande, they forsooke all, and followed him.

12 ¶ * Nowe it came to passe, as hee was in a certaine citie, beholde, [there was] a man full of leprosie, and when he sawe Jesus, he fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hande, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commaunded him that he should tell it no man: but Go, [saith he,] and shewe thy selfe to the [g] Priest, and offer for thy clensing, as * Moses hath commanded, for a Witnesse vnto them.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Judea, and Jerusalem, and the power of the Lorde was [in him] to heale them.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

Matth.9.2. marke 2.3.

19 And when they coulde not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed & all, in the midst before Jesus.

20 And when he sawe their faith, he saide vnto him, Man, thy [h] sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Jesus perceiued their thoughtes, he answered, and saide vnto them, What thinke ye in your heartes?

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth (he saide vnto the sicke of the palsie) I say to thee, arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp [his bed] whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doutlesse we haue seene ‖ strange things to day.

27 ¶ * And after that, he went forth and sawe a Publicane named ‖ Leui, sitting at the receite of custome, and saide vnto him, Followe me.

28 And hee left all, rose vp, and followed him.

29 Then

a To the intent that he might not be thronged of the preasse, and also that he might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraide.

f He appointeth him to the office of an Apostle.

Matth.8.2. marke 1.40.

g Hereby he shewed them that he would not transgresse the Lawe, and that they should be inexcuseable, who seeing the miracle wrought, would not beleeue Christ. Leuit.14.4.

h Christ toucheth the principall cause of all our euils.

i So much as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

‖ Or, aboue our expectation. Matth.9.9. marke 2.14.

‖ Or, Matthew.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and saide vnto them, They that are whole, neede not the Physitiō, but they that are sicke.

32 *I came not to call the [k] righteous, but sinners to repentance.

33 ¶ *Then they said vnto him, Why do the disciples of Iohn fast often, and ‡ pray, and the [disciples] of the Pharises also, but thine eate, and drinke?

34 And hee saide vnto them, Can ye make the [l] children of ỹ Wedding chamber to faste, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they faste in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece [taken] out of the new, agreeth not with the olde.

37 [m] Also no man powreth newe Wine into olde vessels: for then the newe Wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But new Wine must be powred into newe vessels: so both are preserued.

39 Also no man that [n] drinketh olde wine, straight way desireth newe: for he saith, the olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth & teacheth the people. 20 He theweth who are blessed, 27 To loue our enemies, 37 Not to iudge rashly, 41 And to auoide hypocrisie.

AND * it came to passe on the second [a] Sabbath, [after] the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in [their] hands.

2 And certaine of the Pharises saide vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and tooke, and ate the shew bread, and gaue also to them which were with him, which was not lawfull to eate, but for the *Priestes onely?

5 And he said vnto them, The Sonne of man is [b] Lord also of ỹ Sabbath day.

6 ¶ *It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dryed vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath [day,] that they might finde an accusation [against] him.

8 But he knew their thoughtes, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stoode vp.

9 Then said Iesus vnto them, I will aske you a question, whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue ‖ life, or to destroy it?

10 And hee beheld them all in compasse, and saide vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, What they might do to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, & spent the night in prayer to God.

13 *And when it was day, he called his disciples, and of them he chose [c] twelue, which also he called [d] Apostles.

14 (Simon whom he named also Peter, and Andrewe his brother, Iames and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: Iames [the sonne] of Alpheus, and Simon called Zelous:

16 Iudas Iames [brother,] & Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stoode in a ‖ plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ *And he lifted vp his eyes vpon his disciples, and saide, Blessed [be] ye

1.Tim.1.15. k Which seeme to be righteous and yet are but hypocrites. Matth.9.14. marke 2.18. ‡Greeke, make prayers.

l The friendes and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

m Reade, Matth.9.17.

n He admonisheth them not to trust too much to their owne sense or iudgement: no, because they haue accustomed them selues to one thing, to condemne another which is better.

Matth.12.1. marke 2.23. a Those feasts which conteined many dayes as the Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of the feast and the last.

1.Sam.21.6.

Exod.29.33. leuit.8.31. and 24.9. b Hauing power to dispence with, and qualifie the keeping of the Sabbath and other ceremonies. Matth.12.9. marke 3.1.

‖ Or, a person.

Matth.10.1. marke 3.13. and 6.7. chap. 9.1. c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprong. d Ambassadours or messengers whom he had elected before, but now inioyneth them their charge. ‖ Or, champion.

Matth.5.3.

c They that are humble and submit themselues willingly to obey God, Iaa.65.13. Iaa.61.3.

poore: for yours is ᵖ kingdome of God.
21 *Blessed are ye that hunger now: for ye shall be satisfied: blessed [are] ye that *weepe now: for ye shall laugh.
22 *Blessed are ye when men hate you, and when ᶜ they separate you, and reuile [you,] and put out your name as euill, for the Sonne of mans sake.
23 Reioyce ye in that day, ᵠ be glad: for behold, your reward [is] great in heauen: for after this maner their fathers did to the Prophets.
24 *But woe [be] to you [ᵖ are] ʳ rich: for ye haue receiued your consolation.
25 *Woe [be] to you that are full: for ye shall hunger. Woe [be] to you that now laugh: for ye shall waile and weepe.
26 Woe [bee] to you when all ˢ men speake well of you: for so did their fathers to the false prophets.
27 ¶ *But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Bleste them that curse you, and pray for them which hurt you.
29 *And vnto him that ᵗ smiteth thee on the [one] cheeke, offer also the other: *and him that taketh away thy cloke, forbid not [to take thy] coate also.
30 Giue to euery man that asketh of thee: and of him that taketh away thy [goods,] ᵘ aske them not againe.
31 *And as ye would that men should do to you, so do ye to them likewise.
32 *For if ye loue them which loue you, what thanke shall ye haue: for euen the ˣ sinners loue those that loue them.
33 And if ye do good for them which doe good for you, what thanke shall ye haue: for euen the sinners do the same.
34 *And if ye lend to [them] of whom ye hope to receiue, what thanke shall ye haue: for euen the sinners lende to sinners, to receiue the like.
35 Wherefore loue ye your enemies, and do good, and lende, ᵒ looking for nothing againe, and your reward shall be great, and ye shall be the children of *the most high: for he is kinde vnto the vnkinde, and to the euill.
36 Be ye therefore merciful, as your Father also is merciful.
37 ¶ *Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shalbe forgiuen.
38 Giue, and it shalbe giuen vnto you: *a good measure, pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with ᵖ same shall men mete to you againe.
39 And he spake a parable vnto them, *Can the blinde leade the blinde? shall they not both fall into the ditch?
40 *The disciple is not aboue his master: but whosoeuer [willbe] a perfite disciple, shall be as his master.
41 ¶ *And why ᵖ seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out ᵖ beame out of thine owne eye first, and then shalt thou see perfitely, to pull out the mote that is in thy brothers eye.
43 ¶ *For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruite.
44 *For euery tree is knowen by his owne fruite: *for neither of thornes gather men figges, nor of bushes gather they grapes.
45 A ᵠ good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.
46 ¶ *But why call ye me ʳ Master, master, and doe not the things that I speake?
47 Whosoeuer commeth to me, and heareth my wordes, and doth the same, I will shewe you to whome he is like.
48 Hee is like a man which built an house, and digged deepe, and layde the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.
49 But he that heareth and doth not, is like a man that built an house vpon the earth without foundation, against which the flood did beat, & it fell by and by: and the fall of that house was great.

Matth.7.2. marke 4.24.
Matth.15.14.
Matt.10.24. iohn 13.16. and 15.20.
Matth.7.3.
Matth.7.17.
Matth.12.33. Matth.7.16.
Matth.7.21. rom.2.13. iames 1.22.

CHAP. VII.

2 He healeth the captaines seruant. 11 He rayseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn. 31 And reproueth the Iewes for their vnfaithfulnesse. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

When

Matt.5.46. n They are commonly called sinners, which are of a wicked life, and without all feare of God. Mat.5.42.deut.15.8. o Not onely not hoping for profite, but to lose the stocke and principal, for as much as Christ bindeth himselfe to repay the whole with a most liberal interest. Matth.5.45. Matth.7.1.

p He reproueth the hypocrisie of such as winke at their owne horrible faultes, and yet are too curious to spie out the least faule in their brother.

q The name and title are nothing worth to proue that a man is sent of God, except in effect he shewe the same.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

Mat. 8. 5.

WHen* he had ended al his sayings in the audience of ỹ people, hee entred into Capernaum.

2 And a certaine [a] Centurions seruant was sicke and readie to die, which was deare vnto him.

a It might be, that this captaine did lie with his garrison in Capernaum.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthie ỹ he should do this for him.

5 For he loueth, [sayd they,] our nation, and he hath built vs a [b] Synagogue.

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

6 Then Iesus went with them: but when hee was nowe not farre from the house, ỹ Centurion sent friends to him, [c] saying vnto him, Lord, trouble not thy selfe: for I am not worthie that thou shouldest enter vnder my roofe.

c The friends speake to Iesus in the captaines name.

7 Wherefore I thought not my selfe worthie to come vnto thee: but [d] say the worde, and my seruant shalbe whole.

d Or, cõmand by a worde onely that it be.

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another Come, and he commeth: and to my seruant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great fayth, no not in Israel.

e He cõmendeth this heathen captaine because he assureth himselfe vpon Christes worde alone.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that hee went into a citie called [f] Nain, and many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar not farre from Tiberias.

12 Nowe when he came neere to the gate of ỹ citie, beholde, there was a dead man caried out, [who was] the only begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lorde sawe her, hee had compassion on her, and sayde vnto her, Weepe not.

‖Or, biere.

14 And he went and touched the ‖ cofin, (and they that bare him, stoode still) and hee saide, [g] Yong man, I say vnto thee, Arise.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is rayled vp among vs, & God hath [h] visited his people.

h That is, to establish, and restore them.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou [i] hee that shoulde come, or shall wee waite for an other?

i To wit, the Messias, and redeemer.

20 And when the men were come vnto him, they saide, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that shoulde come, or shall we waite for an other?

21 And at that time he cured many of their sicknesses, and plagues, & of euill spirits, and vnto many blinde men hee gaue sight.

22 And Iesus answered, and said vnto them, Go your wayes & shewe Iohn [k] what things ye haue seene and heard: that the blinde see, the halt goe, the Lepers are cleansed, ỹ deafe heare, the dead rise againe, [and] the ‖ poore receiue the Gospell.

k He declareth by the vertues, and power that were in him, that he was the Christ.

‖ Such as feele their owne miserie, and wretchednes.

‖ Or, the Gospel is preached to the poore.

23 And blessed is hee, that shall not be [m] offended in me.

m That shall persuere and not thinke backe for any thing that can come vnto them.

24 And when ỹ messengers of Iohn were departed, he began to speake vnto the people, of Iohn, what went ye out into the wildernes to see? A [n] reede shaken with the winde?

n Reade Mat. 11. 7.

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in kings courtes.

Mat. 3. 1. 3. ‖ Or, Angel. ‖ Or, borne.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

o They prayed him as iust, faithfull, good & mercifull, so that the fruite of their baptisme appeared in them.

27 This is he of whom it is written, *Beholde, I send my ‖ messenger before thy face, which shall prepare thy way before thee.

p This worde comprehendeth the whole doctrine that Iohn taught.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuertheles, he that is the least in the kingdome of God, is greater then he.

q Meaning, to their owne condemnation, or as some reade, with them selues, because they durst not openly speake against Iohns doctrine: for they feared the people. Mat. 21. 46.

29 Then all the people that heard, and the Publicanes [o] iustified God, being baptized with ỹ [p] baptisme of Iohn.

30 But the Pharises and the expounders of the Lawe despised the counsel of God [q] against themselues, and [were] not

not baptized of him.

Mat.11.16. 31 *And the Lorde sayde, whereunto shall I liken the men of this generation: and what [thing] are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, & ye haue not daunced: We haue mourned to you, and ye haue not wept.

r The songs of licle children are sufficiente to condemne the Iewes and such like.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

s Liueth according to the facion of other men.

34 The Sonne of man is come, and seateth and drinketh: and ye say, Beholde, a man [which is] a glutton, and a drinker of wine, a friend of Publicans and sinners.

t He sheweth that the wicked, although they turne frō God, hall nothing hinder the elect to continue in the fayth of the Gospel.

35 But wisedome is t iustified of all her children.

Mark.14.3. 36 ¶ And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, whē she knew that Iesus sate at table in ỹ Pharises house, she brought a boxe of oyntment.

Marke 15.40. iohn 11,2. 38 *And she stoode at his feete behind him weeping, and began to wash his feete with teares, & did wipe them with the heares of her head, and kissed his feete, and anointed them with the oyntment.

39 Nowe when the Pharise which bade him, sawe it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, & what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simō, I haue somewhat to say vnto thee. And he saide, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of thē therefore, tell [me,] Will loue him most?

43 Simon answered, and sayde, I suppose that he, to whome hee forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and saide vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the heares of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didest not anoynt: but thee hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: for shee u loued much. To whom a litle is forgiuen, hee doth loue a litle.

u This great loue is a signe that shee felt her selfe much bounde vnto Christ, who had forgiuen her so many sinnes.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

x The peace of conscience commeth onely of fayth.

50 And he sayde to the woman, Thy fayth hath saued thee: go in x peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne, & preach. 2 The women minister vnto them of their goodes. 5 Hee sheweth the parable of the sede. 21 telleth who is his mother and his brother. 24 Hee stilleth the raging of the lake. 27 Hee deliuereth the possessed. 33 The deuils enter into the heard of swine. 41 Hee healeth the sicke woman, and Iairus daughter.

AND it came to passe afterward, that he himselfe went through euery citie & towne, preaching, and publishing the kingdome of God, and the twelue [were] with him.

2 And certaine women, which were healed of euill spirites, and infirmities, [as] *Marie which was called Magdalene, out of whom went seuen deuils,

Marke 16.9.

3 And Ioanna the wife of Chuza Herodes steward, and Susanna, and many other which y ministred vnto ‖ him of their substance.

y Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perceuerance, which proued their knowledge to be of God.

4 *Nowe when much people were gathered together, & were come to him out of all cities, he spake by a parable,

[Or, to them. Matth.13.3. marke 4.1,2.

5 A sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, & when it was sprong vp, it withered away, because it lacked moystnes.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundreth folde. And as he sayd these things, he cryed, He that hath eares to z heare, let him heare.

z That is, to vnderstand and beleeue these things.

9 Then his disciples asked him, demaunding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but

but to other in c parables, that when *they see, they should not see, and when they heare, they should not understand.

11 *The parable is this, The seede is the worde of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the worde out of their hearts, lest they should beleeue, and be saued.

13 But they that are on p stones, [are they] which when they haue heard, receiue the worde with ioy: but they haue no rootes, which for a while d beleeue, but in the time of tentation go away.

14 And p which fell among thornes, are they which haue heard, and e after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruite.

15 But p [which fell] in good ground, are they which with an honest and good heart heare the worde, and keepe it, and bring forth fruite with patience.

16 ¶*No f man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the ‖table, but setteth it on a candlesticke, that they that enter in, may see the light.

17 *For nothing is secrete, that shall not be euident: neither any thing hid, that shall not be knowne, and come to light.

18 Take heede therefore howe yee heare: *for whosoeuer hath, to him shal be giuen: and whosoeuer hath not, from him shall be taken euen that, which g it seemeth that he hath.

19 ¶*Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him [by certaine] which sayd, Thy mother and thy ‖brethren stande without, & woulde see thee.

21 But he answered, & said vnto them, My mother, & my brethren are h these which heare the Word of God, and do it.

22 ¶*And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto p other side of the lake. And they launched forth.

23 And as they sayled, he fell i a sleepe, and there came downe a storme of wind on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, & awoke him, saying, Master, Master, we perish. And hee arose, and rebuked the winde, and the waues of water: & they ceased, and it was calme.

25 Then he sayd vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶So they sayled vnto the region of the Gadarenes, which is ouer against Galile. Mat.8.28. mar.5.1.

27 And as he went out to land, there met him a certaine man out of the citie, which had a deuill long time, & ware no clothes, neither abode in house, but in the graues.

28 And when he sawe Jesus, he cried out, and fell downe before him, and with a loude voyce saide, What haue I to doe with thee, Jesus the Sonne of God, the most High? I beseeche thee k torment me not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was l caried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And he said, m Legion, because many deuils were entred into him.

31 And they belought him, p he would not command them to go out into p n deepe.

32 And there was thereby, an heard of many swine, feeding on an hill, and the [deuils] besought him, that hee would suffer them to enter into them. So hee suffred them.

33 Then went the deuils out of p man, and entred into the swine: and the heard was caried with violente from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: & when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, & founde the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afrayde.

36 They also which sawe it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about p Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and

c Which word is here taken for an obscure or darke saying. Ma.6.9. mat. 13.14. mar.4. 12. Joh 12.40. actes 28.26. rom.11.8. Mat.13.18. marke 4.13.

d That is, acknowledge, & consent to the word and also reuerence it.

e When they returne home to their affaires.

Chap.11.33. mat.5.15. mar.4.21.

f Christ warneth his to do good with their light which they haue receiued, and to set it forth before all mens faces. ‖Or, bed. Chap.12.2. mat.10.26. mar.4.22. Mat.13.12. & 25.29. mar.4.25. chap.19.24. 26.

g Both to him selfe, and to others. Mat.12.46. mar.3.31. ‖Or, kinsfolkes.

h The spirituall kindred is to be preferred to the carnall: and that all, for asmuch as thereby of many we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues. Mat.8.23. mar.4.36.

i The worde signifieth a deepe or sound sleepe.

k Satan is tormented where Christ is present. ‖Or, many a day agone.

l The worde signifyeth to be inforced to violence, as an horse when he is spurred.

m A Legion, as writeth Vegetius, conteyned 6000. footemen, and 726 horsemen: but here it is taken for an vncertaine and infinite nomber.

n That is, so to depart, that they could do no harme: and this worde, chap.16.23. is called hell, where the deuils are chayned in the obscurite of darkenes, 2. Peter 2.4.

and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him: but Jesus sent him away, saying,

o Christ knew that he should better serue him being absent then with him.

39 ° Returne vnto thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the p citie, what great things Jesus had done vnto him.

p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke who writeth that he preached in Decapolis. Matth 9.18. mar.5.22.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they al waited for him.

41 ¶ * And behold, there came a man named Jairus, and he was the ruler of the q Synagogue, who fell downe at Jesus feete, and besought him that hee would come into his house.

q Of the congregation of the Iewes.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying (r as he went, the people throng-ged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicions, and could not be healed of any:

44 When she came behind [him,] she touched the s hemme of his garment, & immediatly her issue of blood stanched.

r Being allured of the vertue and power of Jesus Christ, and not attributing any vertue to the garment.

45 Then Jesus sayde, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, who hath touched me?

46 And Jesus saide, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, shee came trembling, and fell downe before him, and tolde him before al the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he saide vnto her, Daughter, be of good comfort: thy t faith hath made thee whole: go in peace.

t Christ doeth not impute vnto vs the weakenes of our faith, but doeth accept it, as though it were perfect.

49 While he yet spake, there came one from the ruler of ꝑ Synagogues house, which sayde to him, Thy daughter is dead: disease not the master.

50 When Jesus heard it, he answered him, saying, Feare not: beleeue onely, and she shall be made whole.

s Meaning, the ruler of the Synagogue.

51 And when he went into the house, he suffred no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and sorowed for her: but he sayde, Weepe not: for shee is not u dead, but sleepeth.

u Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

53 And they laught him to scorne, knowing that she was dead.

54 So he x thrust them all out, & tooke her by the hand, & cried, saying, Maide, arise.

x He meaneth those which he founde in the house.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but hee commaunded them that they should tell no man what was done.

CHAP. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 12 Hee feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed. 47 And teacheth his disciples to be lowly. 54 They desire vengeance, but he reproueth them.

THen * called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

Mat.10.1. mar.3.13, & 6.7.

2 * And hee sent them to preache the kingdome of God, and to cure the sicke.

Mat.10.7,8. mar.6.8.

3 And he said to them, * Take nothing to your iourney, neither ‖ staues, nor scrippe, neither bread, nor siluer, neither haue two coates.

a To the ende they might do their charge with greater diligence when they had nothing to let them.

4 And whatsoeuer house ye enter into, there abide, and b thence depart.

b Or, rodde.

5 And whosoeuer will not receiue you, when ye go out of that citie, * shake off the verie c dust from your feete for a testimonie against them.

b He willeth them not to tary long, but to preach from towne to towne.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthie that one should receiue any thing at their hands.

Acts 13.51. chap.10.11.

Mat.14.1. mar.6.14.

6 And they went out, & went throughout euery towne preaching the Gospell, and healing euery where.

7 ¶ * Nowe Herode the Tetrarch heard of all that was done by him: and he douted, because that it was saide of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whome I heare such things? and hee desired to see him.

Mat.6.30.

10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then hee tooke them, and went aside into a solitarie place, [neere] to the citie called Bethsaida.

Mat.14.13. mar.6.32.

11 But when the people knewe it, they followed him: & he receiued thē, & spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 * And

Matth.14.15. mark.6.35. iohn 6.5.

12 *And when the day beganne to weare away, the twelue came, and said vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

d Christ forsaketh not the that followe him, but sendeth them sufficient reliefe.

13 But he sayde vnto them, d Giue ye them to eate. And they said, We haue no mo but fiue loaues and two fishes, except we should go, and buy meate for all this people.

14 For they were about fiue thousand men. Then hee sayde to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the fiue loaues, & the two fishes, and looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.

e Iohn sayeth, he gaue thāks, Iohn, 6.11.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

Matth.16.13. mark.8.27.

18 ¶*And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?

19 They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, and commanded them, that they should tell f that to no man,

f For he knew best his conuenient time which was appointed for him to be manifested in.

22 Saying, *The Sonne of man must suffer many things, and be reiected of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

Matth. 17. 22. mark. 8. 31.

Chap.14.27. mat.10.38.& 16.24.mark. 8.34.

23 ¶*And hee sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse g daily, and followe me.

g For as one day followeth another, so doeth one crosse followe in the necks of another.

24 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if he winne the whole worlde, and destroy himselfe, or lose himselfe?

Chap.17.33. mark.10.39.& 16.25.mark. 8.38.2.tim. 2.12.

26 *For whosoeuer shall be ashamed of me, and of my wordes, of him shal the Sonne of man be ashamed, when he shall come in his glory, and [in the glory] of the Father, and of the holy Angels.

27 *And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the h kingdome of God.

Matth. 16.28. mark.9.1.

h Established and enlarged by the preaching of the Gospel.

28 *And it came to passe about an eight dayes after those wordes, that he tooke Peter, and Iohn, and James, and went vp into a mountaine to pray.

Matth.17.2. mark.9.2.

29 And as he prayed, the facion of his countenance was changed, and his garment [was] white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his i departing, which he should accomplish at Ierusalem.

i That is, what ysse he should haue and howe he should die.

32 But Peter & they that were with him, were heauy with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter sayd vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While he thus spake, there came a cloude, and k ouershadowed them, and they feared when they were entring into the cloude.

k For other wayes they had not bene able to comprehend his great maiestie.

35 *And there came a voyce out of the cloud, saying, This is my beloued sonne, heare him.

Matth.3.17. mark.1.11.

36 And when the voyce was past, Iesus was found alone: and they kept it close, & tolde no man in l those dayes any of those things which they had seene.

l They conceled it till Christs resurrection, as Sarke witneth.

37 ¶And it came to passe on the next day, as they came downe from m mountaine, much people met him.

38 *And beholde, a man of the company cryed out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

Matth.17.14. mark.9.17.

39 And lo, a spirite taketh him, and suddenly he cryeth, and he teareth him, that he fometh, and with much paine departeth from him, when he hath bruised him.

40 Nowe I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and sayd, n O generation faithles, and crooked, howe long nowe shall I be with you, and suffer you? bring thy sonne hither.

m Under the colour that his disciples could not heale the sicke man, he reproueth the, which woulde haue diminished his authoritie.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and

healed the childe, and deliuered him to his father.

43 And they were all amazed at the mightie power of God: and while they all wondred at all thinges, which Jeſus did, he ſayd vnto his diſciples,

44 ‡Marke theſe wordes diligently: for it ſhall come to paſſe, that the Sonne of man ſhall be deliuered into the handes of men.

‡Greeke, put theſe wordes into your eares.

45 But they [n] vnderſtoode not that worde: for it was hid from them, [ſo] that they could not perceiue it: and they feared to aſke him of that worde.

n They were ſo blinded with this opinion that Chriſt ſhould haue a temporal kingdome, that they wouldе not vnderſtand when he ſpake of his death. Matth.18.1. mar.9.33.34.

46 And [*] Then there arole a diſputation among them, which of them ſhould be the greateſt.

47 When Jeſus ſawe the thoughtes of their hearts, he tooke a little child, and ſet him by him,

48 And ſayd vnto them, Whoſoeuer receiueth this little childe in my Name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for he that is leaſt among you all, he ſhall be great.

Mark.9.38.

49 And [*] Iohn anſwered & ſayd, Maſter, we ſawe one caſting out deuils in thy Name, and we forbade him, becauſe he followeth [thee] not with vs.

50 Then Jeſus ſayd vnto him, Forbid ye [him] not: for hee that is not againſt vs, [o] is with vs.

o Foraſmuch as he letteth vs not, and God is glorified by his occaſion.

51 And it came to paſſe, When the [p] dayes were accompliſhed, that hee ſhould be receiued vp, he ſetled himſelfe fully to go to Jeruſalem,

p Of his death whereby he was exalted.

52 And ſent meſſengers before him: and they went and entred into a towne of the Samaritanes, to prepare him [lodging.]

53 But they would not receiue him, becauſe his [q] behauiour was, [as] though he would go to Jeruſalem.

54 And when his diſciples, James and Iohn ſawe it, they ſayd, Lord, wilt thou that we commaund, that fire come downe from heauen, & conſume them, euen as [*] Elias did?

q Of face, or apparell: for they knewe he was a Iewe, & as touching the Samaritans opinion of the Temple, reade Iohn 4. 20. alſo they hared the Iewes becauſe they differed from them in religion.

2.King.1.10. r He reproueth their raſh and carnall affection, which were worſe then Elias ſpirit. Matth. 8.19.

55 But Jeſus turned about, and rebuked them, and ſayd, Ye knowe not of what ſpirit ye are.

56 For the Sonne of man is not come to deſtroy mens liues, but to ſaue them. Then they went to another towne.

57 And it came to paſſe that as they went in the way, [*] a certaine man ſayde vnto him, I will followe thee, Lord, whitherſoeuer thou goeſt.

58 And Jeſus ſayd vnto him, The foxes haue holes, and the birds of the heauen haue neſtes, but the Sonne of man hath not whereon to lay his head.

59 But he ſaid vnto another, Followe me. And the ſame ſayd, Lord, ſuffer me firſt to go and [t] burie my father.

60 And Jeſus ſayd vnto him, [u] Let the dead burie their dead: but goe thou and preach the kingdome of God.

61 Then another ſayd, I will followe thee, Lord: but let me firſt go bid them farewel, which are at mine houſe.

62 And Jeſus ſayd vnto him, No man that putteth his hand to [y] plough, and [x] looketh backe, is apt to the kingdome of God.

f We muſt not followe Chriſt for riches and commodities, but prepare our ſelues to ſorowe & to the croſſe by his example.

t That is, till he be dead, & I haue done my duetie to him in burying him.

u We may not followe what ſeemeth beſt to vs, but onely Gods calling, and here by deadе he meaneth thoſe that are vnpoſſeſſable to ſerue God.

x To be hindred, or entangled with reſpect of any worldly commodite, or ſtayed to go forward for any paine, or trouble,

CHAP. X.

1 He ſendeth the ſeuentie before him to preach, and giueth them a charge howe to behaue themſelues. 13 He threatneth the obſtinate. 21 He giueth thankes to his heauenly Father. 25 He anſwereth the Scribe that tempted him. 33 And by the example of the Samaritane ſheweth who is a mans neighbour. 38 Martha receiueth the Lorde into her houſe. 40 Marie is ſeruent in hearing his worde.

Matth.10.1.

AFter [*] theſe things, the Lord appointed other ſeuentie alſo, and ſent them, two and two before him into euery citie and place, whither he himſelf ſhould come.

Matth.9.37. a Meaning a great number of people, which are ready to be brought vnto God.

2 And he ſaid vnto them, [*a] The harueſt [is] great, but the [b] labourers [are] fewe: pray therefore the Lorde of the harueſt to ſend forth labourers into his harueſt.

b That is, the preachers. Matth. 10.16.

3 Go your wayes: beholde, [*] I ſende you forth as lambes among [c] wolues.

c Not that they ſhall hurt you, but that ye ſhall be preſerued by my prouidence. 2.King.4.29.

4 Beare no bagge, neither ſcrip, nor ſhooes, [*] and [d] ſalute no man by the way.

d He willeth that they ſhuld diſpatch this iourney with diligence, noe occupying themſelues about other dueties. Matth.10.12. mark.6.10.

5 [*] And into whatſoeuer houſe ye enter, firſt ſay, [e] Peace [be] to this houſe.

e It was their maner of ſalutation, whereby they wiſhed health and felicitie.

6 And if the [f] ſonne of peace be there, your peace ſhall reſt vpon him: if not, it ſhall turne to you againe.

f Which loueth the doctrine of peace and the Goſpel.

7 And in that houſe tarie ſtill, eating and drinking ſuch thinges as by them [ſhall be ſet before you:] [*] for the labourer is worthie of his wages. Goe not from [g] houſe to houſe.

Deut. 24.14, 15. mat. 10.10. 1.tim.5.18.

g He woulde not that they ſhould tarie long in one towne, neither yet be carefull to change their lodging, but to receiue nouriſhment of them, for whom you trauaile.

8 But into whatſoeuer citie ye ſhall enter, if they receiue you, [h] eate ſuch things as are let before you,

h Doubt

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 But into whatſoeuer citie ye ſhall

enter,

enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

Mat.10.14. chap.9.5. actes 13.51. & 18.6.

11 Euen the very *dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the i kingdome of God was come neere vnto you.

i God did present life vnto you by his messengers, and would haue reigned ouer you.

12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.

Mat.11.21.

13 *Woe [be] to thee, Chorazin: woe [be] to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

k Which were the signes of repentance.

14 Therefore it shalbe easier for Tyrus, l and Sidon, at the iudgement, then for you.

l The more benefites that God bestoweth vpon any people, the more vnworthy their ingratitude deserue to be punished.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

Mat.10.40. Iohn 13.20.

16 C*He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 C And the seuentie turned againe with ioy, saying, Lorde, euen the deuils are subdued to vs through thy Name.

18 And he sayd vnto them, I sawe m Satan, like lightning, fall downe from heauen.

m The power of Satan is beaten downe by the preaching of the Gospel.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuertheles, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

‖Or, in his minde.

21 C That same houre reioyced Iesus in ‖ the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the n wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

n He attributeth it to the free election of God, that the wise & worldlinges knowe not the Gospel and yet y poore base people vnderstand it.

22 Then he turned to his disciples, and said, All things are o giuen me of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and he to whom the Sonne will reueale him.

o Christ is our onely meane to receiue Gods mercies by.

p Therefore we must esteeme him as the Fathers voyce hath taught vs, and not accoyding to mans iudgment.

23 C And hee returned to his disciples, and sayd secretly, *Blessed [are] the eyes, which see that ye see.

q In whom we see God as in his liuely image.

24 For I tell you that many Prophets & Kings haue desired to see those things which ye see, and haue not seene [them:] and to heare those things which ye heare, and haue not heard [them.]

Matth.13.16.

25 C*Then beholde, a certaine expounder of the Lawe stoode vp, and tempted him, saying, Master, what shal I doe, to inherite eternall life?

Mar.12.28.

26 And he sayde vnto him, What is written in the Law? how readest thou?

27 And he answered, & sayd, *Thou shalt loue the Lorde God with all thine heart, and with all thy soule, and with all thy strength, & with all thy thought, *and thy neighbour as thy selfe.

Deut.6.5. Leuit.19,18.

28 Then he sayde vnto him, Thou hast answered right: this doe, and thou shalt liue.

‖Or, to approue himselfe as iust.

29 But he willing to ‖ iustifie himselfe, sayde vnto Jesus, who r is then my neighbour?

r For they counted no man their neighbour, but their friend.

30 And Jesus answered, and sayd, A certaine man went downe from Jerusalem to Jericho, & fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by s chance there came downe a certaine t Priest that same way, and when he sawe him, he passed by on the other side.

s For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.

t Deplorably noteth the great cruelties, which was among this people, and chiefly the gouernours.

32 And likewise also a Leuite, when he was come nere to the place, went and looked [on him,] and passed by on the other side.

33 Then a certaine u Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

u This nation was odious to the Iewes.

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed he tooke out x two pence, & gaue them to the hoste, and sayde vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

x Which was about nine pence of ster. ling money.

36 Which nowe of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayd, He that shewed mercie on him. Then sayd Jesus vnto him, Go, y and doe thou likewise.

y Helpe him that hath need of thee although thou know him not.

38 C Nowe it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Jesus feete, & heard his preaching.

40 But Martha was combred about much serving, and came to him, & sayd, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Jesus answered, & sayd vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

z For the forgate the principall, which was to heare Gods worde.

a Je was not meete that she should haue bene drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuil, 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spirituall consinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples sayd vnto him, Master, teach vs to pray, as John also taught his disciples.

Matth.6.9.

2 *And he sayd vnto them, When ye pray, say, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy Will be done euen in earth, as it is in heauen:

a Or euery day, or all such as is sufficient for this day.

3 Our dayly bread giue vs a for the day:

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demand.

‖ Or, in passing by the way.

5 ¶ Moreouer hee sayd vnto them, b Which of you shall haue a friend, and shall go to him at midnight, and say vnto him, Friend, lende me three loaues:

6 For a friend of mine is come ‖ out of the way to me, and I haue nothing to set before him:

7 And he within should answere, and say, Trouble me not: the doore is nowe shut, & my children are with me in bed: I can not rise and giue them to thee.

‖ Or, impudencie.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doutles because of his ‖ importunitie, he would rise, and giue him as many as he needed.

Mat.7.7. & 21.22. mar.11.24. iohn 14.13. & 16.23. iames 1.5.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, & ye shall finde: knocke, and it shalbe opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Matth.7.9.

11 *If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if [he aske] a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, howe much more shall your heauenly Father giue c the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuil which was dumme: and when the deuill was gone out, the dumme spake, and the people wondred.

Matth.12.25. mar.3.24,25.

15 But some of them sayd, he casteth out deuils through Beelzebub the chiefe of the deuils.

d That is to say, your conturers.

16 And others tempted him, seeking of him a signe from heauen.

e The finger of God is taken for the vertue & power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interpret this place.

17 But he knew their thoughts, and sayd vnto them, *Euery kingdome deuided against it selfe, shall be desolate, and an house [deuided] against an house, falleth.

f The worde signifieth an entrie or porch before an house. Or, sastie.

18 So if Satan also be deuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? therefore shall they be your iudges.

g They that doe not wholy applie themselues to destroy the kingdome of Satan, can not be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as Satan doeth.

20 But if I by the e finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, keepeth his f palace, the things that he possesseth, are in ‖ peace.

Matth.12.43.

22 But when a stronger then he, commeth vpon him, & ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoyles.

h To the intent that he might worke according to his malicious nature.

23 He that is not g with me, is against me: and he that gathereth not with me, scattereth.

i Woe apt to receiue him then it was afore.

24 *When the vncleane spirit is gone out of a man, he walketh through drie places, seeking h rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he commeth, he findeth it swept and i garnished.

k If by inst[illegible] litie we turne backe from God, Satan hath greater power ouer vs then he had before.

26 Then k goeth he, and taketh to him i seuen other spirits worse then him selfe: and they enter in, and dwell there, *so the last state of that man is worse then the first.

l He meaneth an infinite nomber.

Heb.6.4,6. 2.peter 2.20.

27 ¶ And it came to passe as he sayd these things, a certaine woman of the compa[illegible]nie

companie lifted vp her voyce, and saide vnto him, Blessed [is] the Wombe that bare thee, and the pappes which thou hast sucked.

m Christ gaue her a priuie taunt for that she omitted the chiefe praise which was due vnto him: that was, that they are blessed in deede to whom he communicateth himselfe by his word. Matth.12.38, 39. Ionas 1.17. 1.King.10.1. 2.chro.9.1.

28 But he saide, m Yea, rather blessed [are] they that heare the worde of God, and keepe it.

29 ¶ *And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but þ signe of *Ionas the prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

31 *The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon [is] here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they *repented at the preaching of Ionas: and beholde, a greater then Ionas [is] here.

Ionas 3.5.

Chap.8.16. marth.5.15. marke 4.21.

33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

Matth.6.22. ‖ Or, candle. n Because it should guide and lead the body. o Without spot or vice.

34 *‖ The light of þ bodie is the n eye: therefore when thine eye is o single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heed therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole bodie [shall be] light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, he marueiled that he had not first washed before dinner.

Matth.23.25. p Christ here requireth two things: first that we come truely by our meat & drinke: and next, that we distribute part to the poore: for charitie is the perfection of the Lawe. ‖ Or, of that that you haue.

39 *And þ Lord said to him, In deede ye Pharises make cleane the outside of the cup, & of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore, p giue almes of ‖ those things which are within, and beholde, all things shall be cleane to you.

42 But woe [be] to you, Pharises: for ye tithe the minte and the rewe, and all manner herbes, and passe ouer ‖ iudgement and the loue of God: these ought ye to haue done, and q not to haue left the other vndone.

‖ Or, that which is iust and right. q He would not breake the very least commandement before all things were accomplished. r but tangle them to sticke to the chiefest and not perferre the inferiour ceremonies which must quickly be abolished. Chap.20.46, matth 23.6. marke 12.38.

43 *Woe [be] to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe [be] to you, Scribes and Pharises, hypocrites: for ye are as graues which r appeare not, and the men that walke ouer them, perceiue not.

r Whose stinke and infection appeare not sodenly.

45 ¶ Then answered one of the expounders of the Lawe, and saide vnto him, Master, Thus saying thou puttest vs to rebuke also.

Acies 15.10.

46 And he said, Woe [be] to you also, ye interpreters of the Lawe: for ye *lade men with burdens grieuous to be borne, and ye your selues touche not the burdens with one of your fingers.

s Whereby you keepe in remembrance the execrable deedes of your fathers.

47 Woe [be] to you: for ye s builde the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, & ye u build their sepulchres.

t You shewe your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when you dishonour him. u They were more curious to builde their graues, then to follow their doctrine.

49 Therefore saide the Wisedome of God, I will sende them Prophets and Apostles, and of them they shal slay and ‖ persecute,

‖ Or, cruelly expell them. Gen.4.8. 2.Chr.24.21.

50 That þ blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel vnto the blood of *Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shall be required of x this generation.

x Because they were culpable of the same fault that their auncestours were.

52 Woe [be] to you, interpreters of the Law: for ye haue y taken away the keye of knowledge: ye entred not in your selues, & them that came in, ye forbade.

y They hid and tooke away the pure doctrine and true vnderstanding of the Scriptures.

53 And as he saide these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catche some thing of his mouth, whereby they might accuse him.

CHAP. XII.

1 Christ commandeth to auoyde hypocrisie. 4 That we should not feare man but God, 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to courtous care of this life, 32 But to righteousnes, almes, watching, patience, wisdome & concord.

IN* the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first,

Matth.16.5,6. marke 8.14.

Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

Matth.10.26. marke 4.22.

2 *For there is nothing couered, that shall not be reuealed: neither hid, that shall not be knowne.

3 Wherefore whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the a houses.

a Openly that all men may heare. Matth.10.28.

4 *And I say vnto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will forewarne you, whom ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, [and] yet not one of them is forgotten before God?

7 Yea, and all the heares of your head are nombred: feare not therefore: ye are more of value then many sparowes.

Chap.9.26. matth.10.32. marke 8.38. 2.tim.2.12. b He that shall resist against the worke of God purposely, and against his conscience. Matth.10.19. marke 13.11. c Be not so douchfull that you should be discouraged or distrust.

8 *Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that denie me before men, shalbe denied before the Angels of God.

10 And whosoeuer shal speake a word against the Sonne of man, it shalbe forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not be forgiuen.

11 *And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no c thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same ‖houre, what ye ought to say.

‖ Or, moment.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he saide vnto him, Man, who made me a d iudge, or a deuider ouer you?

d Christ chiefly came to be iudged, and not to iudge, notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1.

15 Wherefore he said vnto them, Take heede, and beware of couetousnes: e for though a man haue abundance, [yet] his life standeth not in riches.

e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life and also can take it away when he will.

16 And hee put foorth a parable vnto them, saying, The ‖ ground of a certaine rich mā brought forth fruits plenteously.

‖ Or, countrey.

17 Therefore hee thought with himselfe, saying, What shall I do, because I haue no [roume,] where I may lay vp my fruites?

18 And he saide, This will I do, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites and my goods.

19 And I will say to my soule, Soule, *thou hast much goods layde vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

Eccles.11.19.

20 But God saide vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So [is] he that gathereth riches to himselfe, and is not rich in f God.

f To depende onely on his prouidence, knowing that he hath ynough for all. Matth.6.25. 1.pet.5.7. psal.55.22.

22 And hee spake vnto his disciples, Therefore I say vnto you, *Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the bodie [more] then the raiment.

24 g Consider the rauens: for they neither sow nor reape: which neither haue storehouse nor barne, and [yet] God feedeth them: how much more are ye better then foules?

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence,

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 h Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

h The liberalitie of God which shineth in the herbes and flowres, surmounteth all that man can do by his riches or power.

28 If then God so clothe the grasse which is to day in the fielde, & to morow is cast into the ouen, howe much more [will he clothe] you, O ye of little faith?

29 Therefore alke not what ye shall eate, or what ye shall drinke, neither ‖ stand in doute.

‖ Or, make discourses in the aire.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue needs of these things.

i Which are but accessaries and are common as well to the wicked men as to the godly.

31 But rather seeke ye after the kingdome of God, i and all these things shalbe minister ed vnto you.

k Which is the chiefest thing that can be giuen, and therefore you can not want these things which are of lesse importance. Matth.6.20. 1.Pet.1.13.

32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the k kingdome.

l Be in a readines to execute the charge which is committed vnto you.

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearties be also.

35 ¶ * Let your loynes be l girded about

about, and your lightes burning,

36 And ye your selues like vnto men that wait for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediately.

37 Blessed [are] those seruāts, whom the Lorde when he commeth shall finde waking: verely I say vnto you, he will [m] girde himselfe about, and make them to sit downe at table, and will come forth, and serue them.

m Because they did vse long garmēts, the maner was to girde or trusse them vp when they went about any busines. Matth. 24.43. reuel. 16.15.

38 And if he come in the second watch, or come in the thirde watche, and shall finde them so, blessed are those seruants.

39 *Now vnderstand this, ẏ if the good man of the house had knowne at what houre the theefe would haue come, he would haue watched, & would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And ẏ Lord said, Who is a faithfull steward, & wise, whom the master shall make ruler ouer his household, to giue them their [n] portion of meate in season?

n The portion of seruants euery moneth was foure pecks of corne, as Donatus writeth in Phormio.

43 Blessed [is] that seruant, whome his master when hee commeth, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer all ẏ he hath.

45 But if that seruāt say in his heart, My master doeth deferre his comming, and shall beginne to smite the seruants, and maydens, and to eate, and drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

o Therefore ignorance is inexcusable. p To whome God hath giuen many graces. q The Gospel is as a burning fire most behement, which maketh a change of things though all the world. r If there be great troubles and alterations vpon the earth, which things come not by the propiertie of the Gospel, but though the wickednes of man,

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many [stripes.]

48 But he that knewe it not, and yet did commit things o worthie of stripes, shalbe beaten with few [stripes:] for vnto whom soeuer p much is giuen, of him shalbe much required, and to whome men much commit, the more of him will they aske.

49 ¶ I am come to put q fire on the earth, and what is my desire, if it be r alreadie kindled?

50 Notwithstanding I must be [s] baptized with a baptisme, and howe am I grieued, till it be ended?

s He compareth his death to baptisme.

51 *Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate. Matth. 10.34.

52 For from henceforth there shall be fiue in one house deuided, three against two, and two against three.

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe, against her mother in lawe.

54 ¶ *Then saide hee to the people, when ye see a cloude rise out of the west, straightway ye say, A showre commeth: and so it is. Matth. 16.2.

55 And when [ye see] ẏ South winde blowe, ye say, that it will be hoate: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be [t] deliuered from him, least he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison. Matth. 5.25.

t Though it be to thy losse and hinderance.

59 I tell thee, thou shalt not depart thence, til thou hast payed ẏ vtmost mite.

CHAP. XIII.

1 The cruelnie of Pilate. 2 We ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth ẏ crooked woman. 15 Answereth to the matter of the Synagogue. 18 By diuers similitudes hee declareth what the kingdome of God is. 23 Also that the number of them which shalbe saued, is small. 33 Finally he sheweth that no worldly policie or force can let the worke & counsel of God.

THere were certaine men present at the same season, that shewed him of the Galilea- [a] mingled with their owne sacrifices.

a He murthered them as they were sacrificing: and so their blood was mingled with the blood of the beastes which were sacrificed.

2 And Jesus answered, and said vnto them, Suppose ye, that these Galileans were [b] greater sinners then all ẏ [other] Galileans, because they haue suffered such things?

b For ẏ Iewes tooke occasion hereby to condemne them as most wicked men.

3 I tell you, nay: but except c ye amend your liues, ye shall all like wise perish.

c He warneth them rather to consider their owne estate, then to repyne at other mens.

4 Or thinke you that those eighteene, vpon whom the towre in d Siloam fell, and slewe them, were ‖ sinners aboue

d Which towre stood by ẏ riuer Siloe or fishpoole in Jerusalem. ‖ Or, debters.

all men that dwell in Ieruſalem?

5 I tell you, nay: but except ye amend your liues, ye all ſhall likewiſe periſh.

6 ¶ He ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and he came and ſought fruit thereon, and found none.

7 Then ſaide he to the dreſſer of his vineyarde, Beholde, [e] this three yeeres haue I come and ſought fruite of this figge tree, and finde none: [f] cut it downe: why keepeth it [g] alſo the ground baren?

8 And hee anſwered, and ſaide vnto him, Lorde, let it alone this yere alſo, till I digge rounde about it, and dung it.

9 And if it beare fruite, [well:] if not, then after thou ſhalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had an [h] ſpirit of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp [her ſelfe] in any wiſe.

12 When Ieſus ſaw her, he called her to him, and ſaid to her, Woman, thou art ‖ looſed from thy diſeaſe.

13 And he layde his hands on her, and immediately ſhe was made ſtraight againe, and glorified God.

14 And the ruler of the Synagogue anſwered with indignation becauſe that Ieſus had healed on the Sabbath [day,] and ſaid vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſaid, Hypocrite, doeth not eche one of you on the Sabbath [day] looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, lo, eightene yeeres, be looſed from this bonde on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things, that were done by him.

Matth.13.31. marke 4.31. [k] By theſe ſimilitudes he ſheweth the increaſe, whereby God augmenteth his kingdome, contrarie to all mens opinions.

18 ¶ * Then ſaide hee, What is the [k] kingdome of God like? or Whereto ſhal I compare it?

19 It is like a graine of muſtard ſeede, which a man tooke and ſowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ And againe he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ * And he went thorough all cities and townes, teaching, and iourneying towards Ieruſalem.

23 Then ſaide one vnto him, Lorde, [are there fewe that ſhall be ſaued? And he ſaid vnto them,

24 * [l] Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are,

26 [m] Then ſhall ye begin to ſay, We haue eaten and dronke in thy preſence, and thou haſt taught in our ſtreetes.

27 But hee ſhall ſay, I tell you, I know you not whence ye are: * depart from me, all ye workers of iniquitie.

28 There ſhall be weeping & gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhall come [many] from the [n] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdome of God.

30 * And behold, [o] there are laſt, which ſhall be firſt, and there are firſt, which ſhalbe laſt.

31 The ſame day there came certaine Phariſes, and ſaide vnto him, Depart, and go hence: for Herode will kill thee.

32 Then ſaid he vnto them, Go ye and tell that fore, Behold, I [p] caſt out deuils, and doe heale ſtill * to day, & to morowe, and the thirde day [q] I ſhalbe ‖ perfected.

33 Neuertheles I muſt walke to day, and to morowe, and the day following: for it can not be, that a Prophet [r] ſhould periſh out of Ieruſalem.

34 * O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne [gathereth] her brood vnder [her] winges, and ye would not!

35 Beholde, your [s] houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee mee vntill [the time] come that ye ſhall ſay, [u] Bleſſed [is] he that commeth in the Name of the Lord.

which ye nowe denie, which ſhalbe when you ſhall ſee me in my maieſtie.

Matth.9.35. marke 6.6. Matth.7.13. [l] We muſt endeuour, and cut of all impediments, which may let vs.

[m] He warneth the Iewes that they perpiue not themſelues by their owne negligence, of that ſaluation, which was offred vnto them. Pſal.6.8. matth.7.23. and 25.41.

[n] The people which then were ſtrangers. Matth.19.30. and 20.16. marke 10.31.

[o] Chriſt cuteth off vaine confidence of the Iewes, who gloried in that, that God had choſen them for his people: yet they obeyed him not accoꝛding to his woꝛd.

[p] Neither the enmie of the Phariſes, who would haue put him in feare of Herode, noꝛ yet any pohcie of man could ſtay him from that office which God had inioyned him.

[q] Meaning, a litle while.

[r] By Chriſtes death we are made perfect for euer.

‖ Or, make an ende.

[s] He noteth their malice, which by all meanes ſought his death moꝛe then did the tyrant, of whome they willed him to beware. Matth.23.37.

[t] Chriſt foꝛewarneth them of the deſtruction of the Temple, and of their whole policie.

[u] When your owne conſcience ſhall reproue you and cauſe you to confeſſe that

CHAP. XIIII.

1 Jeſus eateth with the Phariſe. 4 Healeth the dropſie vpon the Sabbath. 8 Teacheth to be lowly and to bid the poore to our table. 15 He telleth of the great ſupper. 28 He warneth them that will follow him, to lay their accounts before, what it will coſt them. 34 The ſalt of the earth.

AND it came to paſſe that whē hee was entred into ꝑ houſe of one of the chiefe Phariſes on ꝑ Sabbath [day,] to ‖ eate bread, they watched him.

‖ Or, take his refection.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Jeſus anſwering, ſpake vnto the expounders of ꝑ Lawe, and Phariſes, ſaying, Is it lawfull to heale on the Sabbath [day?]

4 And they held their peace. Then he tooke him, and healed him, & let him go,

5 And anſwered them, ſaying, Which of you [ſhall haue] an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ Hee ſpake alſo a parable to the gheſtes, when hee marked howe they choſe out the chiefe roomes, and ſaid vnto them,

a He reproueth their ambition, which deſire to ſit in the beſt places.

8 [a] When thou ſhalt be bidden of any mā to a Wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou, be bidden of him,

9 And hee that bade both him & thee, come, and ſaye to thee, Giue this man roome, & thou then beginne with ſhame to take the loweſt roome.

Prou. 25. 5.

10 *But when thou art bidden, go and ſit downe in the loweſt roome, that whē he that bade thee, commeth, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt thou haue worſhip in ꝑ preſence of them that ſit at table with thee.

Chap. 18. 14. mat. 23. 12.

11 *For whoſoeuer exalteth himſelfe, ſhall be brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

b Chriſt reproueth onely the blinde affection of man, which regardeth nothing but a worldly recompence. Prou. 3. 9, 27. 28. tob. 4. 7.

12 ¶ Then [b] ſaide hee alſo to him that had bidden him, *when thou makeſt a dinner or a ſupper, call not thy friendes, nor thy brethren, neither thy kinſmen, nor the riche neighbours, leaſt they alſo bid thee againe, and a recompence bee made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, [and] the blind,

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Nowe when one of them that ſate at table, heard theſe things, he ſaide vnto him, Bleſſed [is] hee that eateth bread in the kingdome of God.

16 Then ſaide he to him, *[c] A certaine man made a great ſupper, & bade many.

Mat. 22. 2. reuel. 19. 9.

c He caſteth the Iewes in the teeth with their ingratitude, which would not eate of thoſe holy meates of Gods worde, which was preſented vnto them, and whereunto they were bid a long time before.

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are nowe readie.

18 But they all with one [minde] began to make excuſe: The firſt ſayd vnto him, I haue bought a farme, & I muſt needes go out & ſee it: I pray thee haue me excuſed.

19 And another ſaide, I haue bought fiue yoke of oxen, & I go to proue them: I pray thee, haue me excuſed.

20 And another ſaide, I haue maried a wife, and therefore I can not come.

21 So that ſeruant returned, & ſhewed his maiſter theſe thinges. Then was the good man of the houſe angry, and ſaid to his ſeruant, [d] Go out quickly into the places and ſtreetes of the citie, and bring in hither the poore, and the maymed, and the halt, and the blind.

d Here is ſignified the calling of the Gentiles.

22 And the ſeruant ſaide, Lorde, it is done as thou haſt commanded, and yet there is roome.

c God will rather receiue all the raſcall people of the worlde to his banket, then them which are vnthankefull.

23 Then the maiſter ſayde to the ſeruant, Go out into the [c] hie wayes, and hedges, and [f] compell them to come in, that mine houſe may be filled.

f This compulſion commeth of the feeling of the power of gods worde, after that his worde hath bene preached.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhal taſte of my ſupper.

Mat. 10. 37. and 16. 24.

25 Nowe there went great multitudes with him, and he turned and ſaide vnto them,

g That is, he that caſteth not off all affections and deſires which withdraw vs from Chriſt.

26 *If any man come to me, & [g] hate not his father, and mother, and wife, and children, and brethren, and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

Chap. 9. 23. mat. 16. 24. mar. 8. 34.

27 *And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

h He that will profeſſe the Goſpell, muſt diligently conſider what his profeſſion requireth, and not raſhly take in hande ſo great an enterpriſe: neyther yet when he hath take it in hand, in any caſe forſake it.

28 For which of you minding to build a towre, ſitteth not downe before, and [h] counteth the coſt, whether he haue ſufficient to perfourne it,

29 Leaſt that after he hath layde the fundation, & is not able to perfourne it, all that beholde it, beginne to mocke him,

30 Saying, This man began to build, and was not able to make an ende.

31 Or what king going to make warre againſt another king, ſitteth not downe firſt, and taketh counſell whether he be

be able with tenne thousande, to meete him that commeth against him with twentie thousand.

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, Whosoeuer hee be of you, that [i] forsaketh not all that he hath, he can not be my disciple.

34 * Salt is good: [k] but if salt haue lost his sauour, wherewith shall it be ‖ salted?

35 It is neither meete for the land, nor yet for the dounghil, but men cast it out. He [ℓ] hath eares to heare, let him heare.

i He that is not perswaded to leaue all at euery houre to bestow himself frankely in Gods seruice. Mat.5.13. marke 9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

‖Or, seasoned.

CHAP. XV.

2 The Pharises murmure because Christ receyueth sinners. 4 The louing mercie of God is openly set forth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

THen resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receyueth sinners, and eateth with them.

3 Then spake he this parable to thē, saying,

Mat.18,12.

4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friendes and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shalbe in heauen for one sinner that conuerteth, [more] then for ninetie and nine [a] iust men, which neede none amendment of life.

a Which iustifie themselues, and knowe not their owne faultes.

8 Either what woman hauing ten [b] pieces of siluer, if she lose one piece, doeth not light a candle, & sweepe [ℓ] house, and seeke diligently till she finde it?

b The worde is drachma, which is somewhat more in value then fiue pence of olde sterling money, and was equall with a Romane penie.

9 And when she hath founde it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

c This declareth that wee ought not to desire to haue our portion separate from God, except we will lose all.

11 ¶ He sayde moreouer, A certaine man had two sonnes.

12 And the younger of them sayd to his father, Father, giue me the [c] portion of the goods that falleth to me. So hee deuided vnto them [his] substance.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with [d] riotous liuing.

d The Greeke word signifieth to waste all, that a man reserueth nothing to himselfe.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would faine haue filled his belly with [ℓ] huskes, that the swine ate: [e] but no man gaue [them] him.

e For no man had pitie vpon him.

17 Then he came to himselfe, & sayde, Howe many hired seruants at my father's haue breade ynough, and I die for hunger!

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,

f That is, against God.

19 And am no more worthy to be called thy sonne: make me as one of thy hyred seruants.

20 So he arose and came to his father, and when he was yet a [g] great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him.

g God preuenteth vs and heareth our groninges before we crie to him.

21 And the sonne said vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.

h He was couched with the feeling of his sinne, & therefore was ashamed thereof, and heauie in heart.

22 Then the father sayde to his seruants, Bring forth the best robe, and put it on him, & put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, & kill him, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but hee is found. And they began to be merry.

25 Now the [i] elder brother was in the fielde, and whē he came & drew neere to the house, hee heard melodie, and daunting,

i God reproueth the enuie of such as grudge when God receiueth sinners to mercie.

26 And called one of his seruants, and asked what those things meant.

27 And he saide vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angrie, and would not goe in: therefore came his father out and intreated him.

29 But he answered and said to his father, Loe, these many yeeres haue I done

done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kidde that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, [k] Sonne, thou art euer with me, and all that I haue, is thine. It was meete þ we should make merye, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

k Thy part which art a Iewe, is nothing diminished by that that Christ was also killed for þ Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 Christ exhorteth his to wisedome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnes and hypocrisie of the Pharises. 16 Of the ende and force of the Lawe. 18 Of the holy state of marriage. 19 Of the rich man, and Lazarus.

AND he saide also vnto his disciples, [a] There was a certaine rich man, which had a stewarde, and he was accused vnto him, that he wasted his goodes.

2 And hee called him, and sayde vnto him, Howe [is it] that I heare this of thee? Giue an accounte of thy stewardship: for thou maist be no longer stewarde.

3 Then the steward said within himselfe, What shall I doe: for my master will take away from me þ stewardship: I can not digge, [and] to begge I am ashamed.

4 I know what I will do, that whē I am put out of the stewardship they may receiue me into their houses.

5 Then called he euery one of his masters detters, and said vnto þ first, Howe much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And he said to him, Take thy writing, & sit downe quickely, & write fiftie.

7 Then saide hee to an other, Howe much owest thou? And he said, An hundreth measures of wheate. Then he said to him, Take thy writing, and write fourescore.

8 And þ Lorde commended [b] the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [c] with þ riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in [d] wicked riches, who will trust you in the true [treasure?]

12 And if ye haue not bene faithfull in [e] another mans [goods], who shall giue you that which is [f] yours?

13 * No seruāt can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they [g] mocked him.

15 Then he said vnto thē, Ye are they, which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law and the Prophets [endured] vntill Iohn: and since that time the kingdome of God is preached, and euery man preaseth into it.

17 * Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 ¶ * Whosoeuer putteth away his wife, and marrieth another, cōmitteth adulterie: and whosoeuer marrieth her that [k] is put away from her husbande, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared wel and deliceately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, and was caried by the Angels into [m] Abrahams [n] bosome. The rich man also died and was buried.

23 And being in hell in torments, hee lift vp his eyes, & sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed, and sayde, Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tip of his [o] finger in water, & coole my tongue: for I am tormented in this flame.

a Christ teacheth hereby, that likewise as hee which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieued in his aduersities: so our liberalitie towards our neighbour shal stand vs in such steade at the day of iudgement, that God will accepte it as done vnto him.

b God, who doeth here repreasent the master of þ house, doth rather commend the prodigall waste of his goods, and the liberall giuing of þ same to the poore, then the strait keeping & hoording of them.

c That is, ye ther wickedly gotten, or wickedly kept, or wickedly spēt: and hereby we be warned to suspect riches which for the most part are an occasion to their possessours of great wickednes.

d They which cannot wel bestowe worldly goods, will bestowe euill spirituall treasures: & therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your selues onely, but to bestowe vpon others.

f Christ calleth þ gifts which he giueth vnto vs, ours. Mat. 6.24.

g Because they iudged no man happy, but those that were riche.

h Which loue outward appearance, and haue glorye. Matth. 11.12.

i Their zeale is so inflamed, that they follow the Gospell without respect of worldlye things. March. 5.18. Mat. 5.32. & 19.9. 1.cor. 7. 11.

k That is, which is not lawfully diuorced.

l By this storie is declared what punishment they shall haue, which liue deliciously and neglect the poore.

m As the children in the old Law, were said to be gathered into þ bosome of Abraham, because they receiued the fruite of þ same faith yt him: so in the new Testamente we say that the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified þ most blessed life, which they þ die in the faith that Abraham did, shal enioy after this woyld.

o Christ describeth spirituall things by such maner of speach, as is most proper to our vnderstāding: for our soules haue neither fingers nor eyes, neither are they thirstie or speake but þ Lord as it were made comfortable, painteth forth þ state of þ life to come, as our capacity is able to coprehend it,

25 But Abraham saide, [p] Sonne, remember that thou in thy life time receiuedst thy ‖ pleasures, and likewise Lazarus ‖ paines: nowe therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great ‖ gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses & the [q] Prophets: let them [r] heare them.

30 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he sayde vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

p In calling him sonne, he taunteth his vaine boasting, who in his life time beleeued not him selfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auaile.

‖ Or, good things.

‖ Or, euill things.

q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profite by the liuely worde of God.

r As faith commeth by Gods word, so is it maintained by the same. So that neither we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euerlasting.

CHAP. XVII.

1 Christ teacheth his disciples to auoide occasions of offence, 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith. 10 And sheweth the vnabilitie of man. 11 Healeth ten lepers. 20 Speaketh of the latter dayes, and of the ende of the worlde.

THen saide hee to the disciples, * It can not be auoyded, but that offences will come, but woe [be] to him by whome they come.

Mat.18.7. mar.9.42.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee shoulde [a] offende one of these litle ones.

a That is, to turne him backe from the knowledge of God, and his saluation.

3 ¶ Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 * And though he sinne against thee [b] seuen times in a day, & seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

b That is, many times: for by a certaine number hee meaneth an vncertaine.

5 ¶ And the Apostles saide vnto the Lord, Increase our faith.

Mat.17.20.

6 And [p] Lord saide, * If ye had faith, [as much] as [is] a [c] graine of mustard seede, and should say vnto this mulberie tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulde euen obey you.

c That is, if they had neuer so litle of pure and perfite fayth.

d Meaning, they should do wonderfull and incredible things,

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattel, would say vnto him by and by, When he were come from the fielde, Goe, and sit downe at table:

8 And woulde not rather say to him, [e] Dresse wherewith I may suppe, and girde thy selfe, & serue me, till I haue eaten and dronken, and afterwarde thou shalt eate and drinke:

9 Doeth he thanke that seruant, because hee did that which was commanded vnto him: I trow not.

10 So likewise ye, whē ye haue done al those things, which are cōmanded you, say, We are [f] vnprofitable seruants: We haue done [p] which was our duetie to do.

e Hereby is declared that it is not ynough to do a piece of our duetie for a time, but also we must continue to the ende.

f For God receiueth nothing of vs, whereby he should stand bounde vnto vs.

11 ¶ And so it was when hee went to Jerusalem, that hee passed through the middes of Samaria and Galile.

12 And as hee entred into a certaine towne, there met him tenne men that were lepers, which stoode afarre off.

Leuit.14.2.

13 And they lift vp their voyces & said, Jesus, Master, haue mercie on vs.

g To whom it did appertaine to iudge of the leprosie, Leuit. 14.2. and herein also the Priests should haue no occasion to grudge, or murmure.

14 And when he sawe [them,] he said vnto them, * Go, shewe your selues vnto [g] the Priests. And it came to passe, that as they went, they were cleansed.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefites of God.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce prayed God,

16 And fell downe on his face at his feete, & gaue him thankes: and he was a Samaritane.

i It can not be discerned by any outward shewe, or maiestie, whereby it might the rather be knowen.

17 And Jesus answered, and sayde, Are there not ten cleansed? but where [are] the [h] nine?

18 There are none founde that returned to giue God praise, sane this strāger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shoulde come, hee answered them, and saide, The kingdome of God commeth not [i] with obseruation.

k Either by reason of the worde of God, which is receiued by fayth, or that the Messias who they sought as absent, is now present, euen within their owne bowes, and yet they knowe him not. Joh.1.11. l He speaketh of his first comming into the worlde. Mat.24.23. mar.13.21.

21 Neither shall men say, Lo here, or loe there: for beholde, the kingdome of God is ‖ [k] within you.

22 And he said vnto the disciples, The dayes will come, when ye shall desire to see [l] one of the dayes of the Sonne of man, and ye shall not see it.

m Meaning, his seconde comming, wherein hee shall appeare in glorie.

23 * Then they shall say to you, Beholde here, or behold there: [but] go not thither, neither follow them.

24 For as the lightning [p] lighteneth out of [p] one [part] vnder heauen, shineth vnto the other [part] vnder heauen, so shall the Sonne of man be in his [m] day.

25 But

25 But first must hee suffer many things, & be reproued of this generation.

Gen. 7.5. mat. 24.38. 1.pet. 3.20.

26 *And as it was in the [n] dayes of Noe, so shall it bee in the dayes of the Sonne of man.

n When men contemned the iudgement of God, where with they were before mencased. Gen. 19.24.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: & the flood came, and destroyed them all.

28 *Likewise also, as it was in the daies of Lot: they ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

o We must forget that which we haue left behind vs, to the end, that we may the better followe our heauenly vocation. Gen. 19.26. Chap. 9.24. & 16.25. mat. 10 39. mar. 8.35. iohn 12.25.

30 After these [ensamples] shall it bee in the day when the Sonne of man shall be reuealed.

31 At that day he that is vpō the [o] house, and his stuffe in the house, let him not come downe to take it out: and he that is in the fielde likewise, let him not turne backe to that he left behind.

32 *Remember Lots wife.

p This corporall death shall engender life euerlasting. Mat. 24.40, 41

33 *Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, [p] shall get it life.

q He meaneth that no band or coniunction is so strait that should stay vs. Mat. 24.28.

34 *I tell you, in that night there shal be two in one [q] bed: the one shalbe receyued, and the other shalbe left.

r Nothing can hinder ye faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the vnreasoning birds about a carion.

35 Two women shall be grinding together: the one shalbe taken, and the other shalbe left.

36 Two shalbe in the field: one shalbe receiued, and another shalbe left.

37 And they answered, and saide to him, where, Lorde: And hee saide vnto them, *[r] wheresoeuer the bodie [is,] thither will also the Egles resort.

CHAP. XVIII.

2 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 29 The reward promised to his. 31 And of the crosse. 35 The blind man receiueth sight.

Eccles. 18.22. rom. 12.12. 1. thes. 5.17.

AND *he spake also a parable vnto them, [to this end,] that they ought alwayes to pray, and not to [a] waxe faint,

a The Greeke word signifieth not to shrinke backe, as cowardes doe in warre, or to giue place in afflictions or daungers. [Or, auoyde me.

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, ‖ Doe me iustice against mine [b] aduersarie.

b Who pleadeth against me.

4 And hee would not for a time: but afterwarde hee sayde with him selfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I will do her right, least at the last she come and make me wearie.

6 And the Lord sayd, Heare what the vnrighteous iudge saith.

7 Now shal not God auenge his elect, which crie day and night vnto him, yea, though [c] he suffer long for them?

c And seeme slowe in reuenging their wrongs.

8 I tell you hee will auenge them quickly: but when the Sonne of man commeth, shall hee finde fayth on the earth?

9 ¶ Hee spake also this parable vnto certaine which trusted in themselues that they were iust and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise [d] stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euē as this Publicane.

d Whereby he declared his pryde and disdainfull heart.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing afarre off, would not lift vp so much as his eies to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

e These were figures of an humble and lowly heart. [Or, and not the other. Chap. 14.11. mat. 23.12. Mat. 19.13. mar. 10.13.

14 I tel you, this man departed to his house iustified, ‖ rather then the other: *for euery man that exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shalbe exalted.

f The worde signifieth yong sucking babes which they carried in their armes.

15 ¶ * They brought vnto him also [f] babes, that he should touch them. And when his disciples sawe it, they rebuked them.

g He meaneth the nourses or them that bare the babes, whō the Apostles rebuked.

16 But Iesus called [g] them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of [h] such is the kingdome of God.

h He comprehendeth al such them that are infantes of age, as them also, which are like vnto infants in simplicitie and plainnesse.

17 Verely I say vnto you, Whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

i Signifying that they ought to lay aside all malice & pride. Matth. 19.16.

18 *Then a certaine ruler asked him, saying, Good master, What ought I to do, to inherite eternall life?

mar. 10.17.

19 And Iesus said vnto him, why callest thou me [k] good? none is good, saue one, [euen] God.

k Because commonly they abused this worde, Iesus sheweth him that he could not cōfesse him to be good, except also he acknowledged þ he was of God. Exo. 20.13,14.

20 Thou knowest the commandements, *Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Nowe when Iesus heard that, he sayde vnto him, Yet lackest thou one

thing. Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come, follow me.

23 But when he heard thoſe things, hee was verie heauie: for he was marueilous rich.

24 And when Jeſus ſaw him ſorowfull, he ſaide, With what difficultie ſhall they that haue riches, enter into the kingdome of God?

25 Surely it is eaſier for a ‖camell to go through a needles eye, then for a rich man to enter into the Kingdome of God.

‖Or, cable rope.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſayde, The things which are vnpoſſible with men, are [1] poſſible with God.

1 For he ſo gouerneth the hearts of his, that their riches do not blinde them. Mat. 19.27. mar. 10.28.

28 ¶ Then Peter ſaid, Lo, we haue left all, and haue followed thee.

29 And he ſayde vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parentes, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receyue [m] much more in this world, and in the worlde to come life euerlaſting.

m The little that a man hath with the grace of God, is an hundreth folde better then all the abundance that one can haue without him: but the chiefe recompence is in heauen. Mat. 20.17. mar. 10, 32.

31 ¶ Then Jeſus tooke vnto him the twelue, and ſaid vnto them, Behold, we go vp to Jeruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall bee deliuered vnto the Gentiles, and ſhall be mocked, and ſhall be ſpitefully intreated, and ſhall be ſpitted on.

33 And when they haue ſcourged him, they will put him to death: but the third day he ſhall riſe againe.

34 But they vnderſtood none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

35 ¶ * And it came to paſſe, that as he was come nere vnto Jericho, a certaine blinde man ſate by the way ſide begging.

Mat. 20.29. mar. 10.46.

36 And when hee heard the people paſſe by, he aſked what it ment.

37 And they ſaid vnto him, that Jeſus [n] of Nazaret paſſed by.

n The people vſed to call the Meſſias by this name, becauſe they knew he ſhould come of the ſtocke of David, Pſal. 132. 11. Act. 2. 30.

38 Then hee cried, ſaying, Jeſus the Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he ſhould holde his peace, but hee cryed much more, O [n] Sonne of Dauid, haue mercie on me.

40 And Jeſus ſtood ſtill, and cõmanded him to bee brought vnto him. And when he was come nere, he aſked him,

41 Saying, What wilt thou that I do vnto thee? And he ſaid, Lord, that I may receyue my ſight.

42 And Jeſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

o He was mindfull of the benefite receyued, and alſo the people were moued thereby to glorifie God.

43 Then immediatly he receiued his ſight, and followed him, [o] praiſing God: and al the people, when they ſaw [this,] gaue praiſe to God.

CHAP. XIX.

1 Of Zaccheus. 12 The ten pieces of money. 28 Chriſt rideth to Jeruſalem, and weepeth for it. 45 He chaſeth out the marchants. 47 And his enemies ſeeke to deſtroy him.

NOw when Jeſus entred and paſſed through Jericho,

2 Beholde, there was a [1] man named Zaccheus, which was ‖the chiefe receiuer of the tribute, and he was rich.

3 And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.

4 Wherefore hee ranne before, and climed vp into a wilde figge tree, that he might ſee him: for hee ſhould come that [way.]

5 And when Jeſus came to the place, hee looked vp, and ſawe him, and ſayde vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then hee came downe haſtily, and receiued him ioyfully.

7 And when al they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ‖ſinfull man.

‖Or, a man of a wicked life.

8 And Zaccheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged cauillation, I reſtore him foure fold.

‖Or, falſe accuſation.

9 Then Jeſus ſayde to him, This day is ſaluation come vnto this [a] houſe, foraſmuch as he is alſo become the [b] ſonne of Abrahaam.

a Zaccheus adoption was a ſigne that the whole family was receyued to mercy. Notwithſtanding this promiſe, God reſerueth to himſelfe free libertie either to chuſe or forſake as in Abrahams houſe.

10 * For the Sonne of man is come to ſeeke and to ſaue that which was loſt.

11 And whiles they heard theſe things, he [c] ſtoode and ſpake a parable, becauſe he was neere to Jeruſalem, and becauſe alſo they thought that the kingdome of God ſhould ſhortly appeare.

12 Hee ſaide therefore, * A certaine

b To be the ſonne of Abraham is to bee choſen freely, Rom. 9. 8. to walke in the ſteppes of the faith of Abraham, Rom. 4. 12. to doe the workes of Abraham, Iohn. 8. 39. by the which things, we are moſt aſſured of life euerlaſting, Rom. 8. 29. Matth. 18. 11. Matth. 25. 14.

noble

noble man went vnto [c] a farre countrey, to receiue for himselfe a kingdome, and [so] to come againe.

13 And he called his ten seruants, and deliuered them ten [d] pieces of money, & said vnto them, [c] Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come [f] againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy peece hath increased ten pieces.

17 And he saide vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy peece hath increased fiue pieces.

19 And to the same he saide, Be thou also [ruler] ouer fiue cities.

20 So the other came and said, Lord, beholde thy peece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a straite man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest y I am a strait man, taking vp that I laide not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my coming I might haue required it with vantage?

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 *For I say vnto you, that vnto all them that haue it, shalbe [h] giuen: and frō him that hath not, euen that hee hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me.

28 ¶And when he had thus spoken, he went forth [i] before, ascending vp to Ierusalem.

29 *And it came to passe when hee was come nere to Bethphage, and Bethania, besides the mount which is called [the mount] of Olives, he sent two of his disciples,

30 Saying, Go ye to the towne which is before [you,] wherein, assoone as yee are come, ye shal finde a colt tied, whereon neuer man sate: loose him, and bring him [hither.]

31 [k] And if any man aske you, Why ye loose [him,] thus shall yee say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayde vnto them.

33 And as they were loosing the colte, the owners therof said vnto them, Why loose ye the colt?

34 And they saide, The Lorde hath neede of him.

35 ¶So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for all y great workes that they had seene,

38 Saying, Blessed [bee] the King that cōmeth in the Name of the Lorde: peace in heauen, and glorie in the hyest [places.]

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and sayde vnto them, I tel you, that if these should hold their peace, the stones would cry.

41 ¶*And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, [n] O if thou haddest euen knowen at the least in this thy day those things, which [belong] vnto thy peace! but now are they [o] hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy [p] visitation.

45 ¶*He went also into the Temple, and beganne to cast out them that solde therein, and them that bought,

[c] This was to declare to the, that he must yet take great paines before his kingdome should be established.

[d] This piece of money is called Mina, and the whole fumme mounteth about the value of fiuereereent pound, esteeming euery piece about fiue Nobles & seuen pence.

[e] God will not that his graces remaine idle with vs.

[f] Whereby we learne that the seconde comming of our Sauiour Christ shall be more glorious, and excellent then it doeth nowe appeare.

[g] They that suppresse the gifts of God, & liue in idlenes, are without all excuse. Chap.8.18. mat.13.12. and 25.29. mar.4.25.

[h] He that faithfully bestoweth the graces of God, shall haue the increase: but they shalbe taken away frō him that is vnprofitable, & vseth them not to Gods glory.

[i] Hereby we perceiue the excellēt constancie of Christ, who notwithstanding he did nowe fight against the terrour of death, & Gods iudgement: yet went before his fearefull disciples, and led the way to death. Mat.21.1. mar.11.1.

[k] Christ preuenteth such difficulties as might haue troubled his disciples.

Mat.21.7. iohn 12,14.

[l] They wish that God may be appeased, & receiued with men: and so by this meanes be glorified. Chap.21.6. mat.24.1. mar.13.1.

[m] Christ partly pitieth the Citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauior.

[n] Therefore now pronounceth greater punishment to Ierusalem, then to other Cities, which had not receiued like graces.

[o] Meaning Christ, without whom there is no saluation, & with whom is all felicitie.

[p] Though thine owne malice thou art blinded.

[q] And receiuedst not the Redeemer, which was sent thee. Matth.21.12. mar.11.17.

Isa.56.7. Iere.7.11.

46 Saying vnto them, It is written, *Mine house is the house of prayer, *but ye haue made it a denne of theeues.

[Or, in the day time.

47 And he taught [daily] in the Temple. And the high Priests & the Scribes, and the chiefe of the people sought to destroy him.

q That is, were most attent to heare.

48 But they could not find what they might do to him: for all ᵠ people hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 Sheweth their destruction by a parable. 22 The authoritie of Princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

Mat.21.23. mar.11.27,28.

AND *it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the high Priestes and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuē thee this authoritie?

3 And he answered, & said vnto them, I also will aske you one thing: tell mee therefore:

a By baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.

4 The [a] baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within thēselues, saying, If we shal say, From heauen, he will say, why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therfore they answered, that they could not tell whence it [was.]

b By this meanes he made them ashamed and astonished.

8 Then Iesus said vnto them, [b] Neither tell I you, by what authoritie I do these things.

Isa.5.1.ier.2.21

c The Iewes were as Gods plants and his owne grafting.

d God committed his people to the gouernours and priests.

9 ¶ *Then began he to speake to the people this parable, * A certaine man planted a [c] vineyard, and [d] let it forth to husbandmen: and went into a strange countrey, for a great season.

e He raised vp Prophets.

10 And at a time he sent a [e] seruant to the husbandmen, that they should giue him of the fruit of the vineyarde, but the husbandmen did beat him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beat him, and vsed him intreated him, and sent him away emptie.

12 Moreouer, he sent the third, & him they wounded, and cast out.

13 Then saide the Lorde of the vineyard, what shall I do? I will send my beloued Sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with thēselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of ᵖ vineyard, and killed him. What shall the Lorde of the vineyard therefore do vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and sayde, what meaneth this thē that is written, *The stone that the builders refused, that is made the head [f] of the corner?

Psal.118.22. isa.28.16.act. 4.11.rom.9. 33.1.pet.2.7.

f For by it the building is ioyned together, and made strong.

18 [g] Whosoeuer shall fall vpon that stone shall be broken: & on whom soeuer it shal fall, it will grind him to powder.

g They that stumble and fall on Christ, thinking to ouerselle him, shall be ouerthrowē themselues and destroyed.

19 Then the hie Priests & the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that hee had spoken this parable against them.

Mat.22.16. marke 12.13.

h They wayted for a conuenient time and place.

20 *And they [h] watched [him,] & sent forth spyes, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know we that thou sayest, and teachest right, neyther doest thou accept mans person, but teachest the way of God truly.

i They thought it vnlawfull to pay to a prince being an infidell, that which they were wont to pay to God in his Temple.

22 Is it [i] lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered and said, Cesars.

25 Then he saide vnto them, *[k] Giue then vnto Cesar the things which are Cesars, & to God those which are Gods.

Rom.13.7.

k The duetie which we owe to princes letteth nothing that which is due vnto God

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 *Then came to him certaine of the Sadducees (which denie that there is any resurrection) and they asked him,

Mat.22.23. mar.12.18.

28 Saying, Master, *Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take [his] wife, and raise vp seede vnto his brother.

Deut.25.5.

29 Now there were seuen brethren, and the first tooke a wife, and hee dyed without children.

30 And the second tooke the wife, and he dyed childlesse.

31 Then

31 Then the third tooke her: & so likewise the seuen died, and left no children.
32 And last of al, the woman died also.
33 Therfore at the resurrection, whose wife of them shall she bee? for seuen had her to wife.
34 Then Iesus answered, and sayde vnto them, The [1] children of this worlde marrie wiues, and are married.
35 But they which shall bee counted worthie to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.
36 [m] For they can die no more, for al much as they are equall vnto ỹ Angels, and are the Sonnes of God, [n] since they are the children of the resurrection.
37 And that the dead shal rise againe, euen *Moses shewed it besides the bush, when he said, The Lord [is] the God of Abraham, and the God of Isaac, & the God of Iacob.
38 For he is not the God of the [o] dead, but of them which liue: [p] for all liue vnto him.
39 Then certaine of the Pharises answered and sayd, Master, thou hast well sayde.
40 And after that, durst they not aske him any thing at all.
41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?
42 And Dauid himselfe saieth in the booke of the Psalmes, *The Lord saide vnto my Lord, sit at my right hand,
43 Till I shall make thine enemies thy foote stoole.
44 Seeing Dauid calleth him Lord, how is he then his [q] sonne?
45 ¶ Then in the audience of all the people he said vnto his disciples,
46 *Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chief roomes at feasts:
47 Which deuoure widowes houses, eue vnder a colour of long prayng: these shall receyue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 He foretelleth the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde, 37 And of his dayly exercise.

Mar.12.41. AND *as he beheld, he saw the riche men, which cast their gifts into the treasurie,
2 And he sawe also a certaine poore widow, which cast in thither two mites,
3 And he saide, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.
4 [a] For they all haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.
5 *Now as some spake of ỹ Temple, how it was garnished wt goodly stones, and with ‖ consecrate things, he said,
6 Are these the things that yee looke vpon? the dayes will come, wherein a stone shall not be left vpon a stone, that shall not be throwen downe.
7 Then they asked him, saying, Master, but when shall these things be? and what signe [shall there be] when these things shall come to passe?
8 *And he said, [b] Take heede, that ye be not deceiued: for many will come in my Name, saying, I am [Christ], and the time draweth neere: follow ye not them therefore.
9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the ende followeth not by and by.
10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,
11 *And great earthquakes shalbe in diuers places, and hunger, & pestilence, & fearefull things, and great signes shall there be from heauen.
12 But before all these, they shall lay their hands on you, and persecute [you,] deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for a [c] testimoniall.
14 *Lay it vp therfore in your hearts, that ye premeditate not, what yee shall answere.
15 For I wil giue you a mouth, & wisdom, where against al your aduersaries shall not be able to speake, nor [d] resist.
16 Yea, ye shall bee betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and [some] of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 *Yet there shall not one heare of your heads perish.
19 By your patience [e] possesse your soules.
20 ¶ *And when ye see Ierusalem besieged with souldiers, then vnderstand

1 In this place he calleth all them children of this worlde which remaine in the same: or els matrimonie should not seeme to appertaine to the children of God, as that wicked monster Pope Cyricius taught against the manifest scriptures.
m Since matriage is ordeyned to maintein and increase mankinde, when we shall be immortall, it shall not be in any vse.
n For although the wicked rise againe, yet that life is but death & an eternal destruction. Exod.3.6.
o Of them which are not, but of them which are.
p The immortalitie of the soule cannot be separated from the resurrection of the bodie, whereof here Christ properly speaketh. Mat.22.44. mar.12.35. Psal.110,1.
q For the sonne is not Lorde of his father, and therefore it followeth that Christ is God. Chap.11.43. mat.23.6. mar.12.38.

a God estemeth not the gift or almes by the quantitie or value, but by the heart & affection. Chap.19.43. 44.mat.24.1. mar.13.1.
‖ Or, gifts.

Ephes.5.6. 2.thes.2,3.
b Christ then maketh answere of that which was more necessarie for them, and not to the question they demanded.

Mat.24.7. mar.13.8.

c This their suffrance shall both be a greater confirmatio to the Gospel, & also by their constancie the tyrannie of their enemies shall at length be manifest before God and man. Chap.12.12. mar.10.19. mar.13.11.
d For though they were so impudent to resist, yet truth euer gayneth the victorie. Mat.10.30.
e That is, liue ioyfully and blessedly euen vnder ỹ crosse. Mat.24.15. mar.13.14. dan.9.27.

that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the daies of vengeance, to fulfill all things that are written.

23 But wo [bee] to them that be with child, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, and [c] wrath ouer this people.

[c] Gods wrath against this people shal appeare by the calamities and plagues wherwith he will punish them.

24 And they shall fall on the edge of the sworde, and shalbe led captiue into al nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the [g] time of the Gentiles be fulfilled.

[g] He meaneth their iniquities to receiue likewise their punishment afterward. Isa.13.10.ezec. 32.7.mat.24. 29.mar.13.24.

25 *Then there shall be signes in the Sunne, and in the Moone, and in the starres, & vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powers of heauen shalbe shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glorie.

28 And when these things beginne to come to passe, then looke vp, and lift vp your heades: * for your [h] redemption draweth neere.

Rom.8.23. [h] The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

29 And hee spake to them a parable, Behold, the figge tree, and all trees,

30 when they nowe shoote forth, yee seeing them, know of your owne selues, that sommer is then neere.

31 So likewise yee when ye see these things come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age [i] shal not passe, til all these things be don.

[i] For all these things came within fiftie yeeres after.

33 Heauen and earth shal passe away, but my wordes shall not passe away.

34 Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

[k] To catch and intangle them, wheresoeuer they be in the world.

35 For as a [k] snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, || that ye may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

|| Or, that ye may be made worthie.

37 ¶Now in the day time he taught in the Temple, and at night he wēt out, and abode in the mount that is called [the mount] of Oliues.

38 And al the people came in the morning to him, to heare him in [p] Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lordes supper. 24 They striue who shall be greatest, and he reproueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him & bring him to the high Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councell, where he maketh ample confession.

NOw *the feast of vnleauened bread drewe neere, which is called the Passeouer. Mat.26.1. mar.14.1.

2 And the hie Priestes and Scribes sought howe they might kill him: for they feared the people. a The feast was so called, because they could eate no leauened bread for the space of seuen dayes: for so long the feast of the Passe ouer continued.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the nomber of the twelue.

4 And hee went his way, and communed with the hie Priestes and [b] captaines, how he might betray him to them. b Such as were appointed to keepethe Temple.

5 So they were [c] glad, and agreed to giue him money. c For they were in dout what way to take before this occasion was offered.

6 And he cōsented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶*Then came the day of vnleauened bread when the Passeouer [d] must be sacrificed. Mat.26.17. mark.14.13. d According to Gods commandement which was first to offer it, and after to eate it.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeouer, that we may eate it.

9 And they saide to him, where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, When yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Master saieth vnto thee, where is the lodging where I shal eate my Passeouer with my disciples?

12 Then he shal shewe you a great hie chamber trimmed: there make it ready.

13 So they went, and founde as hee had said vnto them, and made ready the Passeouer. Mat.26.20. mar.14.17.18

14 *And whē the [e] houre was come, he sate downe, and the twelue Apostles with him. e Which was in the euening about the twylight, which time was appointed to eate the Passeouer.

15 Then hee said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer. f He meaneth that this is the last time that he would be conuersant with them as he was before, or so eate with them.

16 For I say vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And

17 And hee tooke the cuppe, and gaue thanks, and laid, Take this, and deuide it among you.

18 For I saye vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

Matth. 26.26. mark.14.22. 1.cor.11.24.
g The head is a true signe, and an assured testimonie that the bodie of Jesus Christ is giuen for the nourriture of our soules: like wise the wine signifieth that his blood is our drinke to refreth & quicken vs euerlastingly.
h The signe of the newe couenant which is established and ratified by Christs blood. Iohn 13.18. psal.41.9.

19 *And he tooke bread, and when he had giuen thankes, he brake it, and gaue to the, saying, gThis is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after supper [hee tooke] the cup, saying, This cup [is] the newe hTestament in my blood, which is shed for you.

21 *Yet behold, the hand of him that betraieth me, is with me at the table.

22 And truely the Sonne of man goeth as it is iappointed: but woe [be] to that man, by whom he is betrayed.

i By the secret counsell of God, as Act. 4.28.

23 Then they beganne to enquire among the selues, which of the it should be, that should do that.

Matth. 20.25. mark.10.42.
k Meaning, that they haue daine and flattering titles giuen them, for as much as they are nothing lesse then their names do signifie.

24 C*And there arose also a strife among them, which of the should seeme to be the greatest.

25 But he said vnto them, The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called kGracious lordes.

26 But ye [shall] not [be] so: but let the greatest among you be as the ‖ least: and the chiefest as he that serueth.

‖ Or, yongest.

27 For who is greater, he that sitteth at table, or hee that serueth? Is not hee that sitteth at table? And I am among you as he that serueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I ‖ appoynt vnto you a kingdom, as my Father hath appoynted to me,

‖ Or, leaue by bequest.

Matth. 19.28.
l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking. 1.Pet.5.8.
m Satan seeketh by all meanes to disquiet & Church of Christ, to disperse it, and to shake it from the true faith.

30 *That ye may leate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

n Ie was foye shaken, but yet not ouerthrowen.

31 CAnd the Lord said, Simon, Simon, behold, *Satan hath desired you, mto winowe you, as wheat.

Matth. 26.34. 35. mark. 14. 29, 31. iohn. 13.38.

32 But I haue prayed for thee, þ thy faith nfaile not: therefore when thou art conuerted, strengthen thy brethren.

33 *And he laide vnto him, Lorde, I am readie to goe with thee into prison, and to death.

34 But hee sayde, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denied that thou knewest me.

35 CAnd he said vnto them, *When I sent you without bagge, and scrippe, and shoes, lacked ye any thing? And they laide, Nothing.

Mat.10.9,10.

36 Then he said to them, But nowe he that hath a bagge, let him take it, and likewise a scrippe: and he þ hath none, let him sell his coate, and obye a sworde.

o By this he sheweth them that they must suffeine great troubles and afflictions. Isa.53.12.

37 For I say vnto you, that yet the same which is written, must be perfourmed in me, *Euen with the wicked was he nombred: for doutlesse thole things which [are written] of me, haue an end.

38 And they laide, Lorde, beholde, here are ptwo swordes. And he said vnto them, It is ynough.

p They were yet so rude þ they thought to haue resisted with materiall weapos, whereas Christ meaneth them of a spirituall fight, wherein as well their life as faith shoulde be in danger. Mat.26.36.

39 C*And he came out, and went (as he was wont) to þ mount of Olives: and his disciples also followed him.

marke 14.32. iohn 18.1.

40 *And when he came to the place, he sayde to them, Pray, least ye enter into tentation.

Mat.26.41. mar.14.38.

41 And he gate him selfe from them, about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this qcup from me: neuertheles, not my will, but thine be done.

q Meaning, his death and passion.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an ragonie, he prayed more earnestly: and his sweat was like droppes of blood, trickeling downe to the grounde.

r The worde signifieth that horrour that Christ had conceiued not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

45 And he rose vp from prayer, and came to [his] disciples, and founde them sleeping for heauinesse.

46 And he laide vnto them, Why sleepe yee? rise and pray, least ye enter into tentation.

47 C*And while he yet spake, beholde a companie, and he that was called Judas one of the twelue, went before them, and came nere vnto Jesus to kisse him.

Mat.26.47. mar.14.43. iohn 18.3.

48 And Jesus saide vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Nowe when they which were about him, sawe what woulde followe, they sayde vnto him, Lorde, shall we smite with sworde?

50 And one of them smote a seruant of the high Priest, and strake off his right eare.

51 Then Jesus answered, and saide, Suffer [them] thus farre: and he touched his eare, and healed him.

52 The Jesus said vnto þ hie Priests,

H.4. and

and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe with swordes and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the [f] power of darkenes.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. And Peter followed afarre off.

55 *And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maide beheld him as hee sate by the fire, and hauing well looked on him, sayde, This man was also with him.

57 But hee denied him, saying, Woman, I know him not.

58 And after a little while, another man sawe him, & said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter sayde, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had said vnto him, *Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, [t] Prophesie who it is that smote thee.

65 And many other thinges blasphemously spake they against him.

66 *And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, [u] Art thou the Christ? tell vs. And he sayde vnto them, If I tell you, ye will not beleeue it.

68 And if I also aske you, ye will not answere me, nor let me go.

69 *Hereafter shall the Sonne of man sit at the [y] right hande of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he sayde to them, Ye say that I am.

71 Then sayde they, What neede we any further witnesse? for We our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the theefe and many others at his death. 53 And is buryed.

THen * the whole multitude of them arose, and ledde him [a] vnto Pilate.

2 And they began to accuse him, saying, We haue founde this man peruerting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 *And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout al Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herods iurisdiction, he [b] sent him to Herode, which was also at Ierusalem ‖ in those dayes.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was [c] desirous to see him of a long season, because he had heard many thinges of him, and trusted to haue seene some ‖ signe done by him.

9 Then questioned he with him of many thinges: but he answered him [d] nothing.

10 The hie Priests also and Scribes stood forth, & accused him vehemently.

11 And Herode with his ‖ men of warre despised him, and mocked him, and arayed him in ‖ white, and sent him againe to Pilate.

12 And the same day Pilate & Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, & the rulers, and the people,

14 *And sayde vnto them, Ye haue brought this man vnto me, as one that peruerted the people: & behold, I haue examined him before you, & haue found

no

f For now God gaue liberty to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God. Matth. 26, 69. mark. 14, 66. iohn 18, 25.

Matth. 26, 34. iohn 13, 38.

t They scoffed at him, because the people thought he was a Prophet. Matth. 27, 1. mark. 15, 1. iohn 18, 28.

u They asked not to the ende that the truth might be known (for ỹ thing was to manifest) but for malice they bare towards Christ.

x At his seconde comming.

y As in the second place of honour and dignitie.

Mat. 22, 21. mar. 12, 17.

a Who was the chiefe gouernour, and had the examination of matters of life and death.

Mat. 27, 11. mar. 15, 2. iohn 18, 33.

b To rid his hands, and to gratifie Herode.

‖ Or, at that time.

c Of certaine curiositie.

‖ Or, miracle.

d For Christ came not to defende him selfe, neither yet would please the vain curiositie of this tyrant.

‖ Or, bande, or, traine.

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

‖ Or, in bright colour.

Mat. 27, 23. mar. 15, 14. Iohn 18, 38. and 19, 4.

no fault in this man, of those thinges
Whereof ye accuse him:
15 No, nor yet Herod: for I sent you
to him: and lo, nothing worthy of death
is done ‖ to him.
16 I will therefore chastise him, and
let him loose.
17 (For [f] necessitie he must haue let
one loose vnto them at the feast.)
18 Then all the multitude cryed at
once, saying, Away with him, and deli-
uer to vs Barabbas:
19 Which for a certaine insurrection
made in the citie, and murder was cast
in prison.
20 Then Pilate spake againe to thē,
willing to let Iesus loose.
21 But they cryed, saying, Crucifie,
crucifie him.
22 And he saide vnto them the third
time, What what euill hath he done? I
[g] finde no cause of death in him: I will
therefore chastise him, and let him loose.
23 But they were instant with loude
voyces, and required that he might bee
crucified: and the voyces of them and of
the hie Priests preuailed.
24 So Pilate gaue sentence, that it
should be as they required.
25 And hee let loose vnto them him
that for insurrection and murder was
cast into prison, whom they desired, and
deliuered Iesus to do With him what
they would.
26 ¶ And as they ledde him away,
they caught one Simon of Cyrene, com-
ming out of the fielde, and on him they
laide the crosse, to beare it after Iesus.
27 And there followed him a great
multitude of people, & of women, which
women bewayled and lamented him.
28 But Iesus turned back vnto thē,
and saide, ‖ Daughters of Ierusalem,
weepe not for mee, but weepe for your
selues, and for your children.
29 For beholde, the dayes will come,
when men shall say, Blessed [are] the
barren, and [h] wombes that neuer bare, &
the paps which neuer gaue sucke.
30 Then shal they begin to say to the
mountaines, *Fall on vs: and to the
hilles, Couer vs.
31 *For if they doe these things to a
greene tree, what shalbe done to [h] dry?
32 *And there were two others, which
were euill doers, ledde With him to bee
slaine.
33 And When they were come to the
place, which is called ‖ Caluarie, there
they crucified him, and the euill doers:
one at the right hande, and the other at
the left.
34 Then said Iesus, Father, forgiue
them: for they know not what they do.
And they parted his raiment, & cast lots.
35 And the people stoode, and beheld:
and the rulers mocked him with them,
saying, He saued others: let him saue him
selfe, if he be [h] Christ, the [i] chosen of God.
36 The souldiers also mocked him, &
came and offred him [k] vineger,
37 And said, If thou be the King of
the Iewes, saue thy selfe.
38 And a superscription was also
written ouer him, in [l] Greeke letters, &
in Latin, & in Hebrewe, THIS IS THE
KING OF THE IEWES.
39 ¶ And one of the euill doers, which
were hanged, rayled on him, saying, If
thou be the Christ, saue thy selfe and vs.
40 But the other answered, and re-
buked him, saying, [m] Fearest thou not
God, seeing thou art in the same condem-
nation?
41 We are in deede rightcously [here:]
for we receiue things worthy of that we
haue done: but this man hath done no-
thing amisse.
42 And he said vnto Iesus, Lorde,
remember me, when thou commest into
thy kingdome.
43 Then Iesus said vnto him, Uere-
ly I say vnto thee, to day shalt thou bee
With me in Paradise.
44 ¶ And it was about the [n] sixt
houre: and there was a darkenes ouer
all the land, vntill the ninth houre.
45 And [h] sunne was darkened, & the
vaile of [h] Temple rent through [h] mids.
46 And Iesus cried With a loud voice,
and said, *Father, into thine handes I
commend my spirit. And When he thus
had said, he gaue vp the ghost.
47 ¶ Nowe when the ‖ [o] Centurion
sawe What was done, he glorified God,
saying, Of a suretie this man was iust.
48 And all the people that came to-
gether to that sight, beholding [h] things,
which were done, smote their breastes,
and returned.
49 And all his acquaintance stood a
farre off, and the women that followed
him frō Galile, beholding these things.
50 ¶ *And behold, there was a man
named Ioseph, which was a counseller,
a good man and a iust.
51 Hee did not consent to the counsell
and deede of them, [which was] of Ari-
mathea,

[Or, by him.]
[f] For the Romanes had gi-uen such fran-chises & liberties to the Iewes, which was but a tradition, and not according to the word of God.
[g] The iudge giueth sentēce with Christ, before he condemneth him, whereby plain-ly appeareth Iesus inno-cencie.
Mat.27.32. mar.15.21.
[Or, women of Ierusalem.]
Isa.2.19. hose. 10.8. reuel.6. 16. 1.Pet.4.17.
[h] If the inno-cent be thus handled, what shall the wic-ked man be? Mat.27.38. mar.15.27. ioh.19.18.
[Or, the place of scalles.]
[i] Whom God hath before all others appoin-ted to be the Messias: o-therwise the Scriptures calleth them & elect of God, whom he hath chosen before all beginning to life euerla-sting.
[k] Sitt with impiete and gall to hasten his death.
[l] That is, thing might be know-en to all nations, because these three langua-ges were most common.
[m] The condē-nation which thou nowe suf-ferest, causeth it thee not to feare God?
[n] Which was midday.
Psal.31.5.
[Or, captaine.]
[o] The Romane Captaine, who had charge o-uer an hundreth men.
Mat.27.57. mar.15.43. ioh.19.38.

mathea, a citie of the Iewes: Who also him selfe ‖ p waited for the kingdome of God.

‖ Or, had embraced.

p He looked for the redeemer, by whom all should be restored.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewē out of a rocke, wherin was neuer man yet layed.

q When men prepared all things ready for the feast.

54 And that day was the q preparation, and the Sabbath drewe on.

55 And the womē also that followed after, which came with him from Galile, beheld the sepulchre, and how his bodie was laide.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath [day,] according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe towarde Emmaus. 36 Hee standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him. 35 And of their daily exercise.

Mar.28.1.mar. 16.1.ioh.20.1

a Which was the first day after the first Sabbath of the feast.

NOw the *a first [day] of the weeke early in the morning, they came vnto ỹ sepulchre, and brought the odoures which they had prepared, and certaine [women] with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

b Two Angels in foyme of men.

4 And it came to passe, that as they were amased thereat, behold, b two men sodenly stood by thē in shining vestures.

5 And as they were afraid, & bowed downe their faces to the earth, they said to them, why seeke yee him that liueth, among the dead?

6 He is not here, but is risen: remember * howe he spake vnto you, when hee was yet in Galile,

Chap.9.22. mat.17.23. mar.9.31.

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his wordes,

9 And returned from the sepulchre, & tolde all these things vnto the eleuē, and to all the remnant.

10 Now it was Marie Magdalene & Ioanna, & Marie the [mother] of Iames, and other women with thē, which tolde these things vnto the Apostles.

11 But their wordes seemed vnto thē, as a fained thing, neither beleeued they them.

12 Then arose Peter, & ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by themselues, & departed wondering in him selfe at that which was come to passe.

Mar.16.12.

13 ¶ * And behold, two of them went that same day to a towne which was from Ierusalem about c three score furlongs, called Emmaus.

c Which is about seuen miles and an halfe.

14 And they talked together of all these things that were done.

d Hereby appeareth ỹ they had faith, although it was weake.

15 And it came to passe, as they communed together, & reasoned, that Iesus himselfe drewe nere, & went with them.

16 But their eyes c were holden, that they could not know him.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

17 And he said vnto them, what maner of communications are these ỹ ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and said vnto him, Art thou only a f stranger in Ierusalem, & hast not knowen the things which are come to passe therein in these dayes?

f For ỹ thing was so notorious, that all men might haue knowē it.

19 And he said vnto thē, what things? And they saide vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in deede and in word before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to bee condemned to death, and haue crucified him.

g They vnderstoode not yet what was the deliuerance ỹ Iesus Christ purchased for vs, but looked for some worldly prosperitie.

21 But wee g trusted that it had bene he that should haue deliuered Israel, & as touching al these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said that he was aliue.

h Infidelitie is reproued.

24 Therfore certaine of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they sawe not.

i Christ onely is the interpreter of the scriptures: for both the beginning and end therof direct vs to him, because he is the Sauiour that is promised.

25 Thē he said vnto them, h O fooles and slow of heart to beleeue all that the Prophets haue spoken.

26 Ought not Christ to haue suffred these things, and to enter into his glorie?

k Because Christ did both shut their eyes and open them, he would keepe thē in suspense till his time came to manifest him selfe vnto them.

27 And he began at i Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were [written] of him.

28 And they drew neere vnto ỹ towne, which they went to, but hee k made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, [l] & gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their sight.

32 And they said betweene themselues, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things [were] done in the way, & how he was knowen of them in [m] breaking of bread.

36 ¶ * And as they spake these thinges, Jesus himselfe stoode in the middes of them, and saide vnto them, Peace [be] to you.

37 But they were abashed & afraide, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh & bones, as ye see me haue.

40 And when he had thus spoke, he shewed them [his] handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And hee said vnto them, These are the words, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstande the Scriptures,

46 And said vnto them, Thus is it written, & thus it behoued Christ to suffer, & to rise againe frō the dead ỹ third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

48 Nowe yee are witnesses of these things.

49 And behold, I will send the * promises of my Father vpon you: but tary ye in the citie of Jerusalem, [n] vntill ye bee endued with power from an hie.

50 Afterward hee led them out into Bethania, and lift vp his handes, and blessed them.

51 And it came to passe, that as hee blessed them, * he departed from them, & was caried vp into heauen.

52 And they worshipped him, and returned to Jerusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

l According to the custome: the which manner of praying before meales they vse to this day.

m So soone as he began to breake bread, Mat.16.14. Ioh.20,19.

Ioh.15,26. act.1.4

n Which was till Whitsontide, when the holy Ghost was sent from heauen.

Mar.16.19. act.1.9.

The holy Gospell of Iesus Christ,

according to Iohn.

CHAP. I.

1.14.17. The diuinitie, humanitie, and office of Jesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrewe, Peter, &c.

§ Or, before the beginning.

a Christ is God before all time.

b The Sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickened and preserued.

e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.

f Sathans minde is ful of darknes because of the corruption thereof. Mat.7.1, mar, 1.4.luk.3.2.

IN § the beginning was the Worde, and the Worde was with [a] God, and that Worde was God.

2 The same was [b] in the beginning with God.

3 All thinges were made by it, and [c] without it was made nothing ỹ was made.

4 In it was [d] life, & the life was the [e] light of men.

5 And the light shineth in [f] the darknes, and the darknes comprehended it not.

6 ¶ * There was a man sent from God, whose name [was] Iohn.

7 The same came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but [was sent] to beare witnes of the light.

9 That was the true light, which lighteth

29 But they constrained him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, [l] & gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their sight.

32 And they said betweene themselues, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things [were] done in the way, & how he was knowen of them in [m] breaking of bread.

36 ¶ * And as they spake these thinges, Jesus himselfe stoode in the middes of them, and saide vnto them, Peace [be] to you.

37 But they were abashed & afraide, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh & bones, as ye see me haue.

40 And when he had thus spoke, he shewed them [his] handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And hee said vnto them, These are the words, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstande the Scriptures,

46 And said vnto them, Thus is it written, & thus it behoued Christ to suffer, & to rise againe frō the dead ỹ third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

48 Nowe yee are witnesses of these things.

49 And behold, I will send the * promises of my Father vpon you: but tary ye in the citie of Jerusalem, [n] vntill ye bee endued with power from an hie.

50 Afterward hee led them out into Bethania, and lift vp his handes, and blessed them.

51 And it came to passe, that as hee blessed them, * he departed from them, & was caried vp into heauen.

52 And they worshipped him, and returned to Jerusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

l According to the custome: the which manner of praying before meales they vse to this day.

m So soone as he began to breake bread, Mat.16.14. Ioh.20,19.

Ioh.15,26. act.1.4

n Which was till Whitsontide, when the holy Ghost was sent from heauen.

Mar.16.19. act.1.9.

The holy Gospell of Iesus Christ,

according to Iohn.

CHAP. I.

1.14.17. The diuinitie, humanitie, and office of Jesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrewe, Peter, &c.

§ Or, before the beginning.

a Christ is God before all time.

b The Sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickened and preserued.

e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.

f Sathans minde is ful of darknes because of the corruption thereof. Mat.7.1, mar, 1.4.luk.3.2.

IN § the beginning was the Worde, and the Worde was with [a] God, and that Worde was God.

2 The same was [b] in the beginning with God.

3 All thinges were made by it, and [c] without it was made nothing ỹ was made.

4 In it was [d] life, & the life was the [e] light of men.

5 And the light shineth in [f] the darknes, and the darknes comprehended it not.

6 ¶ * There was a man sent from God, whose name [was] Iohn.

7 The same came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but [was sent] to beare witnes of the light.

9 That was the true light, which lighteth

[Or, is borne.

lighteth euery man that ‖ commeth into the world.

10 He was in the world, & the worlde was * made by him: and the worlde [g] knewe him not.

11 He came vnto [h] his owne, and his owne receiued him not.

12 But as many as receiued him, to thē he gaue power to be [i] sōnes of God, euen to thē that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 *And the Word was made [k] flesh, and dwelt among vs, (and we sawe the glorie thereof, as the glorie of the onely begotten [Sonne] ‖ of the Father) * full of grace and trueth.

15 ¶ Iohn bare witnes of him, and cryed, saying, This was he of whom I said, He that cōmeth after me, is preferred before me: for he was ‖ before me.

16 And of his fulnes haue all we receiued, and [l] grace for grace.

17 For the Law was giuē by Moses, but grace & trueth came by Iesus Christ

18 * No man hath seene God at any time: the onely begotten sonne, which is in the [m] bosome of the Father, hee hath [n] declared him.

19 ¶ And this is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalē, to aske him, Who art thou?

20 And he confessed and denied not, & said plainely, I * am not the Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the [o] Prophet? And hee answered, No.

22 Then said they vnto him, Who art thou that wee may giue an answere to them that sent vs? what saiest thou of thy selfe?

23 He saide, I * am the voyce of him that cryeth in the wildernes, Make straight the way of the Lorde, as saide the Prophet Esaias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 *He it is [p] commeth after me, which is preferred before mee, whose shoe latchet I am not worthy to vnloose.

28 These thinges were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus comming vnto him, and saith, Behold the lambe of God, which taketh away the [p] sinne of the worlde.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I knewe him not: but that he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I saw * the Spirit come down frō heauen, like a doue, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, hee saide vnto mee, Vpon whome thou shalt see the Spirit come down, and tarie still on him, that is he which baptizeth with [q] holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 ¶ The next day, Iohn stoode a-gaine, and two of his disciples:

36 And he beheld Iesus walking by, and said, Behold the [r] lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, & saw them follow, and said vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretatiō, Master) where dwellest thou?

39 He said vnto them, Come, and see. They came and sawe where he dwelt, & abode with him that day: for it was about the [s] tenth houre.

40 And one of the two which had heard [t] of Iohn, and that followed him.

41 The same found his brother Simon first, and saide vnto him, We haue found the Messias, which is by interpretation, ‖ the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon [q] sonne of Iona: thou shalt be called Cephas, which is by interpretation, ‖ a stone.

43 ¶ The day following, Iesus would go into Galile, & found Philippe, and said vnto him, Follow me.

44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.

45 Philippe found Nathanael, & said vnto him, We haue found him, of whom

* Moses

Heb. 11. 3.
g Because they did not worship him as their God. Rom. 1. 21. Act. 14. 15.
h To the Israelites, who were his peculiar people.
i Meaning a priuiledge or dignitie. Mat. 5. 16. luk. 2. 7. 11.
k He was formed and made man by the operation of the holy Ghost without the operation of man. Mat. 1. 20. 2. pet. 1. 17.
[Or, proceeding from the Father.
Col. 1. 19. & 2. 9.
[Or, more excellent then I.
l Hee abundant grace the by Moses.
1. Tim. 6. 16.
1. Iohn. 4. 12.
m Meaning, he is most deare, & straitly ioyned to his Father not only in loue, but also in nature and vnion.
n And so God that before was inuisible, was made, as it were visible in Christ.
Act. 13. 25.
o Whom they looked for to be such one as Moses was. Deut. 18. 15. Isai. 40. 3. mat. 3. 3. luk. 3. 4.

Mat. 3. 11. mar. 1. 7. luk. 3. 16. act. 13. 25. & 11. 16. & 19. 4.

p Signifying the originall sinne, which is the fountaine of all sinnes, & therewith all other sinnes.
q That is, by sight, but only by the reuelation of God. Mat. 3. 16. mar. 1. 10. luk. 3. 22.

r Who giueth the vertue and effect to baptisme, accomplishing that thing which is thereby represented.
s He alludeth to the Paschall lambe which was a figure of Christ.

t Or, where is thy lodging? or whether goest thou? For he dwelled in Nazaret, and was there as a stranger.
u That was, two houres before night.
x Howe Iohn said, that Iesus was the lambe of God.
‖ Or, the anointed.

‖ Or, Petrus.

Gene.49.10. deut.18.18. Isa.4.2.& 40. 10.& 42.1.& 45.8,9.ierc. 23.5.& 33.14. ezek.34.23, 29.& 37.24. 25.dan.9.24. 25.

* Moses did write in the Lawe, and the * Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philippe saide to him, Come, and see.

47 Iesus sawe Nathanael cõming to him, & sayde of him, Behold, in deede an Israelite, in whom is no guile.

48 Nathanael said vnto him, whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder ỹ figge tree, I sawe thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, & said vnto him, Because I saide vnto thee, I sawe thee vnder the figge tree, ‖ beleeuest thou: Thou shalt see greater things thẽ these.

51 And he saide vnto him, Verely, verely I say vnto you, hereafter shall yee see heauẽ z open, and the Angels of God * ascending and descending vpon the Sonne of man.

y Those things which are contemptible to the world, are esteemed and preferred of God: & those things which the world preferreth God abhorreth.

‖ Or, thou beleeuest.

z Christ openeth the heauens, that we may haue access to God, & maketh vs fellowes to the Angels. Gene.28.12.

CHAP. II.

8 Christ turneth the water into wine. 14 He purgeth the buyers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

AND the third day, was there a mariage in Cana [a towne] of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Nowe when ỹ wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother said vnto the seruants, whatsoeuer he saith vnto you, do it.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the heretike would haue brought into the Church, & nowe the Papists haue receiued it.

6 And there were set there, fiue water pots of stone, after the maner of the a purifying of the Iewes, cõteining two or three ‖ b firkins a piece.

‖ Or, measures.

b Whereof euery one contained 15. gallons.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he said vnto them, Draw out nowe and beare vnto the ‖ gouernour of the feast. So they bare it.

‖ Or, stewarde.

9 Nowe when the gouernour of the feast had tasted ỹ water that was made wine, (for he knewe not whence it was: but the seruantes, which drewe the water, knewe) the gouernour of the feast called the bridegrome,

10 And saide vnto him, All men at the beginning set forth good wine, and whẽ men haue well dronke, then that which is worse: [but] thou hast kept backe the good wine vntill nowe.

11 This beginning of ‖ miracles dyd Iesus in Cana [a towne] of Galile, and shewed forth his glory: and his disciples beleeued on him.

‖ Or, signes.

12 After that he went downe into Capernaum, he & his mother, and his ‖ brethren, and his disciples: but they continued not many dayes there.

‖ Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem,

14 * And he found in ỹ Temple those that solde oxen, and sheepe, & doues, and changers of money, sitting [there.]

Matth.21.12. mark.11.15. luk.19.45.

15 Then hee made a scourge of small cordes, and draue thẽ al out of the Temple with the sheepe & oxen, and powred out the changers money, & ouerthrewe the tables,

16 And sayde vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, * The c zeale of thine house hath eaten me vp.

Psalm.69.9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

18 Then answered the Iewes & said vnto him, what ‖ signe shewest thou vnto vs, that thou doest these things?

‖ Or, miracle.

19 Iesus answered and said vnto thẽ, * Destroy this Temple, & in three dayes I will raise it vp againe.

Matt.26,61. & 27.40. mark. 14.58.& 15. 29.

20 Then saide the Iewes, Fourtie and sixe yeres was this Temple a buylding, and wilt thou reare it vp in three dayes?

21 But he spake of the Temple of his d bodie.

d Christs body might iustly be called ỹ Temple, because the fulnesse of the godhead dwelleth in it corporally. Col.2.9.

22 Assoone therefore as he was risen from the dead, his disciples remembred that he thus sayde vnto them: and they beleeued the Scripture, and the worde which Iesus had said.

23 Nowe whẽ he was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

e For he tooke not them for true disciples, as he knewe vp their inwarde thoughts, what religion soeuer they did pretend outwardly,

24 But Iesus e did not cõmit himself vnto them, because he knewe them all,

25 And had no neede that any should testifie of man: for hee knewe what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that he beareth of Christ.

THere was now a man of the Pharises named Nicodemus, a ruler of the Iewes.
2 Hee came to Iesus by night, & said vnto him, Rabbi, We know that thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with him.
3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not [a] see the [b] kingdome of God.
4 Nicodemus saide vnto him, Howe can a man be borne which is olde: can he enter into his mothers wombe againe, and be borne?
5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of [c] water and of the Spirite, he can not enter into the kingdome of God.
6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.
7 Marueile not that I sayde to thee, Ye must be borne againe.
8 The [d] winde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.
9 Nicodemus answered, and said vnto him, Howe can these things be?
10 Iesus answered, and sayde vnto him, Art thou a teacher of Israel, and [e] knowest not these things?
11 Verely, verely I say vnto thee, We speake that we [f] knowe, and testifie, that wee haue seene: but yee [g] receiue not our witnesse.
12 If whē I tel you [h] earthly things, ye beleeue not, howe shoulde ye beleeue, if I shall tell you of heauenly things?
13 For no man ascendeth vp to heauen, but hee that hath descended from heauen, the Sonne of man which is in [i] heauen.
14 *And as Moses lift vp the serpent in the wildernes, so must the Sonne of man be [k] lift vp,
15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.
16 *For God so loued the worlde, that he hath giuen his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.
17 *For God sent not his Sonne into the world, that he should [l] condemne the world, but that the [m] world through him might be saued.
18 He that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned already, because he beleeueth not in the name of the onely begotten Sonne of God.
19 *And this is the [n] condemnation, that light is come into the worlde, & men loued darkenes rather then light, because their deedes were euill.
20 For euery man that euill doth, hateth the light, neither commeth to light, least his deedes should be reproued.
21 But he that doeth [o] truely, cōmeth to the light, that his deedes might be made manifest, that they are wrought [‖] according to God.
22 CAfter these things, came Iesus and his disciples into the [‖] lande of Iudea, and there taried with them, and *baptized.
23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.
24 For Iohn was not yet cast into prison.
25 Then there arose a question betweene Iohns disciples & the Iewes, about [q] purifying.
26 And they came vnto Iohn, & sayd vnto him, Rabbi, [r] hee that was with thee beyonde Iordan, to whome *thou bearest witnes, behold, he baptizeth, and all men come to him.
27 Iohn answered and saide, A man can receiue nothing, except it bee giuen him from heauen.
28 Ye your selues are my witnesses, that *I saide, [s] I am not the Christ, but that I am sent before him.
29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth & heareth him, reioyceth greatly, because of [t] bridegromes voice. This my ioy therefore is fulfilled.
30 He must [u] increase, but I [‖] must decrease.
31 He that is come frō on hie, is aboue all: he that is of [x] earth, is of the earth, & speaketh of the earth: he that is come from heauen, is aboue all.
32 And what hee hath seene & heard, that hee testifieth: but no man receiueth his testimonie.
33 Hee that hath receiued his testimonie,

a To enter therein.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mouing of the aire, so is it in changing & renuing vs, although the maner be hid from vs.
e Although he was excellently learned, yet knewe he not those thinges which the very babes in Christs schole ought to knowe.
f We may not teach our owne inuentions.
g He repeateth him, for that men doe teach things which they vnderstand not, & yet others beleeue them: but Christ teacheth things most certaine and knowen, and men will not receiue his doctrine.
h Which was after a common and grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Nom. 21.9.
k His power must be manifest which is not yet knowen.
1. Iohn 4.9.

Chap. 9.39. & 12.47.
l Therefore tempt of Christ, & the sinnes of the wicked condemne them: yet Christ as a iust iudge giueth sentence against them for their obstinate.
m Not onely the Iewes, but whosoeuer should beleeue in him.
Chap. 1.9.
n The cause & matter of condemnation.
o In walking roundly, and syncerely.
‖ Or, in God.
p As they doe which set God onely before their eyes, and follow the rule of his word.
‖ Or, territorie.
Chap. 4.1, 2.
q That is, how they might be made cleane before God, which the washings vnder the Lawe did represent.
r They were led with ambition, fearing least their master houlde haue lost his fame.
Chap. 1.34.
Chap. 1.20.
s No man ought to disparage any thing further then God giueth him.
t And he exalted, and esteemed as his seruant.
u The minister compared to Christ, is but earth.

Rom.3.4.

nie, hath sealed that * God is true.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth [him] not the Spirit by x measure.

x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine. Matth. 11.27. Habac.2.4. 1.ioh.5.10.

35 The Father loueth the Sonne, & hath * giuen all things vnto his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and he that obeieth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father and his haruest. 39 The conuersiō of the Samaritanes, 45 And Galileans. 47 How he healeth the rulers sonne.

NOw when the Lord knewe, howe y Pharises had heard, that Iesus made and baptized mo disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 He a left Iudea, and departed again into Galile.

a To giue place to their rage.

4 And hee must needes goe through Samaria.

5 Then came hee to a citie of Samaria called ‖ Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

‖ Or, Sychem. Gen.33.19,& 48.22,ioi.24. 32.

6 And there was Iacobs well. Iesus then wearyed in the iourney, sate b thus on the well: it was about the c first houre.

b Euen weary as he was.
c Which was midday.

7 There came a woman of Samaria to draw water. Iesus sayde vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of d Samaria? For the Iewes medle not with the Samaritanes.

d For y Iewes esteemed the Samaritans as wicked and prophane.

10 Iesus answered and sayde vnto her, If thou knewest the e gift of God, and who it is that sayeth to thee, Giue me drinke, thou wouldest haue asked of him, & he would haue giuen thee f ‖ water of life.

e Meaning of himselfe whom his Father had sent to conuert this woman.
f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost vnto euerlasting life. Rom. 5.5.1.ioh.3.5.
‖ Or, the liuely water.

11 The woman saide vnto him, Syr, thou hast nothing to drawe with, & the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and hee him selfe dranke thereof, & his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shal thirst againe:

14 But whosoeuer drinketh of the water that I shal giue him, shal neuer be more h a thirst: but the water that I shal giue him, shalbe in him a well of water, springing vp into euerlasting life.

g Of the spirituall grace.
h He shall neuer be vexed vp with destitute.

15 The woman saide vnto him, Syr, giue mee of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, & saide, I haue no husbande. Iesus sayde to her, Thou hast well said, I haue no husbād.

18 For thou hast had fiue husbands, & he whome thou nowe hast, is not thine husband: that saydest thou truely.

19 The woman saide vnto him, Syr, I i see that thou art a Prophet.

i Till she was finely touched with her faults, she mocked & would not heare Christ. Deut.12.6.

20 Our fathers worshipped in this mountaine, and ye say, that in * Ierusalem is the place where men ought to worshippe.

21 Iesus saide vnto her, Woman, beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the Father.

22 Ye worship that which ye * know not: we worship that which we knowe: for saluation is of the Iewes.

2.King.17.29.

23 But the houre commeth, and now is, whē the true worshippers shall worship the Father in spirite, and trueth: for the Father requireth euen such to worship him.

24 * God is a k Spirite, and they that worship him, must worship him in spirit and trueth.

2.Cor.3.17. k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

25 The woman sayde vnto him, I know we l Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man sayde vnto him, what askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayde to the men,

29 Come, see a man which hath tolde me all thinges that euer I did: is not he the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In m meane while, the disciples prayed him, saying, Master, eate.

32 But hee sayde vnto them, I haue meate to eate, that ye knowe not of.

33 Then saide the disciples betweene themselues, hath any man brought him meate?

34 Iesus said vnto them, [i] My meat is that I may do the wil of him that sent me, and finish his worke.

35 Say not yee, There are yet foure moneths, and [then] commeth harueste? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: *for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, & gathereth fruite vnto life eternal, that both hee that soweth, and hee that reapeth, might [m] reioyce together.

37 For herein is the ||saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: [n] other men laboured, and yee are entred into their labours.

39 Now many of the Samaritanes of that citie [o] beleeued in him, for the saying of þ woman which testified, He hath told me all things that euer I did.

40 The when þ Samaritanes were come vnto him, they besought him, that he would tarie with them: and he abode there two dayes.

41 And many mo [p] beleeued, because of his owne word.

42 And they sayde vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and knowe that this is in deede þ Christ the Sauiour of the world.

43 ¶ So two dayes after hee departed thence, and went into Galile.

44 For Iesus himselfe had * testified that a prophet hath none honour in [q] his owne countrey.

45 Then when hee was come into Galile, þ Galileans receiued him, which had seene all the thinges that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came again into * Cana [a towne] of Galile, where hee had made of water Wine. And there was a certaine [r] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he would ||goe downe, and heale his sonne: for he was euen ready to die.

48 Then sayde Iesus vnto him, except ye see signes and wonders, yee will not beleeue.

49 The ruler saide vnto him, Syr, goe downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was now ||going downe, his seruãts met him, saying, Thy sonne liueth.

52 Then enquired hee of them the houre when hee began to amende. And they said vnto him, Yesterday þ seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his household.

54 This second miracle did Iesus againe, after hee was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for him selfe, and reproueth them. 32 Beareth by the testimonie of his Father. 33 Of Iohn. 36 Of his workes. 39 And of the Scriptures, who he is.

AFter that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalẽ by ||þ place of þ sheepe, a [a] poole called in Ebrue [b] Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blinde, halt, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer thẽ first, after the stirring of þ water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certain mã was there, which had bene diseased eight & thirtie yeres.

6 When Iesus saw him lie, & knew þ he nowe long time had bene diseased, he saide vnto him, Wilt þ bee made whole?

7 The sicke man answered him, Sir, I haue no man, whẽ the water is troubled, to put me into the poole: but while I am cõming, another steppeth downe before me.

8 Iesus sayde vnto him, Rise: [c] take vp thy bed, and walke.

9 And immediatly þ man was made whole, and tooke vp his bed, & walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath [day:] * it is not lawfull for thee to carie thy bed.

11 He answered them, He that made me

i There is nothing that I hunger for more, or wherin I take greater pleasure.

Matth.9.37. luke 10.2.

m Without grudging the one at the others labour.

||Or, proouerbe.

n Meaning the Prophets.

o The Samaritanes shewed themselues willing to receiue his doctrine, who beeing but strangers, & charcefully knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods worde when it is offred.

p That is, hath the right and true sayt).

Matth.13.57. mark.6.4.luk. 4.24.

q Here, by his owne countrey hee meaneth Ierusalem, & the countrey about.

Chap.2.1.

r The worde signifieth properly one of þ Kings court: & it seemeth, that he was one of Herods court, who was in great estimation with Herode, whome the people called King. Mar. 6.14.

||Or, come.

Leuit.23.3. deut.16.1.

||Or, the sheepe market.

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth a house of powring out, because the water ran out by conduites.

c This was, to the ende that the miracle might be so euident, that no man coulde speake against it.

Ierem.17.22.

me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, what man is that which sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knewe not who it was: for Jesus had conueied him selfe away from the multitude that was in that place.

14 And after that, Jesus found him in the Temple, & said vnto him, Behold, thou art made whole: [d] sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed, and told the Jewes that it was Jesus, which had made him whole.

16 And therefore the Jewes did persecute Jesus, and sought to slay him, because hee had done these things on the Sabbath [day.]

17 But Jesus answered them, My Father worketh hitherto, & I worke.

18 Therefore the Jewes sought the more to kill him: not only because he had broken the Sabbath: but sayd also that God was [e] his Father, and made himselfe equall with God.

19 Then answered Jesus, and saide vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that he seeth the Father do: for whatsoeuer things hee doeth, the same things doeth the Sonne also.

20 For the father loueth the Sonne, and [f] sheweth him all things, whatsoeuer he himselfe doeth, and he will shewe him greater workes then these, that yee should marualle.

21 For like wise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Father, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, & shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the sonne of God: and they that [i] heare it, shall liue.

26 For as the Father hath life in [k] him selfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute [l] iudgement, in that hee is the Sonne of man.

28 Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: & my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I * should beare witnes of my selfe, my witnes were not [m] true.

32 There is another that beareth witnes of me, and I know that the witnes, which he beareth of mee, is true.

33 * Ye sent vnto John, and hee bare witnes vnto the trueth.

34 But I receiue not the record of man: neuertheles, these things I say, that ye might be saued.

35 He was a burning, and a shining ‖candle: and ye would for a [n] season haue reioyced in his light.

36 But I haue greater witnes then the witnes of John: for the workes which the Father hath giuen me to finishe, the same workes that I do, beare witnes of me, that the Father sent me.

37 And the * Father him selfe, which hath sent me, [o] beareth witnes of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, & ye receiue me not: if [p] another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which [q] receiue * honour one of another, & seeke not the honour that cometh of God alone?

45 Do not thinke that I will accuse you to my Father: there is one [r] accuseth you, [euen] Moses in whom ye trust.

d The afflictions that we endure, are chastisements for our sinnes.

e That is, proper and peculiar to him alone.

f Jewes vsurpfull for all Israel to cal God their Father, Exod.4.22. but because Christ did attribute to himselfe, that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God but also equall with him.

g That is, he doeth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all

i They that receiue it by fayth.

k To communicate it with vs.

l That is, to gouerne & rule all things.

Mat.25.46.

Chap.8.14. mat.3.17.

m Christ had respect to their weakenes, that heard him, and therefore said his owne witnes should not be sufficient. Chap.1.27.

‖Or, lampe.

n But ye left him quickly, & did not persecute.

Mat.3.17. and 17.5.

o In the Law and Prophets. Deut.4.12. Act.17.11.

p The people are more ready to receiue false prophets, then Jesus Christ.

q Vaine glory is a great let for a man to come to God. Chap.12.43.

r As Moses shall accuse the Jewes, so they shall haue no greater excuses at the day of iudgement, then the virgine Marie and the Sainctes, vpon whom now they call: but whosoeuer doth accuse the godly, Christ & their own conscience shall condemne them.

Gen.3.15.& 22.17.& 49. 10.deut.18.15

46 For had ye beleeued Moses, ye would haue beleeued me: *for he wrote of me.

47 But if ye beleeue not his Writings, how shall ye beleeue my words?

CHAP. VI.

1 Iesus feedeth fiue thousand men with fiue loues and two fishes. 15 He departeth away, that they should not make him king. 26 He reproueth fleshly hearers of his word. 41 The carnall are offended at him. 63 The flesh profiteth not.

AFter these things, Iesus went his way ouer the a sea of Galile, [or] of b Tiberias.

a Called the lake of Gennesareth.

b Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galile: but it is here said that he went ouer, because there were diuers crieks and turnings, ouer the which men ferried. Leuit.23.5. deut.16.1. Mat.14.16. mar.6.37. luke 9.13.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, & there he sate with his disciples.

4 Now the Passeouer, a feast of the Iewes, was neere.

5 *Then Iesus lift vp [his] eyes, and seeing that a great multitude came vnto him, he saide vnto Philip, Whence shall we buy bread, that these might eat?

6 (And this he saide to proue him: for he himselfe knew what he would do)

7 Philip answered him, c Two hundreth peny worth of bread is not sufficient for them, that euery one of them may take a litle.

c This summe amounteth to about fiue pound sterling.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath fiue barly loaues, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit down. (Now there was much grasse in that place) Then the men sate downe in number, about fiue thousand.

11 And Iesus tooke the bread, d & gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

d Prayer and thanksgiuing do sanctifie our meates, wherewith we are nourished.

12 And when they were satisfied, hee sayde vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.

e The abundant store of Gods gifts ought not to make vs prodigall to waste them.

13 Then they gathered it together, and filled twelue baskets with the broke meat of the fiue barly loaues, which remained vnto them that had eaten.

f They imagined an earthly kingdome without the testimonie of Gods worde, so that by this meanes his spirituall kingdome should haue bene abolished.

14 Then the men when they had seene the miracle that Iesus did, sayde, This is of a trueth the Prophet that should come into the world.

15 When Iesus therefore perceyued that they would come, and take him to make him a f King, hee departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe into the sea,

17 *And entred into a ship, and went g ouer the sea towardes Capernaum: & now it was darke, and Iesus was not come to them.

Mat.14.25. mar.6.47.

g Ouer a corner of the lake.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie h furlongs, they sawe Iesus walking on the sea, & drawing neere vnto the shippe: so they were afrayed.

h Whereof eight make a mile.

20 But he said vnto them, It is I: be not afrayed.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stoode on the other side of the sea, sawe that there was none other shippe there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in þ ship, but that his disciples were gone i alone.

i Wherefore it must needes followe that Christ passed miraculously.

23 And that there came other ships frō Tiberias neere vnto þ place where they ate the bread, after the Lord had giuen thankes.

24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of the lake, which saued much labour to them that should haue gone about by land.

25 And when they had found him on the k other side of the sea, they saide vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and saide, Verely, verely I say vnto you, ye seeke me not, because ye sawe the miracles, but because ye ate of þ loaues, & were filled.

27 Labour not for the meate which perisheth, but for þ meat that l endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath *God the Father m sealed.

l Which nourisheth & augmenteth our faith.

Chap.1.32. mat.3.17.& 17.5.

m For when he appointed him to be the mediatour, he set his marke and seale in him to be the onely one to reconcile God and man together.

28 Then said they vnto him, What shall we doe, that wee might worke the n workes of God?

n Such as be acceptable vnto God.

29 Iesus answered, and said vnto thē, *This is the worke of God, that ye beleeue in him, whom he hath sent.

1.Ioh.3.23.

30 They sayde therefore vnto him, what signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

Exo.16.14.15. nom.11.7. Psal.78.24.25. wisd.16.20.

31 *Our Fathers did eate Manna in the desert, as it is *written, He gaue them bread from heauen to eate.

32 Then

32 Thē Jesus said vnto thē, Uerely, verely I say vnto you, [o]Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they saide vnto him, Lorde, euermore giue vs this bread.

35 And Jesus saide vnto them, I am the bread of life: he that commeth to me, shall not hunger, and [p]he that beleeueth in me, shall neuer thirst.

36 But I said vnto you, that yee also haue seene me, and beleeue not.

37 All [q] that the Father giueth mee, shal come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent mee, that euery man which seeth the Sonne, [r] beleeueth in him, should haue euerlasting life: and I will rayse him vp at the last day.

41 The Iewes then murmured at him, because he sayde, I am the bread, which is come downe from heauen.

42 And they saide, * Is not this Jesus the sonne of Joseph, whose father and mother we know? howe then saith he, I came downe from heauen?

43 Jesus then answered, [s] saide vnto thē, Murmure not among your selues.

44 No man can [t] come to me, except [u] father, which hath sent me, [v] draw him: and I will raise him vp at the last day.

45 It is written in [w] * Prophets, And they shal be al taught of God. Euery mā therefore that hath heard, [x] hath learned of the Father, commeth vnto me,

46 * Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Uerely, verely I say vnto you, he [y] beleeueth in mee, hath euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wildernesse, [z] and are dead.

50 This is the bread, which commeth downe from heauen, that hee which eateth of it, should not die.

51 I am [y] [a] liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I wil giue, is my flesh, which I will giue for the life of the worlde.

52 Then the Iewes stroue among themselues, saying, Howe can this man giue vs [his] flesh to eate?

53 Then Jesus said vnto them, Uerely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue [x] no life in you.

54 Whosoeuer * eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drinke in deede.

56 He [y] that eateth my flesh, [z] drinketh my blood, [z] dwelleth in me, & I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers hath eaten Manna, and are dead. Hee [y] eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can [a] heare it?

61 But Jesus knowing in him selfe, that his disciples murmured at this, said vnto them, Doeth this offende you?

62 [What] then if ye should see the Sonne of man [b] ascende vp * where he was before?

63 It is the Spirit that quickeneth: the flesh [c] profiteth nothing: the words that I speake vnto you, are spirit & life.

64 But there are some of you that beleeue not: for Jesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, [b] no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Jesus to the twelue, will ye also go away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of [d] eternall life:

69 And we beleeue and knowe that thou art * the Christ the Sonne of the liuing God.

70 Jesus answered them, Haue not I * chosen you twelue, and [c] one of you is a deuill?

J.4. 71 Howe

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs vnto euerlasting life, 1. Cor. 10. 3.

Eccles. 24. 24. chap. 4. 14.

p He shall neuer want spirituall nourishment.

q God doeth regenerate his elect, and calleth them to obey the Gospel.

Matth. 13. 55.

r That is, to beleeue in me.

s By lightening his heart with his holy Spirit. Isa. 54. 13. Iere. 31. 33.

Matth. 11. 27.

Exod. 16. 15.

t Then there is no food that can nourish our soules, but Jesus Christ.

u Which giue life to the world.

x Where Christ is not, there death reigneth. 1. Cor. 11. 27.

y As our bodies are fulfilled with meat and drinke: so are our soules nourished with the bodie and blood of Jesus Christ.

z To eate the flesh of Christ and drinke his blood, is to dwel in Christ, and to haue Christ dwelling in vs.

a That is, vnderstande it.

b He meaneth not that his humanitie ascended from heauen: but he speaketh, touching the vnion of both natures, attributing to the one, that which appertaineth to the other. Chap. 3. 13.

c To wit, if it be separated from the Spirit, wherof it hath the force: for it commeth of the power of the Spirit that the flesh of Christ giueth vs life.

d Then without Christ there is but death: for his worde onely leadeth vs to life. Mat. 16. 16. Mar. 26. 16.

c Although your number be small, yet shall ye be diminished.

7 Nowe he spake it of Iudas Iscariot the [sonne] of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the truth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers because they haue not take him. 52 And chide with Nicodemus for taking his part.

AFter these thinges, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes [a] feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy woorkes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be ‖famous. If thou doest these things, shewe thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus sayde vnto them, My time is not yet come: but your time is alway readie.

7 The woorlde can not hate you: but me it hateth, [b] because I testifie of it, that the woorkes thereof are euill.

8 Go ye vp vnto this feast: I will [c] not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as [it were] priuily.

11 The the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some sayde, He is a good man: other saide, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

14 Nowe when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the ‖Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not [e] mine, but his that sent me.

17 If any man will do his will, he shal knowe of the doctrine, whether it bee of God, or whether I speake of my selfe.

18 He [f] that speaketh of him selfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnes is in him.

19 *Did not Moses giue you a Law, and [yet] none of you keepeth the Law? *why goe ye about to kill me?

20 The [h] people answered, and said, Thou hast a deuill: Who goeth about to kill thee?

21 Iesus answered, and said to them, I [i] haue done one woorke, and ye all marueile.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath [day] circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses shoulde not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath [day?]

24 *Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And behold, he speaketh ‖openly, and they say nothing to him: do the rulers know in deede that this is the very Christ?

27 Howbeit we knowe this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Ye [k] both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layde handes on him, because his houre was not yet come.

31 Nowe many of the people [l] beleeued in him, and sayde, When the Christ commeth, will he doe mo miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises and the Priests sent officers to take him.

33 Then saide Iesus vnto them, Yet am I [m] a litle while with you, and then goe I vnto him that sent me.

34 *Ye shall seeke me, & shall not find [me,] & where I am, can ye not come.

35 Then said the Iewes among themselues, whither will he go, that we shall not finde him? will he goe vnto them that are [†] dispersed among the [n] Gretians, and

Leuit.23.34.

a As this feast they dwelled seuen dayes in tents, which put them in remembrance, that they had no citie here permanent, but that they must seeke one to come.

‖Or, manifest.

b Why the world hateth Christ.

c Christ doeth not vtterly denie that he would goe to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people who did enuie Christ.

‖Or, lerners.

e In that, that he is man onely.

f By this marke we may knowe whether the doctrine be of God or of man.

g Nothing counterfaut or vntrue.

Exod.24.3.

Chap.5.18.

h Who did not knowe the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leuit.12.3.

Gen.17.10.

Deut.1.16,17.

‖Or, freely.

k He speaketh this, as it were ieopardy.

l They were well minded to beare him: which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him, till the time come that his Father hath ordeined.

Chap.13.33.

†Or, shall be.

†Greeke, dispersion.

n Among the Iewes which were scatterers here and there among the Gentiles.

and

and teach the Gretians?
36 What saying is this that he saide, Ye shal seeke me, and shal not find [me:] and where I am, can ye not come?
Leuit.23.36. 37 Nowe in the last [and] *great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.
o The true way to come to Christ, is by faith.
38 He that o beleeueth in me, *as saith the Scripture, out of his belly shal flow riuers of water p of life.
Deut.18.15.
p Which that neuer ryse vp. Ioel.2.28. act.2.17.
39 (*This spake he of the Spirite which they that beleeued in him, should receiue: for the q holy Ghost was not yet [giuen,] because that Iesus was not yet glorified)
q These were the visible graces, which were giuen to the Apostles after his ascension.
40 So many of the people, when they heard this saying, said, Of a trueth this is the r Prophet.
r They looked for some notable Prophet besides the Messias, Chap.1.21. Mich.5.2. mat.2.5.
41 Other sayde, This is the Christ: and some sayde, But shall Christ come out of Galile?
42 *Sayeth not the Scripture that the Christ shall come of the seede of Dauid, & out of the towne of Beth-lehem, where Dauid was?
43 So was there dissension among the people for him.
44 And some of thē would haue taken him, but no man laid hands on him.
45 Then came the officers to ỳ high Priests & Pharises, and they saide vnto them, Why haue ye not brought him?
46 The officers answered, s Neuer man spake like this man.
s Wherein appeareth the mighte power of Christes word against his enemies.
47 Then answered them the Pharises, Are ye also deceiued?
48 Doeth any of the r rulers, or of the Pharises beleeue in him?
t They alledge the authoritie of man against Gods authoritie.
49 But this people, which knowe not the Lawe, are cursed.
50 Nicodemus sayde vnto them, (*he that came to Iesus by night, and was one of them.)
Chap.3.1,2.
51 Doeth our Lawe iudge a man before it heare him, * and knowe what he hath done?
Deut.17.8. and 19.15.
52 They answered and sayde vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.
53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free, and who are bonde. 34 Of free men and slaues, and their reward. 46 He beleeth his enemies. 59 And being persecuted, withdraweth him selfe.

AND Iesus went vnto the mount of Olines,
2 And earely in the morning came againe into the Temple, and all the people came vnto him, & he sate downe, and taught them.
3 Then the Scribes, and the Pharises brought vnto him a Woman, taken in adulterie, and set her in the middes,
4 And saide vnto him, Master, this woman was taken in adulterie, in the verie act.
5 *Nowe Moses in the Lawe commanded vs, that such should be stoned: What sayest thou therefore?
Leuit.20.10.
6 And this they saide to tempt him, that they might haue whereof to a accuse him. But Iesus stouped downe, and with his finger wrote on the grouֹnd.
a Either for breaking the Law, if he did deliuer her, or of lightnes, and inconstancie, if he did condemne her. Deut.17.6,7.
7 And while they continued asking him, he lift him selfe vp, and saide vnto them, *Let him that is amōg you without sinne, cast the first stone at her.
b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adulterie.
8 And againe he stouped downe, and wrote on the ground.
9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.
Chap.1.5. and 9.5.
10 When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he saide vnto her, Woman, where are those thine accusers: hath no man condemned thee?
‖ Or, liuely light.
‖ Or, iust. Chap.5.31.
11 She said, No man, Lord. And Iesus saide, b Neither doe I condemne thee: goe and sinne no more.
c That which Christ denied Chap.5.31. here he graunteth, to declare vnto thē their stubbernes, & saith that being God he beareth witnes to his humanitie: likewise doth God the father witnesse the same, which are two distinct persons, though but one God, Chap.5.37.
12 Thē spake Iesus again vnto thē, saying, I* am the light of the world: he that followeth me, shall not walke in darknes, but shall haue the ‖ light of life.
13 The Pharises therefore said vnto him, Thou beareſt recorde of thy selfe: thy recorde is not ‖ true.
d In that he came from his father, he sheweth that he is not only man, but God also.
14 *Iesus answered, and sayde vnto them, c Though I beare recorde of my selfe, [yet] my recorde is true: for I knowe whence I came and whither I goe: but ye can not tel d whence I come, and whither I goe.
15 Ye iudge after the flesh: e I iudge no man.
e He would not iudge rashly, as they did. Deut.17.6. and 19.15. mat.18.16. 2.cor.13.1. hebr.10.28.
16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.
17 And it is also written in your lawe, * that the testimonie of two men is true.
18 I am

f Which place proueth Christ to be very God and man.

18 I am f one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye shoulde haue knowen my Father also.

g That is, the place where the vessell and other things belonging to the Temple, were kept.

20 These wordes spake Iesus in the g treasurie, as he taught in the Temple, and no man laid handes on him: for his houre was not yet come.

h Because of their rebellion wherein they did persewere.

21 Then saide Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your h sinnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will he kil himselfe because he saith, whither I goe, can ye not come?

i Ye sheweth the difference betweene the Gospel, & the subtill wit of man.

23 And he said vnto them, Ye are frō beneath: I am from aboue: ye are of this worlde, I am not of this worlde.

24 I said therfore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.

25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, ‖ Euen the same thing that I saide vnto you k from the beginning.

‖ Or, From the beginning euen that I said vnto you.

k That is, who he was, whence he was, & why he came into this worlde.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstoode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whē ye haue l lift vp the Sonne of man, then shall ye m know ṗ I am he, & ṗ I do nothing of my self, but as my Father hath taught me, [so] I speake these things.

l Their endeuours & practises where by they thinke to destroy him, shall serue to exalt and magnifie his glorie.

29 For he that sent me, is with me: the Father hath not left me alone, because I doe allwayes those thinges that please him.

m Not to beleeue in him, but to be conuicted.

30 ¶ As he spake these things, many beleeued in him.

n To wit, the Messias.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my disciples,

32 And shall knowe the trueth, and the trueth n shall make you free.

o For we were slaues to sinne.

33 They answered him, o We be Abrahams seede, and were neuer bond to any man: why saiest thou then, Ye shall be made free?

p These were not the beleeuing Iewes, but the murderers that answered thus. Rom.6.20. 2.pet.2.19.

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the * seruāt of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If ṗ Sonne therefore shall make you free, ye shall be free in deede.

q He granteth their sayings in such sort, that he theweth vnto them that their own deedes proue them lyars.

37 I q know that ye are Abrahams seede, but ye seeke to kill me, because my worde hath no place in you.

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your father.

39 They answered, and saide vnto him, Abraham is our father. Iesus said vnto thē, If ye were Abrahās children, ye would doe the r works of Abraham.

r Which were his obedience, charitie & such good workes which proceeded of faith.

40 But nowe ye goe about to kil me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then said they to him, We are not borne of fornication: wee haue one Father, which is God.

42 Therfore Iesus said vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstād my talke: because ye can not s heare my worde.

s For you are carnal and can not vnderstand spirituall things. 1.Ioh.2.8.

44 * Ye are of your father the deuill, & the lusts of your father ye will doe: he hath bene a murtherer t from the beginning, & u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his x owne: for he is a liar, and the father thereof.

t Since the first creation of man.

u It followeth then that he was once in the trueth: for he was not created euill.

x According to his wont & custome. 1.Ioh.4.6.

45 And because I tel you the trueth, ye beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe ye not beleeue me?

47 * He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes and said vnto him, Say we not well ṗ thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and y iudgeth.

y Who will reuenge the iniurie that you do against me, or rather against him.

51 Verely, verely I say vnto you, If a man keepe my worde, he shall neuer z see death.

z For the faithfull euen in death see life.

52 Then said ṗ Iewes to him, Now know we that thou hast a deuill. Abraham

ham is dead, and the Prophets, and thou sayest, If a man keepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abrahã, which is dead? & the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my self, mine honour is nothing worth: it is my father that honoureth me, whõ ye say, that he is your God.

55 Yet ye haue not knowne him: but I know him, & if I should say I know him not, I should be a lyar like vnto you: but I know him, & keepe his word.

56 Your father Abraham reioyced to see my [a] day, and he sawe it, & was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [b] I am.

59 *Then tooke they vp stones, to cast at him. but Iesus hid him selfe, and went out of the Temple‖.

a Which was to see the coming of Christ in the flesh: which thing Abraham sawe farre off in the eyes of faith, Heb. 11.10.

b That onely God, but the Mediatour betweene God and man, appointed before all eternitie. Chap. 10.31.

‖ And he passed thorowe the middes of them and so went his way.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

AND as Iesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but [b] the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is [b] day: the night commeth, when no man can worke.

5 As long as I am in the worlde, *I am the light of the worlde.

6 Assoone as he had thus spoken, he [c] spat on the grounde, and made clay of the spettle, and anoynted the eyes of the blinde with the clay,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretation, [d] Sent) He went his way therefore, & washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when he was blinde, sayde, Is not this he that sate and begged?

9 Some said, This is he: and others sayde, He is like him: but he him selfe saide, I am he.

10 Therefore they sayde vnto him, Howe were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anointed mine eies, and said vnto me, Go to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he? He said, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath [day,] when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, howe he had receiued sight. And he said vnto them, He laid clay vpõ mine eyes, and I washed, and doe see.

16 Then saide some of the Pharises, This man is not of God, because he keepeth not the Sabbath [day.] Others sayde, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What saiest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde? how doth he now see then?

20 His parents answered them, and saide, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, We knowe not: or who hath opened his eyes, [c] can we not tell: he is old ynough: aske him: he shall answere for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was the Christ, he should be [excommunicate] out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, [f] Giue glory vnto God: We knowe that this man is a sinner.

25 Then he answered, and sayde, Whether he be a sinner or no, [g] I can not tell: one thing I knowe, that I was blinde, and nowe I see.

26 [h] Then saide they to him againe, What

a God doeth not alwayes punish men for their sinnes.

b When opportunitie and the season serueth. Chap. 1.9. and 8.12. and 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay to make one see: but it onely pleased him to vse these signes and meanes. d Hereby was prefigured the Messias, who should be sent vnto them.

c They durst not speake the truth for feare they should be excommunicate.

f That is, Consider that no thing is hid from God: therefore tel vs the truth that God may be glorified ther of by. Ios. 7.19. 1. Sam. 6.5.

g He spake this in mocherie.

h They thought either to wyne him from the truth, or to make him swarue by their oftimes examining him: which practise Satans members euer doe obserue in examining the Christians.

what did he to thee? howe opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore woulde ye heare it againe? Will ye also be his disciples?

(He derideth their wilfull malice and ignorance.

28 Then checked they him, and said, Thou art his disciple: We be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and saide vnto them, Doutlesse, this is a maruellous thing, that ye [k] knowe not whence he is, and yet he hath opened mine eyes.

k They doubted not of his countrey or parents, but of his office and authoritie.

31 Nowe we knowe that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

l Or, wicked men, contemners of God, & such as delite in sinne.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he coulde haue done nothing.

34 They answered, and sayde vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when he had founde him, he said vnto him, Doest thou beleeue in the Sonne of God?

‖ Or, excommunicate him.

36 He answered, and said, who is he, Lorde, that I might beleeue in him?

37 And Iesus saide vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he saide, Lorde, I beleeue, and [m] worshipped him.

m As all acknowledged him to be God, and worshipped him.

39 And Iesus said, I am come vnto [n] iudgement into this worlde, that they which see not, might see: and that they *which see, might be made blinde.

n Meaning, with rule and authoritie to make the poore blinde to see, and the proude seers blinde. Chap. 3.17, 18. and 12.46,47.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, [o] ye should not haue sinne: but nowe ye say, we see: therefore your sinne remaineth.

o You should not be so much in fault.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The Iudges called gods.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepefold, but climeth by another way, he is a theefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he [a] calleth his owne sheepe by name, and leadeth them out.

a That is, there is mutuall agreement and consent of faith betweene the Pastour & the sheepe.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him: for they know his voyce.

5 And they will not followe a straunger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then said Iesus vnto them again, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, [b] that euer came before me, are theeues and robbers: but the sheepe did not heare them.

b He meaneth all the false prophets, who led not men to Christ, but from him.

9 I am the doore: by me if any man enter in, he shall be saued, and shall [c] goe in and goe out, and finde pasture.

c He shall be sure of his life.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, & haue it in abundance.

11 *I am the good shepheard: the good shepheard giueth his life for his sheepe.

Isa. 40.11. ezek. 34.23.

12 But an hireling, and he which is not the shepherd, neither the sheepe are his owne, seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scatereth the sheepe.

13 So the hireling fleeth, because he is an hireling, & careth not for the sheep.

14 I am the good shepheard, and [d] knowe mine, and am knowen of mine.

d Christ knoweth his because he loueth the, careth and prouideth for the.

15 [e] As the father [f] knoweth me, so knowe I the Father: and I lay downe my life for [my] sheepe.

e As the Father can not forget him, no more can he forget vs.

f In that he loueth and approueth me.

16 [g] Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and *there shall be one sheepefold, [and] one shepherde.

g To wit, among the Gentiles, which the were strangers from the Church of God.

Ezek. 37.22, 24.

17 [h] Therefore doth my Father loue me, because *I lay downe my life, that I might take it againe.

h Christ euen in that that he is man, hath deserued his Fathers loue & euerlasting life, not to his flesh onely, but to vs also which by his obedience and perfect iustice are imputed righteous. Rom. 5.19. Phil. 2.7. Isa. 53.7. Act. 2.24.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this *commaundement haue I receiued of my Father.

19 ¶ Then there was a dissension againe

gaine among the Iewes for these sayings.

20 And many of them sayd, He hath a deuill, and is mad: why heare ye him?

21 Others sayde, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem f [feast of the] *Dedication, and it was winter.

23 And Iesus walked in the Temple, in k Solomons porche.

24 Then came the Iewes round about him, and sayd vnto him, How long doest thou ‖ make vs doubt? If thou be the Christ, tell vs plainely.

25 Iesus answered them, I tolde you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnes of me.

26 But ye beleeue not: l for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue [them] me, is m greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 *Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blaspheme, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, *I sayd, ye are n gods?

35 If he called them gods, vnto whom the worde of God was giuen,] and the Scripture can not be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, [yet] beleeue the workes, that ye may knowe and beleeue, that the Father [is] in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayde, Iohn did o no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ raiseth Lazarus from death. 47 The hie Priestes and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

AND a certain man was sicke, [named] Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that *Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore [his] sisters sent vnto him, saying, Lorde, beholde, he whome thou louest, is sicke.

4 When Iesus heard it, hee sayde, This sickness is not p vnto death, but for the glorie of God, that q Sonne of God might be glorified thereby.

5 ¶ Nowe Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to *stone thee, and doest thou go thither againe?

9 Iesus answered, Are there not b twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after he sayd vnto them, Our friend Lazarus sleepeth: but I go to wake him vp.

12 Then sayd his disciples, Lorde, if he sleepe, he r shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the ‖ naturall sleepe.

14 Then sayde Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayde Thomas (which is called d Didymus) vnto his fellow disciples, Let vs also goe, that we may

die.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted & polluted. 1.Mac.4.59.

k Which was builded againe after the paterne of that which Salomon builded.

‖ Or, holdest our minde in suspense.

l The cause wherefore the reprobate can not beleeue.

m Whereby we learne how safely we are preserued against all dangers. Chap.8.59.

Psalm.82.6.

n Meaning of Princes and rulers, who for their office sake are called gods and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

Chap.12.3. matth.26.7.

p For although he died, yet being restored so soone to life, it was almost no death in comparison.

Chap.7.30.& 8.59.& 10.31.

b He ‖ walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes deuided into twelue houres.

c They laboured to stay Christ from going into Iudea, as though there had beene no neede.

‖ Or, slumbring sleepe.

d Which signifieth in our tongue, a twin in birth.

die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes alreadie.

18 (Nowe Bethania was neere vnto Ierusalem, about c fiftene furlongs off.)

c Which were almost two mile.

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meete him: but Marie sate still in the house.

21 Then sayde Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

f She theweth some fayth, which notwithstanding was almost ouercome by her affections.

22 But nowe f I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I knowe that he shall rise againe in the resurrection at the last day.

g Christ restoreth vs from death to giue vs euerlasting life.

25 Iesus sayd vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, [yet] shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She sayd vnto him, Yea, Lorde, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, & called Marie her sister secretly, saying, The master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

h Wherein she declared her affection and reuerence that she bare to Christ.

32 Then when Marie was come where Iesus was, and sawe him, she fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her weepe, & the Iewes also weepe which came with her, he i groned in the spirit, and was troubled in himselfe,

i For compassion: for he felt our infirmities, as though he suffred y like.

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come, and see.

35 [And] Iesus k wept.

k We reade not that his affections were so excessiue that he kept no measure, as we doe in our sorowes, ioyes and other affections.

36 Then sayd the Iewes, Beholde, howe he loued him.

37 And some of them sayd, Could not he, which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, & a stone was layd vpon it.

39 Iesus sayde, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lorde, he stinketh already: for he hath bene [dead] foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldest see the l glorie of God?

l That is, a miracle whereby Gods Name should be glorified.

41 Then they tooke away the stone [from the place] where the dead was layd. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came foorth, bound hand & foote with bands, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him go.

45 ¶ Then many of ỹ Iewes, which came to Marie, & had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councill, and sayd, What shall we doe? For this man doeth many miracles.

48 If m we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

m They resist God, thinking to hinder his worke by their owne policies.

49 Then one of them [named] Caiaphas, which was the hie Priest n that same yeere, sayd vnto them, Ye perceiue nothing at all,

n Of, for that present time.

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This

51 This spake he not of himselfe: but being hie Priest that same yere, he o prophecied that Jesus should dye for the nation:

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of ỹ holy Ghost.

52 And not for the nation onely, but that he should gather together in one ỹ children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Jesus therefore walked no more openly among the Jewes, but went thence vnto a countrey neere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 And the Jewes Passeouer was at hand, and many went out of the countrey vp to Jerusalem before the Passeouer, to p purifie themselues.

p Because they thought hereby to make them selues more holy against they should eat the Passeouer: but they were not cõmanded by God to vse this ceremony.

56 Then sought they for Jesus, and spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the hie Priests and the Pharises had giuen a commandement, that if any man knewe where he were, he should shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to fayth. 40 The blindnes of some, and the infirmities of others.

Mat.26.7. marke 14.3.

SIx* Jesus fire dayes before ỹ Passeouer, came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of spikenard very costly, & anointed Jesus a feete, and wiped his feete with her heare, and the house was filled with the sauour of the ointment.

a Euen from the head to the feete.

4 Then sayde one of his disciples, [euē] Judas Iscariot Simons [sonne,] which should betray him,

5 Why was not this oyntment solde for b three hundreth pence, and giuen to the poore?

b Reade Mar. 14.5.

6 Nowe he sayd this, not that he cared for the poore, but because he was a theefe, and had the bagge, and bare that which was giuen.

Chap.13.29.

7 Then said Jesus, Let her alone: against the day of my burying she kept it.

8 For the poore allwayes ye haue with you, but me ye shall not haue allwayes.

9 Then much people of the Jewes knew that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jewes went away, and beleeued in Jesus.

12 ¶* On the morow a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,

Matth.21.8. mar.11.8.luke 19.35.

13 Tooke branches of palme trees, and went forth to meete him, and cried, c Hosanna, Blessed [is] ỹ King of Israel that commeth in the Name of the Lord.

c That is, saue I beseech thee.

14 And Jesus found a d yong asse, and sate thereon, as it is written,

d This doeth well declare that his kingdome stood not in outwarde things. Zach.9.9.

15 * Feare not, daughter of Sion: beholde, thy King commeth sitting on an asses colte.

16 But his disciples vnderstoode not these things at the first: but when Jesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayde among themselues, Perceiue ye howe ye preuaile nothing? Beholde, the [|] worlde goeth after him.

20 ¶ Nowe there were certaine e Greekes among them that came vp to worship at the feast.

[Or, the preasse

e They were of the race of the Jewes, and came out of Asia and Grecia: for els the Jewes would not haue permitted that they shoulde worship with them in the Temple.

21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Jesus.

22 Philippe came and tolde Andrew: and againe Andrew and Philippe tolde Jesus.

23 And Jesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.

f Which is, that the knowledge of him should be manifested thorough all the world.

Mat. 10.39.& 16.25. mar.8. 35. luke 9.24. and 17.32.

24 Verely, verely I say vnto you, except the wheate corne fall into ỹ ground and die, it bideth alone: but if it die, it bringeth forth much fruite.

25 * He that g loueth his life, shall lose it, and hee that h hateth his life in this

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christes sake.

world, shall keepe it vnto life eternall.

Chap.17.24.

26 *If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say: Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, [saying,] I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stoode by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayd, This voyce came not because of mee, but for your sakes.

i The reformation and restoring of choise things, which were out of vyer.

Chap.3.14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

31 Now is the i iudgement of this world: now shall the prince of this world be cast out.

32 *And k I, if I were lift from the earth, will draw all men vnto me.

l Not onely the Iewes, but also the Gentiles.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the *Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must be lift vp: who is that Sonne of man?

Psal.89.36.& 110.4. & 117. 2. ezek.37.25.

35 Then Iesus said vnto them, Yet a litle while is* the light with you: walke while ye haue light, least the darkenes come vpon you: for he that walketh in the darke, knoweth not whither hee goeth.

Chap.1.9.

36 While ye haue light, beleeue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, [yet] beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayde, *Lord, who beleeued our report: and to whom is the m arme of the Lord reuealed?

Isa.53.1.rom. 10.16.

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue.

39 Therefore could they not beleeue, because that Esaias saith againe,

Isa.6.9. matth. 13.14.mar.4. 12.luke 8.10. act.28.26. rom.11.8.

40 *He hath blinded their eyes, and hardened their heart, that they should not see with [their] eyes, nor vnderstand with [their] heart, and should be conuerted, and I should n heale them.

n By deliuering them frō their miseries, and giuing them true felicitie.

41 These things sayd Esaias when he sawe his glorie, and spake of him.

42 Neuertheles euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, least they should ‖ be [cast] out of the Synagogue.

‖ Or, excommunicate.

43 *For they loued the o praise of men, more then the prayse of God.

Chap.5.44. o To be esteemed of men.

44 And Iesus cryed, and sayd, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I *am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenes.

Chap.3.19. and 9.39.

47 *And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to saue the world.

Chap.3.17.

‖ Or, condemne.

‖ Or, condemneth.

48 He that refuseth me, and receiueth not my wordes, hath one that ‖ iudgeth him: *the worde that I haue spoken, it shall iudge him in the p last day.

Mar.16,16.

p For that day shalbe the approbation of the Gospel.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the thinges therefore that I speake, I speake [them] so as the Father sayd vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie. 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

NOwe *before the feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the end he a loued them.

Mat.26.2. mar.14.1.luke 22.1.

a Because he sawe the danger great which was towarde them: therefore he tooke greater care for them.

2 And when b supper was done, (and that the deuill had now put in the heart of Iudas Iscariot, Simons [sonne,] to betray him)

b Which was the eating of the Passeouer.

3 Iesus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside [his vpper] garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basin, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came hee to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus

7 Jesus answered and said vnto him, What I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter saide vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Jesus sayde to him, Hee that is washed, needeth not, saue to [d] wash [his] feete, but is cleane euery whit: and ye are *cleane, but not all.

11 For hee knewe who should betray him: therefore saide hee, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for [so] am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, *The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I know whom I haue chosen: but [it is] that the Scripture might be fulfilled, *Hee that eateth bread with mee, hath [f] lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am [g] he.

20 *Verely, verely I say vnto you, If I sende any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Jesus had said these things, he was [h] troubled in the Spirit, and [i] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 *Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus [k] bosome, whom Jesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whome he spake.

25 Hee then, as hee leaned on Jesus brest, said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall giue a soppe, when I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons [sonne.]

27 And after the soppe, [l] Satan entred into him. Then saide Jesus vnto him, That thou doest, do quickely.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the soppe, he went immediately out, and it was night.

31 ¶ When he was gone out, Jesus said, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straight way glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I saide vnto the *Iewes, whither I goe, can ye not come: also to you say I now.

34 *A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayde vnto him, Lorde, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow me now: but thou [o] shalt follow me afterwards.

37 Peter said vnto him, Lorde, why can I not follow thee now? *I will lay downe my life for thy sake.

38 Jesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

c And make thee cleane from thy sinnes.

d That is, to be continually purged of his corrupt affections and worldly cares which remaine dayly in vs. Chap.15.3.

e To serue one another.

Chap.15.20. matth.10.24. luke 6.40.

Psal.41.9.

f Vnder pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world. Matth.10.40. luke 10.16.

h For very horrour and indignation of such an abominable acte, as Judas should commit.

i He did openly affirme. Matth.26.21. marke 14.18. luke 22.21.

k Their fashion was not to sit at table, but hauing their shoes off, and cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shall ingender a maruellous glorie, and that in it shall shine the infinite bountie of God.

Chap.7.34.

Leuit.19.18. matth.22.39. chap.15.12. 1.ioh.4.21.

n Where of we ought to haue continuall remembrance as though it were euen newly done.

o When thou shalt be more strong.

Matth.26.33. marke 14.29.

CHAP. XIIII.

1 Hee armeth his disciples with consolation against trouble. 2 Hee ascendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The father and Christ one. 13 Howe we should pray. 23 The promes into them that keepe his woyde.

AND he saide to his disciples, Let not your heart be troubled: ye beleeue in God, [a] beleeue also in me.

2 In my Fathers house are [b] many

a For in so beleeuing, no troubles shal ouercome them.

b So that there is not onely place for him, but for all his.

dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

c At the latter day, Act. 1. 11.

4 And whither I goe, ye knowe, and the way ye know.

5 Thomas said vnto him, Lord, We [d] knowe not whither thou goest: howe can we then know the way?

d He was not altogether ignorant, but his knowledge was weake and imperfect.

6 Iesus said vnto him, I am [e] the way, and the Trueth, and the Life. No man commeth vnto the Father, but by me.

e Therefore we must begin in him, continue in him, and euer in him.

7 If ye had knowen mee, ye should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philippe said vnto him, Lord, shew vs [thy] Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip? he that hath seene mee, hath seene my Father: howe then sayest thou, Shewe vs [thy] Father?

10 Beleeuest thou not, that I am in the Father, and [f] the Father is in me? the wordes that I speake vnto you, I speake not of my [g] selfe: but the Father that dwelleth in me, he [h] doeth the workes.

f For the very fulnesse of the diuinitie remaineth in Christ.

g In that, that he is man.

h Who declareth his maiestie and vertue by his doctrine and miracles.

11 Beleeue me, that I [am] in the Father, and the Father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, [i] the workes that I do, he shall do also, and greater then these shall he do: for I go vnto my Father.

i This is referred to the whole bodie of the Church, in whom this vertue of Christ doth shine and remaine for euer. Chap. 16. 23. matth. 7. 7. marke 11. 24. iames 1. 5.

13 * And whatsoeuer ye aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will do it.

15 If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another [k] Comforter, that he may abide with you for euer,

k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.

17 [Euen] the Spirit of [l] trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for hee dwelleth with you, and shalbe in you.

l So called, because he worketh in vs the trueth.

18 I will not leaue you comfortlesse: [but] I will [m] come to you.

m Which thing he doeth by the vertue of his Spirit.

19 Yet a litle while, and the worlde shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, [n] shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

n He shall feele that the grace of God abideth in him.

22 Iudas (not [o] Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

o But the brother of Iames.

23 Iesus answered, and saide vnto him, If any man loue me, he will [p] keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

p Whereby he answereth them not to haue respect to the world, lest they should be drawen backe by euill example.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not [q] mine, but the Fathers which sent me.

q That is, not his alone: for he had nothing separate from his Father.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

r All comfort and prosperitie.

28 Ye haue heard howe I saide vnto you, I go away, [s] I will come vnto you. If ye loued me, ye would verely reioyce, because I saide, I go vnto the Father: for my Father is [t] greater then I.

s In that, that Christ is become man to be Mediatour betweene God and vs.

t Satan executeth his rage and tyrannie by the permission of God.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [u] prince of this world commeth, [x] hath nought in me.

u Satan shall assaile me with all his force, but he shall not finde that in me which he looketh for: for I am that innocent lambe without spot.

31 But [it is] that the worlde may knowe that I loue [my] Father: and as the Father hath commaunded me, so I do. Arise, let vs go hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue betweene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

2 * Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruite. Matth. 15. 13.

3 * Nowe are ye cleane through the worde, which I haue spoken vnto you. Chap. 13. 10.

4 Abide

4 Abide in mee, and I in you: as the
a branche can not beare fruite of it selfe, ex-
cept it abide in the vine, no more can ye,
a except ye abide in me.

5 I am ᵖ vine: ye [are] the branches:
he that abideth in me, and I in him, the
same bringeth foorth much fruite: for
without me can ye do nothing.

6 If a man abide not in me, he is cast
foorth as a branche, and withereth: and
men gather them, and cast [them] into
the fire, and they burne.

b We must be rooted in Iesus Christ by faith, which commeth of the worde of God.

7 If ye abide in me, and my b wordes
abide in you, aske what ye will, and it
shall be done to you.

c So that ye followe Gods worde which ye comprehende by faith.

8 Herein is my Father glorified, that
ye beare much fruite, and be made my
disciples.

d Wherewith I loue you.

9 As the Father hath loued mee, so
haue I loued you: continue in d my loue.

10 If ye shall keepe my commaunde-
ments, ye shall abide in my loue, as I
haue kept my Fathers cõmandements,
and abide in his loue.

11 These things haue I spoken vnto
you, that my ioy might remaine in you,
and that your ioy might be e full.

e Perfect and entier. Chap.13.34. 1.thess.4.9. 1.iohn 3.11. and 4.21.

12 *This is my cõmandement, that ye
loue one another, as I haue loued you.

13 Greater loue then this hath no
man, when any man bestoweth his life
for his friendes.

14 Ye are my friends, if ye do whatso-
euer I commaund you.

15 Henceforth, call I you not ser-
uantes: for the seruant knoweth not
what his master doeth: but I haue cal-
led you friendes: for f all things that I
haue heard of my Father, haue I made
knowen to you.

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation. Matth.28.19.

16 Ye haue not chosen me, but I haue
chosen you, and ordeined you, *that ye
go and bring foorth fruite, and that your
fruite remaine, that whatsoeuer ye shall
aske of the Father in my Name, he may
giue it you.

17 These things commaunde I you,
that ye loue one another.

18 If the world hate you, ye knowe
that it hated me before you.

19 If ye were of the world, the world
would loue his owne: but because ye are
not of the world, but I haue chosen you
out of the world, therefore the world ha-
teth you.

20 Remember the word that I said
vnto you, *The seruant is not greater
then his master. *If they haue persecu-
ted me, they will persecute you also: if
they haue g kept my word, they will also
keepe h yours.

g The worde also signifieth, to be diligent

21 But all these things will they doe
vnto you for my Names sake, because
they haue not knowen him that sent me.

22 If I had not come and spoken
vnto them, they i should not haue had
sinne: but nowe haue they no k cloke for
their sinne.

h Which is, the selfe same worde, but called theirs because they preach it.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues as if they had bene very holy and without all sinne.

23 He that hateth me, hateth my Fa-
ther also.

24 If I had not done workes among
them which none other man did, they
had not had sinne: but nowe haue they
both seene, and haue hated both me and
my Father.

l That is, in the holy Scriptures. Psal.35.19. Chap.14.26. Iuke 24.49.

25 But [it is] that the word might be
fulfilled, that is written in their l Lawe,
*They hated me without a cause.

26 But when the Comforter shall
come, *whome I will sende vnto you
from the Father, [euen] the Spirit of
trueth, which proceedeth of the Father,
he shall testifie of me.

27 And ye shal witnes also, because ye
haue bene with me from the beginning.

CHAP. XVI.

a Hee putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of the comming again of Christ. 17 Of his ascension. 23 To aske in ᵍ Name of Christ. 33 Peace in Christ, and in the worlde affliction.

THese things haue I saide vn-
to you, that ye should not be
a offended.

a And so shrinke from me.

2 They shall ‡ excommu-
nicate you: yea, the time shall come, that
whosoeuer killeth you, will thinke that
he doeth God seruice.

‡ Greeke, put you out of the Synagogues.

3 And these things will they do vnto
you, because they haue not knowen the
Father, nor me.

4 But these things haue I told you,
that when ᵖ houre shall come, ye might
remember, that I told you them. And
these things b saide I not vnto you from
the beginning, because I was with you.

b He bare with them because they were but weaklings.

5 But now I go my way to him that
sent mee, and none of you asketh mee,
c whither goest thou?

c For if you did consider, ye would reioyce.

6 But because I haue said these things
vnto you, your hearts are full of sorow.

7 Yet I tell you the trueth, It is ex-
pedient for you that I go away: for if I
goe not away, the Comforter will not
come vnto you: but if I depart, I will
sende him vnto you.

d Or conuince. This is to be vnderstand of the comming of the holy Ghost when his vertue and strength shall shine in the Church.

8 And when he is come, he will d re-
proue the world of sinne, and of righte-
ousnesse, and of iudgement.

9 Of [c] sinne, because they beleeue not in mee:

10 Of [d] righteousnes, because I go to my Father, and ye shall see me no more:

11 Of [e] iudgement, because the prince of this world is iudged.

12 I haue yet [b] many things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he will leade you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he wil shew you the things [i] to come.

14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shewe it vnto you.

16 [k] A litle [while,] and ye shall not see mee: and againe a litle [while,] and ye shall see me: for I go to my Father.

17 Then saide [some] of his disciples among themselues, what is this that he saith vnto vs, A litle [while,] and ye shall not see me, & againe, a litle [while,] and ye shall see me, and, For I go to my Father?

18 They said therefore, what is this that he saith, A litle [while?] we knowe not what he saith.

19 Nowe Iesus knewe that they would aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle [while,] and ye shall not see me: and againe, a litle [while,] and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorowe, but your sorow shalbe turned to ioy.

21 A woman when she trauaileth, hath sorowe, because her houre is come: but as soone as she is delinered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde.

22 And ye nowe therefore are in sorowe: but I will see you [m] againe, and your heartes shall reioyce, and your ioy shall [n] no man take from you.

23 And in that day shall ye aske me [o] nothing. *Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked [p] nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will [q] pray vnto the Father for you.

27 For [r] the Father himselfe loueth you, because ye haue loued me, *and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and go to the Father.

29 His disciples saide vnto him, Loe, nowe speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

32 *Behold, the houre commeth, and is alreadie come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that [t] in me ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

THese things spake Iesus, and lift vp his eyes to heauen, and saide, Father, the houre is come: glorifie thy Sõne, that thy Sonne also may glorifie thee,

2 *As thou hast giuen him [a] power [ouer] all flesh, that hee shoulde giue eternall life to all [b] them that thou hast giuen him.

3 And this is life eternall, that they know thee [to be] the only very God, and whome thou hast sent, Iesus [c] Christ.

4 I haue [d] glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gauest me out of the world:

c His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleeue in him, Acts. 2.37. and shall know that without Iesus Christ there is nothing but sinne.

d Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

e When they shall know that I whom they called the carpenters sonne, and willed to come downe from the crosse, am the very Sonne of God which haue ouercome all the power of hell, and reigne ouer all, Ephes. 1.19,20.

f These things are conteined in the doctrine of the Apostles which onely is sufficient.

i As touching the spirituall kingdome of God: for the Apostles knewe not that, till after the resurrection.

k Mine absence shall not be long: for I will sende you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glorie, and so will I indue you with mine heauenly vertue.

m By the power and vertue of the holy Ghost.

n For it shalbe grounded vpon my resurrection and the grace of the holy Ghost.

o For ye shall haue perfite knowledge, and shall no more dout, as you were wont. Chap. 14.13, matth. 7.7. and 21.22. marke 11.24. luke 11.9. iames 1.5.

p In respect of that, that you shall obtaine, if you aske in faith.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their requests without difficultie or any paine. Chap. 17.8.

March. 26.31. marke 14.27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s The haue rest and comfort when we are truely grafted in Christ.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d Alwell by doctrine as miracles.

c Our election standeth in the good pleasure of God, which is the onely fundation, and cause of our saluation, and is declared to vs in Christ, though whom we are iustified by faith, and sanctified, Ro. 8.29.30. Ephes. 1.4.5. Chap.16.27.

f That is, the reprobate.

g That they may be ioyned in vnitie of faith and spirite,

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act.1.16, 18. & 4.27, 28. Psal.109.7.

i But are separated by the Spirite of regeneration.

‖ Or, consecrate them to thy selfe.

k Renue them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holines is ours.

m That the infidels may by experience be conuicted to confesse my glorie.

n I haue shewed them the example and paterne of perfite felicitie.

worlde: c thine they were, and thou gauest them me, and they haue kept thy worde.

7 Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued [them,] * & haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the worlde, but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, [euen] them whom thou hast giuen me, that they may be g one, as We [are.]

12 While I was w them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

13 And nowe come I to thee, and these things speake I in the worlde, that they might haue my ioye fulfilled in themselues.

14 I haue giuen them thy worde, and the worlde hath hated them, because they are i not of the worlde, as I am not of the worlde.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the worlde.

17 ‖ k Sanctifie them with thy trueth: thy worde is trueth.

18 As thou diddest sed me into ỹ worlde, so haue I sent them into the worlde.

19 And for their sakes sanctifie I my selfe, that they also may be l sanctified through the trueth.

20 I pray not for these alone, but for them also which shall beleeue in mee, through their worde,

21 That they all may be one, as thou, O Father, [art] in me, and I in thee: [euen] that they may be also one in vs, that the m worlde may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I n haue giuen them, that they may be one, as we are one,

23 I in them, & thou in me, that they may be made perfite in one, and that the worlde may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be o with me euen where I am, that they may behold my glorye, which thou hast giuen me: for thou louedst me before the fundation of the worlde.

25 O righteous Father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in p them.

Chap.12.26,

o That they may prosite, and growe vp in such sort, that in the end they may enioy the eternall glorie with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth off Malchus eare. 13 Jesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

WHen Jesus had spoken these things, hee went forth with his disciples ouer the a brooke * Cedron, where was a garden, into the which he entred, and his disciples.

a Which was a deepe valley though the which a streame ranne after a great raine. 1.King.15.13. mat.26.36. mar.14.32. luke 22.39.

2 And Judas which betrayed him, knewe also ỹ place: for Jesus oft times resorted thither with his disciples.

3 * Judas then after he had receiued a b band of men and officers of the hie Priestes, & of the Pharises, came thither with lanterns, & torches, and weapons.

Mat.26.47. mar.14.43. luke 22.47.

b The which he had obtained of the gouernour of the Temple.

4 Then Jesus knowing all things that should come vnto him, went forth and said vnto them, whom seeke ye?

5 They answered him, Jesus of Nazaret. Jesus saide vnto them, I am hee. Now Judas also which betrayed him, stoode with them.

6 Assoone then as hee had saide vnto them, I am he, they went backewards, and fell to the ground.

7 Then he asked them againe, whō seeke ye? And they sayde, Jesus of Nazaret.

8 Jesus answered, I sayd vnto you, that I am he: therefore if ye seeke mee, let these go their way,

9 [This was] that the worde might be fulfilled which he spake, * c Of them which thou gauest me, haue I lost none.

Chap.17.12.

c He both speareth their bodies and also sauueth their soules.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now

the

the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cuppe which [my] Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to *[d] Annas first (for he was father in law to Caiaphas, which was the hie Priest [e] that same yeere)

14 *And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man shoulde die for the people.

15 ¶* Nowe Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? Hee sayde, I am not.

18 And the seruants & officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 (¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake [f] openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which hearde me what I saide vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with [his] rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me?

24 ¶* Nowe Annas had [g] sent him bound vnto Caiaphas the hie Priest)

25 *And Simon Peter stoode and warmed himselfe, and they saide vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of [h] the seruants of the hie Priest, his cousin whose eare Peter smote off, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶* Then led they Iesus frō Caiaphas into the common hall. Nowe it was morning, & they themselues went not into [i] common hall, lest they should be *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayde, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take [h] ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not [l] lawfull for vs to put any man to death.

32 [It was] that the worde of Iesus *might be fulfilled which he spake, signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Iesus, and saide vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this [k] world: if my kingdome were of this world, my seruants would surely fight, that I shoulde not be deliuered to the Iewes: But nowe is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate sayde vnto him, [l] What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 *But you haue a [m] custome, that I should deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

40 *Then

Luke 3.2.
d Who sent Christ vnto Caiaphas the hie Priest bound.
e Although this office was for terme of life by Gods ordinance, per the ambition and dissention of the Iewes caused the Romanes from time to time to change it eyther for hybernity or fauour, Chap. 11.50. Mat. 26.58. mar. 14.54. luke 22.54.

f That is, frankly, and plainely.

Mat. 26.57. mark. 14.53. luke 22.54.
g After that Caiaphas had first sent him to him. Mat. 26.69, 70. mar. 14.67. luke 22, 55, 56, 57.

Mat. 27.2. mar. 15.1. luke 23.1.

Actes 10.28. and 11.3.

h He spake this disdainefully, because they were so bent against all right and equitie.
i As if they shoulde say, Thou wilt not suffer vs to doe it: for he knewe that it was not permitted to them by the Romanes to punish with death. Mat. 20.19. Mat. 27.11. mar. 15.2. luke 23.3.

k Is standeth not in strength of men nor in worldly defence.

l This was a mocking and disdainefull question. Mat. 27.15. mar. 15.6. luke 23.17.
m This was one of their blind abuses: for the Law of God gaue no libertie to quit a wicked transpasser.

Actes 3.14.

40 *Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate coulde not allwage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betweene two theeues. 23 They cast lottes for his garmentes. 26 He commendeth his mother vnto Iohn. 28 Tasteth for drinke. 33 Dyeth, and his side is pearced, and taken downe from the crosse. 38 He is buried.

Mat.27.27. mar.15.16,17. a He thought to haue pacified the furie of the Iewes by some indifferent correctiō.

THen *Pilate tooke Iesus and a scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Haile, King of the Iewes. And they smote him with [their] rods.

4 Then Pilate went foorth againe, and sayde vnto them, Beholde, I bring him foorth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And [Pilate] sayde vnto them, b Beholde the man.

b He spake in mockerie, because Christ called himselfe King.

6 Then when the hie Priests and officers sawe him, they cryed, saying, Crucifie, crucifie [him.] Pilate sayde vnto them, Take ye him and crucifie [him:] for I finde no faulte in him.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because hee made him selfe the c Sonne of God.

c Christ was in deede the Sōne of God, and therefore might iustly call himselfe so without breache of the Lawe: wherefore their coloured accusation was falsly applied.

8 ¶ When Pilate then heard that woord, he was the more afrayde,

9 And went againe into the common hall and sayde vnto Iesus, whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no d power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friende: [for] whosoeuer maketh him selfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that woorde, he brought Iesus forth, and sate downe in the iudgement seate in a place called the e Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the Preparation of the Passeouer, and about the f first houre: and he sayde vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The hie Priests answered, We haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.

Mat.27.32. mar.15.21. luke 23.26.

17 And he bare his crosse, and came into a place named [of dead mens] Skulles, which is called in Hebrewe, g Golgotha:

g Which was the place of execution.

18 where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in h Hebrewe, Greeke, and Latin.

h Because all nations might vnderstand it.

21 Then sayde the hie Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayde, I am King of the Iewes.

22 Pilate answered, what I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garmēts, and made foure partes, to euery souldier a part, and [his] coate: and the coate was without seame, wouen from the toppe throughout.

Mat.27.35. mar.15.24. luke 23.34.

24 Therfore they said one to another, Let vs not deuide it, but cast lottes for it, whose it shall be. This was [that the] i Scripture might be fulfilled, which saith, * They parted my garments among them, and on my coate did cast lottes. So the souldiers did these things in deede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. Psal. 22.18.

25 ¶ Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie [the wife of] ‖ Cleopas, and Marie Magdalene.

‖ Or, Clopas.

26 And when Iesus sawe his mother, and the disciple standing by, whom hee loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then sayde he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After,

28 ¶ After, when Iesus knewe that all things were perfourmed, that the * Scripture might be fulfilled, he saide, I thirst.

Psalm.69.22.

29 And there was set a vessell full of vineger: and they filled a spounge with vineger, and [k] put it about [l] an hyssope [stalke,] and put it to his mouth.

k Or, fastened it vpon an Hyssope stalke.

l Ie may appeare that the crosse was not hie, seeing a man might reache Christs mouth with an Hyssope stalke, which as appeareth, 1. King. 4.33. was the lowest among herbes, as the ceder was hiest among trees.

30 Now when Iesus had receiued of the vineger, he said, [m] It is finished, and bowed his head, and gaue vp the ghost.

m Iesus salvation is perfected by the onely sacrifice of Christ: and all the ceremonies of the Lawe are ended.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath [day:] for that Sabbath was an [n] hie day) besought Pilate that their legges might be broken, and that they might be taken downe.

n Because the day of the Passouer fell on the Sabbath day.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with [Iesus.]

33 But when they came to Iesus, and sawe that hee was dead already, they brake not his legges.

o Which declareth that he was dead in deede as hee rose againe from death to life. Exod. 12.46. Nomb. 9.12. Zech. 12.10. Mat. 27.57. Mar. 15.42, 43. Luke 23. 50, 51.

34 But one of the souldiers with a speare [o] pearced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he sayth true, that ye might beleeue it.

p That is to say, before Christs death, but notwithstanding he declareth himselfe manifestly. Chap. 3.2.

36 For these things were done, that the * Scripture should be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture sayth, * They shall see him whom they haue thrust through.

38 * And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but [p] secretly for feare of the Iewes) besought Pilate that hee might take downe the bodie of Iesus. And Pilate gaue him licence. Hee came then & tooke Iesus bodie.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 ¶ Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

q This honorable buriall was as a preparation and entrie vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layed.

42 There then layed they Iesus, because of the Iewes Preparation [day,] for the sepulchre was neere.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre. 3 So doe Peter and John. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

NOwe * the first [day] of the weeke came Marie Magdalene, earely when it was yet [a] darke vnto the sepulchre, and sawe the stone taken away from the tombe.

Mar. 16.1. luke 24.1.

a She departed from home before day, and came thither about ỹ sunne rising, Mark. 16.2.

2 Then shee ranne, and came to Simon Peter, & to the other disciple whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and We knowe not where they haue layd him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and sawe the linen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linen clothes lye,

7 And the || kerchiefe that was vpon his head, not lying w the linnen clothes, but wrapped together in a place by it selfe.

|| Or, napkin.

8 Then went in also the [b] other disciple, which came first to the sepulchre, and he sawe it, and [c] beleeued:

b That is, John which wrote this Gospel.

c He beleeued that Christes body was taken away, according as Marie reported.

9 For as yet they knewe not ỹ Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their || owne home.

|| Or, to their companie.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

Mat. 28.1. mark. 16.5.

12 And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had laine.

13 And they saide vnto her, Woman, why weepest thou? Shee saide vnto them, They haue take away my Lord, and I know not where they haue layd him.

14 When she had thus sayde, she turned her selfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou: whom seekest thou: Shee supposing that hee had bene the gardiner,

gardiner, said vnto him, Sir, if thou hast borne him hence, tel me where thou hast layde him, and I will take him away.

16 Jesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Jesus saith vnto her, Touch me not: for I am not yet [d] ascended to my Father, but go to my [e] brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your [f] God.

18 Marie Magdalene came and tolde the disciples that she had seene [g] the Lorde, and that he had spoken these things vnto her.

19 ¶ * The same day then at night, which was the first [day] of the weeke, and when the [h] doores were shut where the disciples were assembled for feare of the Jewes, came Jesus and stoode in the middes, and sayd to them, [i] Peace [be] vnto you.

20 And when he had so sayd, he shewed vnto them [his] hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then sayd Jesus to them againe, Peace [be] vnto you: as my Father sent me, so send I you.

22 And when he had sayd that, he [k] breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 * Whosoeuers sinnes ye remit, they are remitted vnto them: [and] whosoeuers sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of [l] the twelue, called Didymus, was not with them when Jesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but he sayd vnto them, Except I see in his hands the print of the nailes, and put my finger into the [||] print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. [Then] came Jesus, when the doores were shut, and stoode in the middes, and sayd, Peace [be] vnto you.

27 After sayd he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and sayd vnto him, [Thou art] my Lorde, and my God.

29 Jesus sayd vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed [are] they that haue [k] not seene, and haue beleeued.

30 ¶ * And many other signes also did Jesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleeue, that Jesus is [l] Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her minde by faith into heauen, where onely after his ascension he remaineth, and where we sit with him at the right hand of the Father.

e That is, the disciples: for he was the first borne among many brethren, Psal. 22.22, 23. rom. 8.29. colos. 1.18.

f He is our Father and our God, because Jesus Christ is our brother. Mark. 16.14. luk. 24.36. 1. cor. 15.5.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accorde, as of Peter is read, Act. 5.19. & 12.10.

h Or, all superstitious manner of greeting of Jewes vsed.

i To giue the greater power and vertue to execute that weighty charge that he would commit vnto them. Matth. 18.18.

||Or, place.

k Which depende vpon the simplicitie of Gods word, & grounde not themselues vpon mans sense and reason. Chap. 21.25.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to feede his sheepe. 18 He foretelleth him of his death. 25 Of Christes manifolde miracles.

AFter these thinges, Jesus shewed himselfe againe to his disciples at the ||sea of Tiberias: and thus shewed he [himselfe.]

||Or, lake of Genneseareth.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the [sonnes] of Zebedeus, and two other of his disciples.

3 Simon Peter sayd vnto them, I go a fishing. They sayde vnto him, We also will go with thee. They went their way, and entred into a shippe straight way, and that night caught they nothing.

4 But when the morning was nowe come, Jesus stoode on the shore: neuertheles the disciples knewe not that it was Jesus.

5 Jesus then sayd vnto them, || Sirs, haue ye any meate? they answered him, No.

||Or, Children.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.

a Albeit they knewe him not, yet they followed his counsel, because they had all night taken paynes in vaine.

7 Therefore sayd the disciple whom Jesus loued, vnto Peter, It is [l] the Lorde. When Simon Peter heard that it was the Lorde, he girded his [b] coate to him (for he was naked) and cast himselfe into the sea.

b It was some linen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

8 But the other disciples came by ship (for they were not farre from land, but about two hundreth cubites) & they drewe the net with fishes.

9 Assoone then as they were come to land, they sawe hot coales, and fish layde thereon, and bread.

10 Jesus sayd vnto them, Bring of the fishes, which ye haue nowe caught.

11 Simon Peter stepped foorth and

drewe the net to land, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Jesus said vnto them, Come, [and] dyne. And none of the disciples durst aske him, who art thou, seeing they knewe that he was the Lord.

13 Jesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is nowe the third time that Jesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dyned, Jesus said to Simon Peter, Simō [sonne] of Jona, [c] louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my lambes.

16 He sayd to him againe the second time, Simon [the sonne] of Jona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the [d] third time, Simon [the sonne] of Jona, louest thou me? Peter was sory because he sayd to him the third time, Louest thou me: and sayd vnto him, Lorde, thou knowest all things: thou knowest that I loue thee. Jesus sayd vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall [e] girde thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death he should glorifie God. And when he had sayd this, he sayd to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Jesus loued, following, which had also [*] leaned on his breast at supper, and had sayd, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he sayd to Jesus, Lord, what shall this man doe?

22 Jesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not dye. Yet Jesus sayde not to him, He shall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testifieth of these thinges, and wrote these things, and we knowe that his testimonie is true.

25 [*] Nowe there are also many other things which Jesus did, the which if they should be written euery one, [f] I suppose the world could not conteine the bookes that should be written. Amen.

c The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wype away the shame of his three times denying.

e In stede of a girdle, thou shalt be tyed with bandes & cordes: whereas nowe thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sore resist. Chap. 13. 23.

f But God woulde not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

The Actes of the holie Apostles,

written by Luke the Euangelist.

The Argvment.

CHrist, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maintener thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sound of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of cruelnie. Againe we shall here beholde the prouidence of God who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorow, ioy: in bonds, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our fayth: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP.

drewe the net to land, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Jesus said vnto them, Come, [and] dyne. And none of the disciples durst aske him, who art thou, seeing they knewe that he was the Lord.

13 Jesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is nowe the third time that Jesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dyned, Jesus said to Simon Peter, Simō [sonne] of Jona, [c] louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my lambes.

16 He sayd to him againe the second time, Simon [the sonne] of Jona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the [d] third time, Simon [the sonne] of Jona, louest thou me? Peter was sory because he sayd to him the third time, Louest thou me: and sayd vnto him, Lorde, thou knowest all things: thou knowest that I loue thee. Jesus sayd vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall [e] girde thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death he should glorifie God. And when he had sayd this, he sayd to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Jesus loued, following, which had also [*] leaned on his breast at supper, and had sayd, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he sayd to Jesus, Lord, what shall this man doe?

22 Jesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not dye. Yet Jesus sayde not to him, He shall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testifieth of these thinges, and wrote these things, and we knowe that his testimonie is true.

25 [*] Nowe there are also many other things which Jesus did, the which if they should be written euery one, [f] I suppose the world could not conteine the bookes that should be written. Amen.

c The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wype away the shame of his three times denying.

e In stede of a girdle, thou shalt be tyed with bandes & cordes: whereas nowe thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sore resist. Chap. 13. 23.

f But God woulde not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

The Actes of the holie Apostles,

written by Luke the Euangelist.

The Argvment.

CHrist, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and maintener thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sound of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of cruelnie. Againe we shall here beholde the prouidence of God who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorow, ioy: in bonds, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our fayth: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied til the holy Ghost be sent. 26 And of the election of Matthias.

THe former treatise, O Theophilus, haue made of all that Iesus began to [a] doe, and teach,

2 Untill the day, that he was taken vp, after that he through the holy Ghost, had giuen [b] commandements vnto the Apostles, whom he had chosen:

3 To whom also he presented himself aliue after that he had suffred, by many infallible tokens, being seene of them by the [space] of fourty dayes, and speaking of those thinges which [apperraine] to the [d] kingdome of God.

4 And when he had [c] gathered [them] together, he cõmanded them, that they should not departe from Ierusalem, but to waite for the promes of the Father, *which [sayde he,] ye haue heard of me.

5 *For Iohn in deede baptized with water, but ye shalbe baptized with the [f] holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou [g] at this time restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to knowe the [h] times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be [i] witnesses vnto me, both in Ierusalem, and in all Iudea, and in Samaria, and vnto the [k] vttermost part of the earth.

9 *And when he had spoken these things, while they beheld, he was [l] taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, [m] two men stood by them in white apparell,

11 Which also sayd, Ye men of Galile, Why stand ye [n] gasing into heauen? This Iesus which is taken vp from you into heauen, shall [o] so come, as ye haue seene him go into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called [the mount] of Olives, which is nere to Ierusalem, conteining a [p] Sabbath [dayes] iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, [r] Iohn, and Andrewe, Philippe, and Thomas, Bartholmewe, and Matthewe, Iames [the sonne] of Alpheus, and Simon Zelotes, and Iudas Iames [brother.]

14 These all continued with one [q] accorde in [r] prayer and supplication with the ‖ women, and Marie the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stoode vp in the middes of the disciples, [t] sayd, (nowe the nomber of ‖ names that were in one place, were about an hundreth and twentie)

16 Ye men [and] brethren, this [s] Scripture must needes haue bene fulfilled, which the *holy Ghost by the mouth of Dauid spake before of Iudas, which was *guide to them that tooke Iesus.

17 For he was nombred with vs, and had obteined ‖ felowship in this ministration.

18 He therefore hath purchased a field with the [u] reward of iniquitie: and when he *had throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much, that that fielde is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the booke of Psalmes, *Let his habitation be voyde, and let no man dwell therein: *also, Let another take his ‖ charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was [x] conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them be made a witnes with vs of his [y] resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two [z] thou hast chosen,

25 That he may take the roome of this ministration and Apostleship, from which Iudas hath gone astray, to go to his owne place.

a Whereby is ment Christes doctrine, & his miracles declared for the confirmation of the same.
b To preache the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should be all witnesses of his ascension. Luke 24.49. iohn 14.26.& 15.26.& 16.7. Matth.3.11. mar.1.8.luke 3.16.ioh.1.26. chap.2.2. & 11.16.& 19.4.
f That is, with those spirituall graces which Iesus onely guietly by his Spirit.
g This declareth mans impatience who can not abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections, Reade Iere. 6.14.
h For this passeth our capacitie, & God reserueth it to himselfe.
i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. Luke 24.51.
l Whereby they knew certainly whither he went.
m Which were Angels in mens forme.
n And seeking him with carnall eyes.
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patterne to learne how to dispose our selues to receiue the gifftes of the holy Ghost.
r Partly to obteine the holy Ghost, and partly to be deliuered from the present pangers.
s Or, writes.
t Or, men.
f The offence, which might haue come by Iudas fall, is hereby taken away, because the Scripture had so forewarned. Psal.41.9. Iohn 13.27.& 18.2,3.
u Or, portion.
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing. Mat.27.5.
Psal.69.25.
Psal.109.8.
‖ Or, ministerie.
x Greeke, went in, and went out.
y In that he mencioneth the principall article of our fayth, he comprehendeth also the rest.
z To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authozitie of God.

26 Then they gaue forth their lottes: and the lot fel on Matthias, and he was by a common consent counted with the Eleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped þ mouthes of the workers, he therwith by the visible graces of the holy Spirit that Christ is come. 41 He baptizeth a great nomber that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faythfull.

AND when the [a] day of Pentecost was come, they were [b] all with one accorde in one place.

2 And [c] suddenly there came a sound from heauen, as of a rushing [‖] mightie [c] winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen [d] tongues, like [c] fire and it sate vpon eche of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them [‖] vtterance.

5 And there were dwelling at Jerusalem Jewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was [e] noysed, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, [f] maruelled, saying among themselues, Behold, are not all these which speake, of Galile?

8 Howe then heare we euery man our owne [g] language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphilia, of Egypt, and of the partes of Lybia, which is beside Cyrene, and [‖] strangers of Rome, [h] Jewes, and [i] Proselytes,

11 Cretes and Arabians: we heard them speake in our owne tongues the wonderfull [‖] workes of God,

12 They were all then amased, and douted, saying one to another, What may this be?

13 And others [k] mocked, and sayd, They are full of [‖] newe wine.

14 [‖] But Peter standing with [l] Eleuen, lift vp his voyce, [f] sayd vnto them, Ye men of Judea, [and] ye all that inhabite Jerusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not dronken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the [i] Prophet * Joel,

17 And it shall be in the last dayes, saith God, I will powre out of my Spirit vpon all [m] flesh, and your sonnes, and your daughters shall prophecie, [f] your yong men shall see visions, [f] your [n] olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will [o] powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 * The [p] Sunne shall be turned into darkenes, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall be, * that whosoeuer shall call on the [q] Name of the Lorde, shall be saued.

22 Ye men of Israel, heare these wordes, Jesus of Nazaret, a man approued of God among you with great workes, and wonders, [f] signes, which God did by him in the middes of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of [r] the wicked, being deliuered by the [s] determinate counsaile, and [‖] foreknowledge of God, and haue crucified and slaine:

24 Whome God hath raised vp, and loosed the [t] sorowes of death, because it was impossible that he should be holden of it.

25 For Dauid saith concerning him, * I beheld the Lorde alwayes before me: for he is at my [u] right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in [x] hope,

27 Because thou wilt not leaue my [‖] soule in graue, neither wilt suffer thine holy one to [‖] see corruption.

28 Thou hast shewed me the [y] wayes of life, and shalt make me ful of ioy With thy countenance.

29 Men [and] brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is both dead and buryed,

a The holy Ghost was sent why much people was assembled in Jerusalem at the feast, Exod. 23. 16. Leuit. 23. 16. Deu. 16. 9: because the thing might not onely be knowen there, but also throw the whole worlde.

b That is, the Apostles. Chap. 1. 5. & 11. 15. & 19. 6. mat. 3. 11. mar. 1. 8. luke 3. 16.

c Whereby is signified the holy Ghost.

d This signe agreeth with þ thing which is signified thereby.

e To declare the vertue and force that shuld be in them.

[‖] Or, to speake.

f How þ Apostles spake diuers languages. For they could speake all languages, so þ they were able to speake to euery man in his owne language.

[‖] Or, those that dwelt at Rome.

h Whose auncetors were not of the Jewish nation, but were conuerted to the Jewes religion, which their children did professe.

i That is, such as were conuerted to the Jewish religion, which were before Paynims and worshipers.

k There is no worke of God so excellent, which the wicked scoffers do not deride.

l Peter pounderth Joels minde without binding him selfe to his wordes. Joel 2. 28. isa. 44. 3.

m By mankinde meaning yong and olde, man and woman.

n Meaning, that God will shewe himselfe very familarly and plainely both to olde and yong.

o Euen in great abundance. Joel 2. 31.

p God will shewe such signes of his wrath through all the world, that men shall be no lesse amazed then if the whole order of nature were changed. Joel 2. 32. rom. 10. 13.

q He teacheth this remedie to auoyde the wrath, & threatnings of God, and to obtaine saluation.

r God caused their wickednes to set forth his glorie, contrarie to their mindes.

s As Judas treason & the Jewes cruelty towards christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also directed by his immutable counsell to a most blessed ende.

[‖] Or, prouidence.

t Both as touching þ paine, & also the horrour of Gods wrath & curse. Psal. 16. 8, 9.

u To signifie that nothing can comfort vs in our afflictions, except we know þ God is

x Our hope standeth in Gods defence.

[‖] Or, life, or person.

y Or, feele. y In reioyging me from death to life. 1. King. 2. 10. chap. 13. 36.

and

[f] Or, sweete.

and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a Prophet, and knewe that God had *ſworne with an othe to him, that of the fruite of his loynes hee would rayſe vp Chriſt concerning the fleſh to ſet him vpon his throne,

31 Hee knowing this before, ſpake of the reſurrection of Chriſt, that his ‖ ſoule ſhould not be left in b graue, neither his fleſh ſhould ‖ ſee corruption.

32 This Jeſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the c right hande of God hath bene exalted, & hath receiued of his Father the promes of the holy Ghoſt, he hath ſhed forth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſaith, *The Lord ſaid to my Lord, d Sit at my right hand,

35 Vntill I e make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael knowe for a ſuretie, that God hath f made him both Lorde, and Chriſt, this Jeſus, ‖ I ſay, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their heartes, and ſaide vnto Peter & the other Apoſtles, Men [and] brethren, what ſhall we do?

38 Then Peter ſaide vnto them, Amend your liues, and be g baptized euery one of you in the Name of Jeſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the h gift of the holy Ghoſt.

39 For the promes i [is made] vnto you, and to your children, and to all that are afarre off, [euen] as many as the Lord our God ſhall call.

40 And with many other wordes he ‖ beſought, and exhorted [them,] ſaying, Saue your ſelues from this frowarde generation.

41 Then they that gladly receiued his worde, were baptized: and the ſame day, there were added [to the Church] about three thouſand ‖ ſoules.

42 And they continued in k Apoſtles doctrine, and l fellowſhip, and l breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued, were in one place, and had all things *common.

45 And they ſolde their poſſeſſions and m goods, & parted them to all men, as euery one had neede.

46 And they continued dayly with one accorde in the Temple, * and n breaking bread [at home,] did eat their meate together with gladneſſe and ſingleneſſe of heart,

47 Praying God, and had fauour with all the people: and the Lord added to the Church o from day to day, ſuch as ſhould be ſaued.

Lords ſupper, 1. Cor. 11. 21. Jude 12. ‖ Or, from houſe to houſe.

CHAP. III.

7 The lame is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

NOw Peter and John went vp together into the Temple, at the a ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layed dayly at the gate of the Temple called Beautifull, to aſke b almes of them that entred into the Temple.

3 Who ſeeing Peter and John, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with John, ſaid, Looke on vs.

5 And he gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer and golde haue I none, but ſuch as I c haue, that giue I thee: In the d Name of Jeſus Chriſt of Nazaret riſe vp, and walke.

7 And he tooke him by e right hande, and lift [him] vp, and immediately his feete and ancle bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, & entred with them into the Temple, walking and leaping, and praying God.

9 And all the people ſawe him walke, and praying God,

10 And they knewe him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amazed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, helde Peter and John, all the people ranne amazed vnto them in the porch which is called Solomons.

12 So when Peter ſaw it, he anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our

L.3. owne

z And ſo knewe by reuelation and ſpecial promes that which els he could not haue knowen. Pſal. 132. 11.

Pſal. 16. 10. chap. 13. 35. ‖ Or, perſon.

a The worde ſignifyeth a place where one can ſee nothing. ‖ Or, feele.

b By the vertue and power.

c He obteined of his father power to accomplish the promes which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them.

Pſal. 110. 1.

d And therefore Chriſt doth farre excell Dauid.

e Chriſt is the onely redemer vnto whom all powers are ſubiect and muſt obey.

f That is, hath appointed as King and ruler: and note, that in all this Sermon Peter ſpeaketh of Chriſtes manhode, as he was dead, buried, riſen and aſcended to heauen.

g He ſpeaketh not here of the forme of baptiſme, but teacheth that the whole effect thereof conſiſteth in Jeſus Chriſt.

h The viſible ſignes.

i Chriſt is promiſed both to the Iewes and Gentiles, but the Iewes haue the firſt place.

‖ Or, proteſted before God.

‖ Or, perſons.

k Which ſtandeth in brotherly loue, and liberalitie, Rom. 15. 26. 2. Cor. 9. 13. Heb. 13. 16.

l Which was the miniſtration of the Lords ſupper. Chap. 4. 32.

m Not that their goods were mingled all together: but ſuch order was obſerued that euery man frankely relieued anothers neceſſitie.

Chap. 20. 7.

n They did eate together, and at theſe feaſts did vſe to miniſter the

o Where-by we ſee that the Apoſtles trauailed not in vaine.

a Which is with vs, three a clocke after noone, which was their euening ſacrifice, at which the Apoſtles were preſent to teache, that the ſhadowes of the Lawe were abolished by that lambe that tooke away the ſinnes of the world.

b Becauſe his diſeaſe was incurable, he gaue himſelfe to liue of almes.

c He had the gift of healing ſickeneſſes.

d In the vertue of Jeſus: for Chriſt was the authour of this miracle, and Peter was the miniſter.

3 Peter and John deliuered out of prison, preache the Gospell boldly. 10 They confesse plainely the Name of Christ. 16 They are commaunded to preache no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnitie, and charitie of the Church.

owne [c] power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the* God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 *But ye denied the holy one and the iust, and desired a [f] murderer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, whereof we are witnesses.

16 And his [g] Name hath made this man sounde, whome ye see, and knowe, through faith in* his ‖ Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you all.

17 And now brethren, I knowe that through [h] ignorance ye did it, as [did] also your [i] gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amende your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing [k] shall come from the presence of the Lord.

20 And hee shall sende Iesus Christ, which before was preached vnto you.

21 Whome the heauen must [l] conteine vntill the time that all things [m] be restored, which God had spoken by [p] mouth of all his holy Prophets since the world began.

22 *For Moses sayde vnto the Fathers, The Lorde your God shall raise vp vnto you a Prophet, [euen] of your [n] brethren like vnto mee: ye shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall be that euery person which shal not heare that Prophet, shall be destroyed out of the people.

24 Also all [p] Prophets from Samuel, and thereforth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the [o] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, *Euen in thy seede shal all the [p] kinreds of the earth be [q] blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in [r] turning euery one of you from your iniquities.

AND as they spake vnto the people, [p] Priests & the [a] Captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus [name] the [b] resurrection from the dead.

3 And they layed hands on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, & the nomber of the men was about [c] fiue thousand.

5 ¶ And it came to passe on the morowe, that their rulers, and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high Priestes.

7 And when they had set them before them, they asked, By what power, or [d] in what Name haue ye done this?

8 Then Peter full of the [e] holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as we this day are examined of the [f] good deed [done] to the impotent man, [to wit,] by what meanes he is made whole,

10 Be it knowen vnto you all, & to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whom God raised againe from the dead, [euen] by him doeth this man stand here before you, whole.

11 *This is the stone cast aside of you [g] builders, which is become the head of the [h] corner.

12 Neither is there saluation in any other: for among men there is giuen none other name [i] vnder heauen, whereby we must be saued.

13 Now when they saw the boldenes of Peter and John, and vnderstood that they were vnlearned men and without knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to go

a It is to be thought that this was the captaine of the Romanes garison.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increased to this nomber.

d By whose authoritie or commandement?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemne, but approue and commend that which is well done.

g Meaning Priestes, Elders, and gouernours.

h For to vpholde [p] weight and force of the building.

i That is, none other cause or meane.

c He correcteth the abuse of men, who attribute that to mans holines, which onely appertaineth to God. Chap. 5.30. Matth. 27.20. marke 15.11. luke 23.18. iohn 18.40.

f To wit, Barabbas.

g To wit, Gods Name, whereby it appeareth that they did striue against God. 1. Pet. 1.21.

‖ Or, in Christ.

h He doth not excuse their malice, but because that ignorance & a blind zeale led many, he putteth them in hope of saluation.

i He meaneth some & not all.

k When Iesus shall come to iudge [p] world, he shall know that he will be your redemer, and not your Iudge.

l We therefore beleeue constantly, that he is in none other place.

m What is begun & continueth: but [p] full accomplishment and perfection is deferred to the last day. Deut. 18.15. chap. 7.37.

n Of the stock of Abraham.

o Because they came of [p] same nation, and therefore were heires of the same promes which appertained to the whole body of the people. Gen. 12.3. gal. 3.8.

p Both Iewe and Gentile.

q None are blessed but in Christ.

r So that our regeneration and newnesse of life is included vnder this blessing.

k The wicked still rage against Christ, though their owne conscience doe condemne them.

go aside out of the Councell, and k conferred among themselues,

16 Saying, What shall we do to these men? for surely a manifest signe is done by them, [and it is] openly knowen to all them that dwell in Jerusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this l Name.

l They gaue commaundement to preach Christ no more.

18 So they called them, & commaunded them, that in m no wise they should speake or teach in the Name of Jesus.

m They preferre their authoritie to the ordinance of God.

19 But Peter & Iohn answered vnto them, and saide, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake n things which we haue seene and heard.

n To the intent that we should beare witnesse, and preach them.

21 So they o threatened them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.

o God hath put a ring through the wickeds noses, to that he stayeth them from their mischieuous purposes.

22 For the man was aboue fourtie yere olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let go, they came to their p felowes, and shewed all that the hie Priestes and Elders had said vnto them.

p To encourage one another, and to glorifie God.

24 And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art q God which hast made the heauen and the earth, the sea, and all things that are in them.

q They ground their prayers vpon Gods promes, who had assured that he would enlarge the kingdome of Christ. Psal. 2. 1.

25 Which r by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine things?

r This is the verifying of the prophesie.

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

s And appointed to be King, e Power, and iustice.

27 For t doutlesse, against thine holy Sonne Jesus, whom thou haddest s anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

t All things are done by the hand of Gods purpose, according to the decree of his will, Ephes. 1. 11.

28 To doe whatsoeuer thine u hande, and thy u counsell had determined before to be done.

u All maye their rage and malice wherby they enterprise against thee.

29 And nowe, O Lord, beholde their x threatnings, and y graunt vnto thy seruants with all boldenesse to speake thy worde,

x They seeke not howe to liue at ease, but whereby they may most glorifie God.

30 So that thou stretche forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Jesus.

y They seeke not howe to liue at ease, but whereby they may most glorifie God.

31 And When as they had prayed, the place was shaken where they were assembled together, and they were all z filled with the holy Ghost, and they spake the word of God a boldely.

z This was a signe of Gods presence & the performence of his promes.

a This boldnes & constancie declared that their prayer tooke effect.

32 And the multitude of them that beleeued, were of one heart, & of one b soule: neither any of them said, that any thing of y which he possessed, was his c owne, but they had all things * common.

b Of one minde, will, consent and affection.

c Their hearts were so ioyned in God, y being all members of one body, they could not suffer their fellow members to be destitute.

33 And With great power gaue the Apostles Witnes of the resurrection of the Lord Jesus: and great grace was vpon them all.

Chap. 2. 44.

34 Neither was there any among them, that d lacked: for as many as were possessours of landes or houses, solde them, and brought the price of the things that were solde,

d As the Apostles suffred none to lacke, so S. Paul commaundeth that no yble louers be maintened, 2. Thes. 3. 10.

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, e according as he had neede.

e The goods were not alike deuided among all, but as euerie man had want, so was his necessitie moderately relieued.

36 Also Joses, which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, [&] of the countrey of Cyprus,

37 Where as he had land, solde it, and brought the money, and layed it downe at the Apostles feete.

CHAP. V.

5 The hypocrisie of Ananias and Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 20 Their bolde confession before the Councell. 34 The counsell of Gamaliel. 40 The Apostles are beat, and retoyce in trouble.

BUt a certaine man named Ananias, With Sapphira his wife, solde a possession,

2 And a kept away [part] of the price, his wife also being of counsell, & brought a certaine part, and layde it downe at the Apostles feete.

a Which signified their sacrilege, distrust, and hypocrisie.

3 Then saide Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto y holy b Ghost, & keepe away [part] of the price of the possession?

b Who moued thine heart to sell thy possession: wherefore thou turnest part to another vse, as if God did not see thy dissimulation.

4 Whiles it remayned, c apperteined it not vnto thee? and after it was solde, was it not in thine owne d power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

c His sinne therefore was so much greater in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common vse.

5 Nowe When Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried [him] out, and buried [him.]

7 And it came to passe about the space

e Because it shall God so pleased it.

of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter saide vnto her, Tell me, solde ye the lande for so much? And she said, Yea, for so much.

9 Then Peter saide vnto her, Why haue ye agreed together, to [f] tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine husband, [are] at the doore, and shal carie thee out.

10 Then she fell downe straight way at his feete, and yeelded vp the ghost: and the yong men came in, and founde her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes & wonders shewed among the people (and they were all with one accorde in [g] Solomons porch.

13 And of the other [h] durst no man ioyne himselfe to them: neuertheles the people [i] magnified them,

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and layde them on beddes & couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities rounde about vnto Jerusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the [k] Sadduces) and were full of [l] indignation,

18 And layde handes on the Apostles, and put them in the common prison.

19 But [p] Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stande in the Temple, and speake to the people all the wordes [m] of this life.

21 So when they heard it, they entred into the Temple earely in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and tolde it,

23 Saying, Certainely We found the prison shut as sure as was possible, and the keepers [n] standing without, before the doores: but when We had opened, We found no man within.

24 Then when the [chiefe] Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned)

27 And whē they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not We straitly commaund you, that ye should not teache in this Name? and beholde, ye haue filled [o] Jerusalem with your doctrine, and ye would bring this mans [p] blood vpon vs.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then [q] men.

30 The [r] God of our fathers hath raysed vp Jesus, whome ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, [to be] a Prince and a [s] Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And We are his witnesses concerning these things which We say: yea, and the holy Ghost, whome God hath giuen to them that obey [t] him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stoode there vp in the counsell a certeine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commaunded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intende to do touching these men.

36 For before these times, rose vp [u] Theudas boasting himselfe, to whome reasoned a nomber of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, arose vp [u] Judas of

f And to mock him, as if he thought not haue knowne your craftie feeche, which declareth that when men doe any thing of an euill conscience, they do not onely pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they do proue, as it were purposely, whether God be righteous and almightie.

g Reade the annotation vpon the figure, 1. King. 6.

h Because of their owne euil consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strāge iugements.

i That is, they gaue them great praise.

k Which then were the chiefe among them.

l They were full of blinde zeale, emulation and iealousie, in defense of their superstition.

m That is, of the liuely doctrine, whereby the way to life is declared.

n So that there was no fraude nor deceit, nor negligence, but it liuely setteth forth the power of God and his prouidence for his.

o He accuseth them of rebellion and sedition.

p And so make vs guiltie of Christs death.

q When they commaunde, or forbid vs any thing contrary to the word of God.

r Chap. 3. 13.

s Meaning, that he is the Mediatour and onely meane betweene God and man.

t That is, Christ.

u This Theudas was about thirtie yeres before him, of whom Josephus mencioneth, lib. 20. de Antiq. chap. 4. that was after the death of Herode the great, where Archelaus his sonne was at Rome, at what time Judea was full of insurrections: so that it is not sure to giue credite to Eusebius in this point.

u Of him maketh mention Josephus, lib. 18. where he speaketh of the taxing, Luke 2. 1.

of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroade.

38 And now I say vnto you, refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

x He grounded vpon good principles, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

39 But if it be of x God, ye cannot destroy it, least ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they shoulde not speake in the Name of Iesus, and let them go.

41 So they departed from the Councill, reioycing, that they were counted worthie to suffer rebuke for his Name.

42 And dayly in the Temple, & from house to house they ceased not to teache, and preache Iesus Christ.

CHAP. VI.

3 Seuen Deacons are ordeyned in the Church. 8 The graces and miracles of Steuen, whom they accused falsly.

AND in those dayes, as the nomber of y disciples grewe, there arose a murmuring of the a Grecians towardes the Hebrewes, because their widowes were b neglected in the dayly ministring.

a Whose ancestors were Iewes and dwelled in Greece: therefore these spake Greeke and not Hebrewe.

b They were not looked vnto in the distribution of the almes.

2 Then the twelue called the multitude of the disciples together, and sayde, It is not meete that we shoulde leaue the word of God to serue the c tables.

c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which wee may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the worde.

d He ioyneth faith with the other gifres of the holy Ghost. Chap. 21.8.

5 And the saying pleased the whole multitude: & they chose Steuen a man full of d faith and of the holy Ghost, and *Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas e proselyte of Antiochia,

e Meaning, one that was turned to the Iewish religion.

6 Which they set before the Apostles: and they prayed, and f layed their handes on them.

f This ceremonie the Iewes obserued in solemne sacrifices, Leuit. 3.2. and also in prayer and priuate blessings, Gen. 48.14. Likewise in the primitiue Church it was vsed, eyther when they made ministers, or gaue the gifts of the holy Ghost: which gifres being nowe taken away, the ceremonie must cease.

7 And the worde of God increased, and the number of y disciples was multiplied in Ierusalem greatly, & a great company of the Priestes were obedient to the g faith.

g That is, to the Gospell, which is receiued by faith.

8 ¶ Nowe Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

h Or college: diuers nations had colleges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.

10 But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they i suborned men, which sayde, Wee haue heard him speake blasphemous words against Moses, & God.

i That is, instructed and set forth false witnesses: and thus malice seeketh false shiftes when cruelty faileth her.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, & brought him to the Councill,

13 And set forth false witnesses, which sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that k this Iesus of Nazaret shall destroye this place, and shall change the ordinances, which Moses gaue vs.

k Christ

15 And as all that sate in the Councill looked stedfastly on him, they sawe his face as [it had bene] the l face of an Angel.

l A certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 He rebuketh the hardnecked Iewes, 57 And is stoned to death, 58 Saul keepeth the rommenours clothes.

THen sayde the chiefe Priest, Are these things so?

2 And he saide, Ye a men, brethren, and fathers, hearken. The God of b glory appeared vnto our father Abraham, while hee was in c Mesopotamia, before hee dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.

b Hereby he is discerned from the false goddes.

c He speaketh here of Mesopotamia, as it conteyneth Babylon and Chaldea in it. Gen. 12.1.

3 *And saide vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shewe thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, [God] brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he woulde giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his *seed should be a sojourner in a strange lande, and that they shoulde keepe it in bondage, and entreate it euill d foure hundreth yeeres.

Gen. 15.13.

d Beginning to reckon the yeeres from the time that Isaac was borne.

7 But

7 But the nation to whom they shal be in bondage, will I e iudge, saith God: and after that, they shall come forth and serue me in this place.

e Take vengeance of them and deliuer my people.

8 * He gaue him also the couenant of circumcision: and so [Abraham] begate *Isaac, and circumcised him the eight day: and Isaac [begate] * Iacob, and Iacob the twelue * Patriarkes.

Gen.17.9,10.

Gen.21.3.

Gen.25.24. 26. Gen.29.32, 33.& 30.5. & 35.22. Gen.37.28.

9 And the Patriarkes moued with enuie solde * Ioseph into Egypt: but God was f with him,

f That is, preserued and brought all things to a good ende. Gen.41.37, 39,40.

10 And deliuered him out of all his afflictions, and *gaue him fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and [ouer] his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers founde no sustenance.

Gen.4[illegible] 2.

12 But whē * Iacob heard that there was corne in Egypt, he sent our fathers first.

C

13 * And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowne vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen g threescore and fifteene soules.

g After the Hebrew, three score and ten. Gen.46.5,6, Gen.49.33. Gen.50.7. Iosh.24.32. h It is probable that some writer through negligence put in Abraham in this place, in stead of Iacob, who bought this field, Gen.33. 19.0, by Abraham he meaneth the posterity of Abraham. Gen.23.16. Exod.1.7.

15 So * Iacob went down into Egypt, and he * died, and our fathers,

16 And were remoued into * Sychem, and were put in the sepulchre, that h Abraham had bought * for money of the sonnes of Emor, [some] of Sychem.

17 But when the time of the promes drewe neere, which God had sworne to Abraham, the people * grewe and multiplied in Egypt,

18 Till another King arose, which knewe not Ioseph.

19 The same dealt i subtilly with our kinred, and euill entreated our fathers, & made them to cast out their yong children [that they should not remaine aliue.

i He inuented craftie wayes both to destroy the Israelites by ouer much labour, and also to get great profit by them, Exod.1.10. [Or, that their race should faile. Exod.2.2. Hebr.11,23.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when he was ful fourtie yere olde, it came into his heart to visite his brethren, the children of Israel.

24 * And when he sawe one [of them] suffer wrong, hee defended him, & auenged his quarel that had the harme done to him, and smote the Egyptian.

Exod.2.11.

25 For he supposed his brethrē would haue vnderstand, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the nexte day, he shewed himselfe vnto them as they stroue, & would haue set them at one againe, saying, Sirs, ye are brethren: Why do ye wrong one to another?

Exod,2.13.

27 But hee that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * Wildernes of mount Sina, an Angel of the Lord in a flame k of fire in a bush.

Exod,3,2.

k This fire represented the furnace of affliction, wherein the people of God were.

31 And when Moses sawe it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lorde came vnto him, [saying,]

32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

l Seeing this Angel called himselfe God, it declareth that he was Christ the spectatour, who is the eternall God.

33 Then the Lord said to him, m Put off thy shooes from thy feete: for ṕ place where thou standest, is holy ground.

m In signe of reuerence, read Exod.3.5.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: & now come, and I will sende thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by ṕ hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wildernes * fourtie yeeres.

Exod.7.8.9. 10.11.14. chapters. Exod,16.1. Deut.18.15. chap.3.22.

37 This is that Moses, which saide vnto the children of Israel, A n Prophet shall the Lord your God rayse vp vnto you, [euen] of your brethren, like vnto me: him shall ye heare.

n He proueth that Christ is the ende of the Lawe and the Prophets. Exod.19.2.

38 * This is he that was in the Congregation, in the wildernes with the o Angel, which spake to him in Mount Sina,

o Moses was the Angels or Christs minister, and a guide to the fathers.

Sina, and with our fathers, who receiued the p liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make q vs gods that may goe before vs: for r wee knowe not what is become of this Moſes that brought vs out of the lande of Egypt.

41 And they made a calfe in thoſe dayes, & offred ſacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himſelfe away, and *gaue them vp to ſerue the t hoſt of heauen, as it is written in the booke of the Prophets, * u O houſe of Iſrael, haue ye offred to me ſlaine beaſtes and ſacrifices by the ſpace of fourtie yeeres in the wildernes?

43 And ye u tooke vp the tabernacle of *Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I will carie you away beyond Babylon.

44 Our fathers had the tabernacle of x witnes in the wildernes, as he had appointed, ſpeaking vnto *Moſes, that he ſhould make it according to the facion that he had ſeene.

45 Which [tabernacle] alſo our fathers receiued, and brought in with *Jeſus into the poſſeſſion of y Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and deſired that he might *finde a tabernacle for the God of Iacob.

47 *But Salomõ built him an houſe.

48 Howbeit the moſt high *dwelleth not in y temples made with hands, as ſayeth the *Prophet,

49 Heauen [is] my throne, and earth [is] my footeſtoole: what z houſe will ye builde for me, ſayeth the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hande made all things?

51 * Ye ſtifnecked and of vncircumciſed a hearts and eares, ye haue allwayes reſiſted the holy Ghoſt: as your fathers [did, ſo] do you.

52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlaine them, which ſhewed before of the comming of that b Juſt, of whom ye are nowe the betrayers and murtherers,

53 *Which haue receiued the Law by the c ordinance of Angels, and haue not kept it.

54 But whē they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with [their] teeth.

55 But he being full of the holy Ghoſt, looked ſtedfaſtly vnto heauen, and ſawe the glorie of God, and Jeſus ſtanding at the d right hand of God,

56 And ſayde, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 Then they gaue a ſhoute with a loude voyce, & ſtopped their eares, and e ranne vpon him all at once,

58 And caſt him out of the citie, and ſtoned him: and the * witneſſes layde downe their clothes at a yong mans feete, named Saul.

59 And they ſtoned Steuen, who called on [God,] and ſayd, Lord Jeſus, receiue my ſpirit.

60 And he kneeled downe, and cryed with a loude voyce, * Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he ſlept.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul againſt them. 4 The faithfull ſcattered, preach here and there. 9 Samaria is ſeduced by Simon the ſorcerer, but was conuerted by Philippe, and confirmed by the Apoſtles. 19 The couetouſnes and hypocriſie of Simon, 26 And converſion of the Eunuche.

AND Saul conſented to his death, and at that time, there was a great perſecution againſt f Church which was at Jeruſalem, and they were all ſcattered abroade through the regions of Iudea and of Samaria, except the Apoſtles.

2 Then [certaine] men fearing God, a caried Steuen among them, [to be buried,] and made great b lamentation for him.

3 But Saul made hauocke of the Church, & entred into euery houſe, and drewe out both men and women, & put them into priſon.

4 Therefore they that were ſcattered abroade, went to and fro preaching the worde.

5 ¶ Then came Philippe into the citie c of Samaria, and preached Chriſt vnto them.

6 And the people gaue heede vnto thoſe things which Philip ſpake, with one accord, hearing, and ſeeing the miracles which he did.

7 For

p By oracles is ment the ſayings that God ſpake to Moſes, Exod. 32.1.

q Figures, or reſemblances of the preſence of God.

r Yet they knew he was abſent for their commodite, & ſo would haue by reaſon and lying them the Lawe, Rom. 1.24.

s As the ſunne, moone, & other ſtarres, Deut. 17.3. Amos. 5.25.

t Your fathers began in wilderneſſe to contemne mine ordinances, and you nowe farre paſſe them in impietie.

u And caried it vpon your ſhoulders. Leuit. 20.2.

x They ought to haue beene content with this couenant onely, and not to haue gone after their lewde fantaſies. Exod. 25.40. hebr. 8.5. Ioſh. 3.14. 1. Sam. 13.14. pſalm. 89.21. 2. Sam. 7.2. pſalm. 132.5. 1. Chr. 17.12. 2. King. 6.1. Chap. 17.24.

y He reproueth the groſſe dulnes of the people, which abuſed the power of God, in that they would haue contayned it within the Temple. Iſa. 66.1.

z God cannot be contained in any ſpace of place. Iere. 9.26. ezek. 44.9.

a Which neither forſake your olde wickednes, nor ſo much as heare when God ſpeaketh to you, but ſtill rebell.

b Which is Jeſus Chriſt, who is not onely iuſt for his innocencie, but becauſe all true iuſtice commeth of him.

Exod. 19.16. galat. 3.19.

c By their miniſterie or office.

d And reigning in his fleſh, wherein he had ſuffred.

e This was done of furious violence, & by no forme of iuſtice. Chap. 22.20.

Mat. 5.44. luke 23.34. 1. cor. 4.13.

1 From the place where he was ſtoned.

b When the Church is bereaued of any worthie member, there is iuſt cauſe of ſorow: and note that here is no mention of any reliques or prayers for the dead, or worſhipping.

c The converſion of Samaria was as it were the firſt fruites of the calling of the Gentiles.

7 For vncleane spirites crying with a loude voyce, came out of many that were possessed [of them:] and many taken with palsies, and that halted, were healed.

8 And there was great ioy in ỹ citie.

9 And there was before in the citie a certaine man called Simon, which vsed Witchcraft, and bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they [d] gaue heede from the lest to ỹ greatest, saying, This man is the great [e] power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philippe, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe [f] beleeued also and was baptized, and continued with Philippe, and wondred, when hee sawe the signes & great miracles which were done.

14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which whē they were come downe, prayed for them, that they might receiue the [g] holy Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Iesus)

17 Then layde they their handes on them, and they receiued the holy Ghost.

18 And when Simon sawe, ỹ through laying on of the Apostles handes the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.

20 Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obteyned with money.

21 Thou hast neither part nor [i] fellowship in this busines: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednes, and pray God, that if it be [l] possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art [m] in the gall of [*] bitternes, & in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoke, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lorde, returned to Ierusalem, and preached the Gospell in many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is [n] waste.

27 And he arose and went on: and behold, a certaine [o] Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Ierusalem to worship:

28 And as hee returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit saide vnto Philippe, Go nere and ioyne thy selfe to yonder charet.

30 And Philippe ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he sayd, How can I, except I had a guide? And hee desired Philippe, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, [p] He was led as a sheepe to the slaughter: & like a lambe dombe before his shearer, so opened he not his mouth.

33 [p] In his humilitie his [q] iudgement hath bene exalted: but who shall declare his [r] generation? for his life is taken frō the [s] earth.

34 Then the Eunuch answered Philippe, & said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philippe [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch saide, See, [here is] water: what doth let me to be baptized?

37 And Philippe saide vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered, and saide, I beleeue that Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they went downe both into

a This declareth how much more we are inclined to follow the illusions of Satan then the trueth of God.

e This is the craft of Satā, to couer all his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the trueth: but yet was he not regenerate therefore.

g Meaning the particular giftes of the holy Spirit.

h They had onely receiued the common grace of adoption and regeneration which are offered to all the faithfull in baptisme, & as yet had not receiued the gift to speake in diuers languages, and to do miracles.

i Thou art not worthie to be of the number of the faithfull.

k That is, turne away from thy wickednes.

l Hereby hee would make him to feele his sinne, and not that hee doubted of Gods mercies, if hee could repent.

m By this hee shewed his great ignorance, and deadly sleepe of vnbeliefe: for Satan possesseth the hearts of vnbeleeuers, Deut. 29. 18.

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

o Eunuche signifieth him that is gelded: but because in the Call parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not geelded: also all maner officers & seruants that were put in credit to negotiate affaires, were called by this name, as Isa. 39. 7. Isa. 53. 7.

p Albeit Christ was in grauе and in deathes bands, feeling also his Fathers anger against sinne, yet he brake the bandes of death and was exalted, Actes 2. 24.

q The punishment which he suffred, was the beginning of his glorie.

r That is, how long his age shall endure: for being risen from death, death shall no more reigne, neither shall his kingdome euer haue ende: or els we may take generation, for his Church which neuer shal haue ende: for nowe they sit in the heauenly places with Christ their head, as Ephes. 2. 6.

s And he nowe reigneth in heauen.

t He declareth at length this matter of so great importance.

u With a pure and perfect heart.

into the water, both Philippe and the Eunuche, and he baptized him.

x This was, to the intent that he might knowe ſo much the better that Philip was ſent to him by God.

39 And aſſoone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that ꝓ Eunuche x ſawe him no more: ſo he went on his way reioycing.

40 But Philippe ‖ was found at y Azotus, & he walked to and fro preaching in all the cities, till he came to Ceſarea.

‖ Or, perceiued himſelfe to be.

y Some think this citie was alſo called Aſdod, Ioſ. 15. 47

CHAP. IX.

3 The converſion of Saul. 15 His vocation to the Apoſtleſhip. 20 His zeale to eſtemate the ſame. 25 Howe hee eſcapeth the Iewes conſpiracies. 26 His acceſſe to the Apoſtles. 31 The proſperitie of the Church. 34 Peter healeth Aeneas. 40 Raiſeth Tabitha. 42 He conuerteth many to Chriſt. 43 And lodgeth in a tanners houſe.

Chap. 22. 4, 5. gal. 1. 13. a He perſecuted with a great rage and cruelnes the innocent bloud which he thirſted for: which declareth wherevnto man is led by his rash zeale, before he haue the true knowledge of God. b That is, of that ſect, or ſoyt.

AND a Saul yet b breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if hee found any that were of that b way (either men or women) hee might bring them bound vnto Ieruſalem.

3 Nowe as he iourneyed, it came to paſſe that as he was come neere to Damaſcus, * ſodainly there ſhined round about him a light from heauen.

Chap. 22. 6. 1. cor. 15. 8.

4 And he fell to the earth, and heard a voice, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſayd, Who art thou, Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt: it is hard for thee to kicke againſt c pricks.

c That is, to reſiſt God, which he prickeſth and ſolliciteth our conſciences.

6 He [then] both trembling and aſtonied, ſaid, Lord, What wilt thou that I do? And the Lorde ſaid vnto him, Ariſe and go into the citie, and it ſhall be tolde thee what thou ſhalt do.

7 The men alſo which iourneied with him, ſtood amazed, hearing d [his] voyce, but e ſeeing no man.

d Meaning, Sauls voyce, as Chap. 22. 9.

e For onely Saul knewe that Ieſus ſpake vnto him.

8 And Saul arose from the ground, and opened his eyes, [but] f ſaw no man. Then ledde they him by the hande, and brought him into Damaſcus,

f For he was blinde.

9 Where he was three dayes without ſight, and neither g ate nor dranke.

g He was ſo rauiſhed with the viſion, that he did meditate nothing but heauenly things and therewith was ſatisfied.

10 And there was a certaine diſciple at Damaſcus named Ananias, & to him ſayd the Lord in a viſion, Ananias. And he ſayd, Behold, I am [here,] Lord.

11 Then the Lord ſayd vnto him, Ariſe, and go into the ſtreet which is called Straight, and ſeeke in the houſe of Iudas after one called Saul of Tarſus: for behold, he prayeth.

12 (And he ſaw in a viſion a man named Ananias comming in to him, and putting his hands on him, that he might receyue his ſight.)

13 Then Ananias anſwered, Lord, I haue heard by many of this man, howe much euill hee hath done to thy Saints at Ieruſalem.

14 Moreouer here he hath authoritie of the hie prieſts, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Go thy way: for he is a h choſen veſſell vnto me, to i beare my Name before the Gentiles, & kings, and the children of Iſrael.

h A worthie ſeruant of god and endued with excellent graces aboue others.

16 For I will ſhewe him, how many things hee muſt ſuffer for my Names ſake.

i To beare me witnes, and let forth my glory.

17 Then Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, ꝓ Lord hath ſent me ([euen] Ieſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt.

18 And immediately there fell from his eyes as [it had beene] ſcales, and ſodainly he receyued ſight, and aroſe, and was baptized,

19 And receyued meate, and was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 And ſtraight way hee preached Chriſt in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and ſaid, Is not this he, that deſtroied them which called on this Name in Ieruſalem, and came hither for that intent, that he ſhould bring them bound vnto the hie Prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, k confirming, that this was the Chriſt.

k Proouing by the conference of the Scriptures.

23 And after l that many dayes were fulfilled, the Iewes tooke counſell together to kill him.

l That was after three yeeres, that he had remained at Damaſcus, & in the countrey about. Gal. 1. 18. 2. Cor. 11. 32.

24 But their laying await was knowē of Saul: now they m watched the gates day and night, that they might kill him.

m The Gouernour at their requeſt appointed a watch as he declareth to the Corinthians, 2. Cor. 11. 32.

25 Then the diſciples tooke him by night, and put him through the wal, and let him downe in a baſket.

26 And when Saul was come to Ieruſalem, he aſſaied to ioine himſelf with the diſciples: but they were all afrayed of him, and beleeued not that he was

M. i. a diſ-

a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and howe he had spoken boldly at Damascus in the Name of Iesus.

28 And he [z] was conuersant with [n] the at Ierusalem,

29 And spake boldly [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, [r] walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all [quarters,] he came also to the [s] Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palsie.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and ‖make vp thy bed. And he arose immediately.

35 And [t] all that dwelt at Lydda, and [u] Saron, saw him, [x] turned to the Lord.

36 There was also at Ioppa a certaine [womã] a disciple named Tabitha (which by interpretation is called [y] Dorcas) thee was ‖full of good workes and almes which she did.

37 And it came to passe in those daies, that she was sicke and died: and when they had [z] washed her, they laide her in an vpper chamber.

38 Now for as much as Lydda was nere to Ioppa, [a] the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stoode by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and saide, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then hee gaue her the hande and lift her vp, and called the [s] saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, [a] many beleeued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a ‖tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The visiõ that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, & are baptized.

THere in Cesarea there was a certaine man in Cesarea called Cornelius, a captain of [b] band called the Italian [band,]

2 A deuout man, and [a] one that feared God with all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when hee looked on him, hee was afrayd, and said, What is it, Lord? And he said vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

5 Nowe therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: [†] hee shall tell thee what thou oughtest to do.

7 And when the Angell which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that wayted on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then wared he an hungred, and would haue eaten: but while they made [something] ready, he fell into a trance.

11 And he sawe heauen opened, and a certaine vessell came downe vnto him, as [it had beene] a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] all maner of foure footed beastes of the earth, and wilde beasts and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But

z Greeke, went in and out.
n With Peter and Iames, Gal. 1. 18, 19.
o Making open profession of the Gospel.
p Which were Iewes, but so called because they were dispersed through Grecia and other countreis.
q Because it was his owne countrey, and there he might haue some authoritie.
‖Or, trusse thy couch together.
r Speaking, the greatest part.
s A place so called, and not a citie.
t That is, a deer, or, roe bucke.
‖Or, rich.
u To the intent thei might burie her afterward: for this was their custome,
x For she was restored to life, rather that others might haue occasion to beleeue, and glorifie God, then for her owne sake.
‖Or, curtier.
a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.
b That is, God did accept the: wherefore if it followeth that he had faith: for els it is impossible to please God.
† He shall speake wordes vnto thee whereby thou shalt be saued, and all thine house.
c Which was midday.
d As camels, horses, dogs, oxen, sheepe, swine, and such like which mã nourisheth for his vse.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is ‖polluted, or vncleane.

‖Or, common.

15 And the voyce [spake] vnto him againe the seconde time, The things that God hath [e] purified, [f] pollute thou not.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted and impure.

16 This was so done thryse: & the vessell was drawne vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which he had seene, meant, behold, the mē which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the visiō, the Spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and go with them, and [g] doubt nothing: for I haue sent them.

g Then true obedience which yeeldeth of faith, ought to be without doubting or questioning.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayde, Behold, I am he whom ye seeke: What is the cause wherefore ye are come?

22 And they sayde, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy wordes.

‖Or, Peter.

23 Then called ‖ he them in, & lodged them, and the next day, Peter wēt forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius wayted for them, & had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, & fell downe at his feete, and [h] worshipped him.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

26 But Peter tooke him vp, saying, Stand vp: for euē I my selfe am a man.

27 And as hee talked with him, hee came in, & found many that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed mee, that I should not call any man ‖polluted, or vncleane.

‖Or, common.

29 Therefore came I vnto you without saying nay, When I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stoode before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened [his] mouth, and said, Of a trueth I perceiue, that [i] God is no accepter of persons.

Deut.10.17. 2.chro.19.7. Iob 34.19. wisd. 6.7. ecclus.35. 16. rom.2.11. gal.2.6. ephes. 6.9. col.3.25. 1.pet.1.17.

i By this speach the Iewes meane the whole religion of God, which without faith profiteth vs nothing.

35 But in euerie nation he that [k] feareth him, and worketh [l] righteousnes, is accepted with him.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

l Meaning the reconciliation betweene God and man through Christ Iesus. Luke. 2.14.

36 Ye knowe the worde which God hath sent to the children of Israel, preaching [m] peace by Iesus Christ, which is Lord of all.

Luke 4.14.

m That is, endued him with graces & gifts aboue all others.

37 [Euen] [n] the word which came through all Iudea, [o] beginning in Galile, after the baptisme which Iohn preached,

n Or, how God anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

o Meaning that he was the first preacher of the Gospell.

38 [To wit, how God [p] anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

p That is, he was ordeined of God a iudge of quicke and dead.

39 And we are witnesses of al things which hee did both in the lande of the Iewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, [euen] to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is hee that is ordeyned of God a iudge of quicke and dead.

43 To him also giue al the [q] Prophets witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

q Iere.31.34. michi.7.18. chap.15.9.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the worde.

45 So they of the circumcision which beleeued, were astonied, as many as

came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, ᵑ that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord ᵗ. Then prayed they him to tarie certaine dayes.

n We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is Iesse, ought not to be denyed them.

t Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

NOwe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued ᵘ word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcisiō ˣ contended against him,

3 Saying, thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded [the thing] in order to ᵇ them, saying,

5 I was in the citie of Ioppa, praying, and in a traunce I sawe [this] vision, A certaine vessell comming downe as [it had bene] a great sheete, let downe from heauen by the foure corners, and it came to mee.

6 Towarde the which When I had fastened mine eyes, I considered, & sawe foure footed beasts of the earth, & wilde beasts, and ᶜ creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I saide, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauē, The things that God hath purified, pollute thou not.

10 And this was done three times, & all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with thē, without doubting: moreouer these fiue brethren came with me, and we entred into the mans house.

13 And hee shewed vs, how hee had seene an Angel in his house, which stood and sayde to him, Send men to Ioppa, and call for Simon whose syrname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, ʸ euen as vpon vs at the beginning.

Chap. 2, 4. & 4.31.

16 Then I remembred the worde of the Lord, how he said, ᶻ John baptized with water, but ye shalbe baptized with the holy Ghost.

Chap. 1.5, & 19.4. mat. 3.11 mar. 1.8. luk. 3. 16. ioh. 1.26.

17 For as much then as God gaue them a like gift, as [he did] vnto vs, whē we beleeued in the Lorde Iesus Christ, Who was I, that I could let God ᵗ?

c That is, indued with the graces of the holy Ghost.

t Not to giue them the holy Ghost?

18 When they heard these things, ᵃ they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted ᵇ repentance vnto life.

d Their modestie declareth, that they were not ashamed to vnlay that wherof they had vnuistly blamed Peter.

19 ¶ And they which were ‖ scattered abroad because of the affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

e This repentance dependeth vpō faith. Chap. 8.1.

‖ Or, trouble.

20 Nowe some of them were men of Cyprus and of Cyrene, which whē they were come into Antiochia, spake vnto the ᶜ Grecians, and preached the Lord Iesus.

f De meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

21 And the ᵈ hand of ᵖ Lord was with them, so that a great nomber beleeued & turned vnto the Lord.

g The power and vertue.

22 Then tydings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto ʰ Antiochia.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

23 who When he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

‖ Or, continue with the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, he brought him vnto Antiochia, and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called ⁱ Christians in Antiochia.

i Whereas before they were called disciples, now they are named Christians.

27 In those daies also came Prophets from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the

k Spirit,

a For they could not yet comprehend this secrete, which was hid from the Angels themselues, euen from the creation of the world, Ephes. 3.8,9. col. 1.26

b He purgeth his fact before the Church.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem. l To signifie that it came of a charitable mind towards them.

k Spirit, that there should bee great famine throughout al the World, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his abilitie, l purposed to send succour vnto the brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 Hee killeth James, 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospell flourisheth. 25 Barnabas and Saul returning to Antiochia, take Johns Marke with them.

NOwe about that time, a Herode the King stretched forth [his] handes to vexe certaine of the Church.

a Who was called Agrippa the sonne of Aristobulus: he was nephew vnto Herod the great, and brother of Herodias.

2 And he killed James the b brother of Iohn with the sworde.

b There was another so named which was the sonne of Alpheus.

3 And when hee sawe that it c pleased the Iewes, he proceeded further, to take Peter also (then were the daies of vnleauened bread.)

c It came then of no zeale nor religion, but onely to flatter the people.

4 And when he had caught him, hee put him in prison, and deliuered him to d foure quaternions of souldiours to bee kept, intending after the Passeouer to bring him forth to the people.

d The number being sixteene was diuided by foures, to keepe diuers wards.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode would haue brought him out vnto the people, ẏ same night slept Peter betweene two souldiers, bound with two chaines, & the keepers before the doore, kept the prison.

Chap.5.19. 7 *And beholde, the Angell of the Lorde came vpon them, and a light shined in the house, and he smote Peter on the side, and rayled him vp, saying, Arise quickly. And his chaines fel off from [his] hands.

8 And the Angell sayde vnto him, Girde thy selfe, and binde on thy e sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

e Read Marke 6.9.

9 So [Peter] came out and followed him, & knew not that it was true, which was done by the Angell, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the iron gate, that leadeth vnto the citie, which opened to them by it owne accorde, & they went out, & passed through one streete, and by and by the Angell departed from him.

11 ¶ And when Peter was come to himselfe, he said, Nowe I knowe for a trueth, that the Lord hath sent his Angell, and hath deliuered mee out of the hand of Herode, and from all the f waiting for of the people of the Iewes.

f For they thought that Herode would haue put him to death, as he had purposed.

12 And as he considered [the thing,] he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But whē she knew Peters voice, she opened not ẏ entrie [doore] for gladnesse, but ran in, and tolde howe Peter stoode before the entrie.

15 But they said vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then said they, It is his g Angel.

g For they did know by gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.

16 But Peter continued knocking, & when they had opened it, and sawe him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lorde had brought him out of the prison. And he said, Go shewe these things vnto James & to the brethren: and hee departed and went into h another place.

h Which was lesse suspect, by reason of the brethren.

18 ¶ Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and founde him not, hee examined the keepers, and commanded them to be led to bee punished. And hee went downe from Judea to Cesarea, and [there] abode.

20 Then Herode intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto him, and i perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings [land.]

i Both by flattering wordes, and also by bribery.

21 And vpon a day appointed, Herode araied him selfe in royall apparell, and sate on the iudgement seat, & made an oration vnto them.

22 And the people gaue a shoute, [saying,] The voyce of God, & not of man.

23 But immediatly the Angel of the Lord smote him, because he k gaue not glorie vnto God, so that he was eaten l of wormes, and gaue vp the ghost.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride, and tyrannie: his grandfather also was eaten of lice.

m The more that tyrants go about to suppresse Gods word the more doth it increase.

24 And the word of God [m] grew, and multiplied.

25 So Barnabas & Saul returned from Jerusalem, when they had fulfilled their [n] office, and tooke with them John, whose surname was Marke.

n Which was to distribute the almes sent frō Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach amōg the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruit of fayth.

There were also in ỹ Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & [a] Manahen (which had beene brought vp with Herode the Tetrarch) and Saul.

a This declareth that God calleth of all sorts both hie and low.

2 Now as they [b] ministred to ỹ Lord, and fasted, the holy Ghost saide, Separate mee Barnabas and Saul, for the worke whereunto I haue called them.

b The worde signifieth to execute a publike charge, as the Apostleship was: so that here is shewed that they preached, and prophesied. Chap. 14. 26.

3 Then fasted they and prayed, & laid their hands on them, and let them go.

4 And they, after they were * sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to [their] minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barielus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas, the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also [is called] Paul) being full of the holy Ghost, set his eies on him,

10 And said, O full of all subtiltie & all mischiefe, the childe of the deuill, [and] enemie of all righteousnes, wilt thou not cease to peruert the straite wayes of the Lord?

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

11 Now therefore beholde, the hand of the Lord [is] vpō thee, and thou shalt be blind, & not see the sunne for a season. And immediately there fel on him a mist and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, beleeued, & was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga [a citie] of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia [a citie] of Pisidia, & went into the Synagogue on the Sabbath day, and sate downe.

d This was another Antiochia then that which was in Syria.

15 And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of [e] exhortation for the people, say on.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had giftes to set forth Gods glorie & to edifie his people. Exod. 1. 9. Exod. 13. 14. Exod. 16. 1.

16 Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, & exalted the people when they dwelt in the land of * Egypt, and with an [f] high arme brought them out thereof.

f Here is declared the great patience and long suffering of God before he punisheth. Iosh. 14. 1.

18 And about the time * of fourtie yeeres, suffred he their [g] maners in the wildernes.

Iudge. 3. 9.

g For these 450. yeeres were not fully accomplished, but there lacked 3. yeeres counting from the birth of Isaac to the distribution of the lande of Chanaan.

19 And he destroyed seuen nations in the land of Chanaan, and * deuided their land to them by lot.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. & 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

20 Then afterwarde hee gaue vnto them * Iudges about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a * king, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, [by the space] of fourtie yeeres.

22 And after he had take him away, he rayled vp * Dauid to bee their King, of whome he witnessed, saying, I haue found Dauid [the sonne] of Iesse, a man after mine owne heart, which will do all things that I will.

Isa. 11, 1.

23 Of this mans seede hath God * according to [his] promes rayled vp to Israel, the Sauiour Iesus:

Mat. 3. 1. mar. 1. 2. luk. 3. 2, 23.

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And whē Iohn had fulfilled [his] [h] course, he said, * Who ye thinke that I am, I am not he: but beholde, there cōmeth one after me, whose shoe of [his] feete I am not worthie to loose.

h When his office drew to an end, he sent his disciples to Christ. Mar. 1. 7. iohn. 1. 20.

26 Ye men and brethren, children of ỹ generation of Abraham, and whosoeuer among you feareth God, to you is the

is the i word of this saluation sent.

27 For the inhabitantes of Ierusalē, & their rulers, because they k knew him not, nor yet the wordes of the Prophets, which are l read euery Sabbath [day,] they haue fulfilled them in condemning him.

28 And though they founde no cause of death [in him,] l *yet] desired they Pilate to kill him.

29 And when they had m fulfilled all thinges that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his Witnesses vnto the people.

32 And wee declare vnto you, þ touching the promes made vnto þ fathers,

33 God hath fulfilled it vnto vs their children, in that he n rayled vp Iesus, euen as it is writtē in the second Psalme, *Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that he rayled him vp from the dead, no more to returne to the graue, he hath said thus, *I will giue you the o holy things of Dauid, which are faithfull.

35 Wherefore he saith also in another place, *Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee *slept, and was layde with his fathers, and sawe corruption.

37 But he whom God raised vp, sawe no corruption.

38 Be it knowne vnto you therefore, men [and] brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all thinges, from which ye coulde not be iustified by the Lawe of Moses, by him euery one that beleueth, is iustified.

40 Beware therfore, least þ come vpō you, which is spoken of in the Prophets,

41 *Behold, ye p despisers, & wonder, and vanish away: for I worke a q worke in your daies, a worke which ye shal not beleeue, if a man would declare it you.

42 ¶ And whē they were come out of the Synagogue of þ Iewes, þ Gentiles besought, that they would preach these words to them the next Sabbath [day.]

43 Nowe when the Congregation was dissolued, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath [day] came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying [them,] and raying on [them.]

46 Then Paul and Barnabas spake boldely, and sayde, *It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthie of s euerlasting life, loe, wee turne to the Gentiles.

47 For so hath the Lord cōmanded vs, [saying,] *I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were t ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout þ whole countrey.

50 But the Iewes stirred [certaine] u deuoute and honourable women, and the chiefe men of the citie, and rayled persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his worde. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul, which refuse it, and exhorte the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appoint ministers. 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of þ Iewes and of the Grecians beleeued.

2 But the a vnbeleeuing Iewes stirred vp and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, & spake boldly in the Lorde, which gaue testimonie vnto the worde of his

i That is, this message and tydings of saluation.

k He rebuketh them for their ignorance.

l Although they reade the Law, yet their hearts are couered that they can not vnderstand, 2. Cor. 3.14.

Matth. 27.22. mark. 15.13. luke 23.23. iohn 19.6.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1.20. Matth. 28.2,6. mark. 16.6. luke 24.6. iohn 20.13.

n In that he was borne and incarnate. Psal. 2.7. hebr. 1.5. & 5.5.

Isai 55.3.

o Meaning, that he would faithfully accomplish þ promise, which he made of his free mercie vnto þ forefathers: and by the worth that as þ grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternall. Psalm. 16.10. chap. 2.31. 1. King. 2.10. chap. 2.29.

Habak. 1.5.

p He reproueth them sharpely because sobernes would not preuaile.

q Which is, vengeance vnspeakeable, for the contempt of Gods worde.

r They disdained that the Gentiles should be made equall with them.

Mat. 10.6.

s Which is to know one onely God, and whome he hath sent, Iesus Christ. Isa. 49.6. luke 2.32.

t None can beleeue, but they whome God doeth appoint before all beginnings to be saued.

u He meaneth superstitious women, & such as were led with a blinde zeale, albeit the common people esteemed them godly: & therefore Luke speaketh as the worlde esteemed them. Mat. 10.14. mar. 6.11. luke 9.5. chap. 18.6.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the truth and to imbrace Christ

said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached ỽ ỽord of the Lorde, [and see] how they do.

37 And Barnabas [t] counselled to take with them John, called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, & went not with them to the worke.

39 Then were they so stirred, that they [p] departed asunder one from the other, so that Barnabas tooke Marke, & sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

t Would take Iohn &c.

p God suffereth the most perfite to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breache of cõpany caused ỽ ỽorde to be preached in mo places.

CHAP. XVI.

1 When Paul had circumciled Timothie, hee tooke him with him. 7 The Spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul & Silas imprisoned, conuert the Iayler. 37 And are deliuered as Romanes.

Then came he to Derbe and to Lystra: and beholde, a certaine disciple was there named * Timotheus, a womans sonne, which was a Iewesse & beleeued, but his father was a Grecian.

Rom.16.21. phil.2.19. 1.thes.3.2.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke & [a] circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecia.

a Least the Iewes should disdaine him as one that were vnpayd, and with out God.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, & encreased in number daily.

6 [b] Now whē they had gone through out Phrygia, and the region of Galatia, they were [c] forbidden of the holy Ghost to preach the ỽord in [d] Asia.

b God chuseth not onely men, but also appointeth countries where his ỽorde shalbe preached, and only as he wil.

c Meaning, Asia the lesse.

d Of Iesus.

7 Thē came they to Mysia, & sought to goe into Bithynia: but the Spirit [e] suffered them not.

e Called also Antigonia, and Alexandria.

8 Therefore they passed through Mysia, and came downe to [f] Troas,

f The ought not to credite bissons, except we be assured thereof by the Spirit of God.

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia and helpe vs.

10 And after he had seene the vision, immediatly wee prepared to goe into Macedonia, beeing [g] assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, & the next day to [h] Neapolis

f Which is in the boyders of Thracia and Macedonia.

12 And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and [i] whose inhabitantes came from Rome to dwell there, and we were in that citie abiding certaine dayes.

g In Greeke and Latine the ỽord is called Colonia, which can not otherwise be wel expressed, but by such circumlocution.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to [k] pray: and wee sate downe, & spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of ỽ Thyatirians, which ỽorshipped God, heard [vs:] whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when she was baptized, and her houshold, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide [there:] and she constrained vs.

16 And it came to passe that as wee went to prayer, a certaine maide hauing * a spirit [l] of diuination, met vs, which gate her masters much vantage with diuining.

Leuit.20.27. deu.18.10,11. 1.sam.28.7.

17 She followed Paul and vs, and cried, saying, These men are ỽ seruants of the most high God, which shew vnto vs the [k] way of saluation.

18 And this did she many dayes: but Paul being grieued, [l] turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And hee came out the same houre.

19 Nowe when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto ỽ Magistrates,

20 And brought them to the Gouernours, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also arose vp together against them, and the Gouernours rent [m] their clothes, and commanded [them] to be beaten with roddes.

23 And whē they had beaten thē sore, they cast [them] into prison, cõmanding the

i Which is in the boyders of Thracia and Macedonia.

k In Greeke and Latine the ỽord is called Colonia, which can not otherwise be wel expressed, but by such circumlocution.

l Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

k Satan, although hee spake ỽ truely, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of straūge religiō.

l For Satans subtilitie increased, and also it might seeme that Satan & the Spirit of God taught both one doctrine, Reade Mar.1.34.

m To wit, the clothes of Paul and Silas. 2.Cor.11.25. 1.thes.2.2.

the tayler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the ‖ inner prison, and made their feete fast in the stockes.

‖Or, in the bottom of the prison, or in a dungeon.

25 Now at midnight Paul and Silas prayed, [and] sung a Psalme vnto God: and the prisoners heard them.

26 And lodemely there was a great earthquake, so that the foundation of the prison was shaken: and by and by al the doores opened, and euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, hee drewe out his sworde, and would haue killed himselfe, supposing the prysoners had bene fled.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trebling, and fell downe before Paul and Silas,

30 And brought them out, and saide, Syrs, what must I do to be saued?

31 And they said, Beleeue in ꝑ Lord Jesus Christ, and thou shalt be saued, & thine houshold.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 After ward he tooke them the same houre of the night, and washed [their] stripes, and was baptized with all that belonged vnto him, straight way.

‖Or, woundes, or hurts,

34 And when hee had brought them into his house, he ‡ set meate before thē, and reioyced that hee with all his houshold beleeued in God.

‡Greeke, he set the table.

35 And when it was day, † the gouernours sent the sergeants, saying, Let those men goe.

† The gouernours assembled together in the market, and remembring the earth quake that was, they feared and sent, &c.

36 Then the keeper of the prison tolde these wordes vnto Paul, [saying,] The gouernours haue sent to loose you: nowe therefore get you hence, & go in peace.

37 Then saide Paul vnto them, After that they haue beaten vs openly vncondemned, which are a Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

a In no man had authoritie to beat, or put to death a citizen Romane, but the Romanes themselues by the consent of the people.

38 And ꝑ sergeants told these words vnto ꝑ Gouernours, who b feared when they heard that they were Romanes.

b For the punishment was great against them that did iniurie to a citizen Romane.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the [house of] Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receiue him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.

NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & three Sabbath [dayes] disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffred, and risen again from the dead: and this is Iesus Christ, who, [said he,] I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecias that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine bagabondes [and] wicked fellowes, and whē they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Jason, and sought to bring them out to the people.

a Like quarelpicking they vsed against Christ: so these be the weapōs where with the world continually fighteth against the members of Christ, treason and sedition.

6 But when they founde them not, they drewe Jason and certaine brethren vnto the heads of ꝑ citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 whome Jason hath receiued, and these all doe against the decrees of Cesar, saying that there is another a King, one Jesus.

‖Or, sufficient answere.

8 Then they troubled the people, & the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Jason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of ꝑ Iewes.

11 These were also b more noble men then they which were at Thessalonica, which receiued the worde with all readines, and c searched the Scriptures daily, c whether those things were so.

b For excellent of birth, but more vpright, & courageous in receiuing ꝑ word of God: so he compareth the men of Berea with them of Thessalonica who persecuted the Apostles in Berea. Iohn. 5. 39.

c This was not only to try if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

12 There-

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as [it were] to ꝑ sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas & Timotheus that they should come to him at once, they departed.

‖ Or, had the charge to conduct him safely

16 ¶ Nowe while Paul wayted for them at Athens, his spirit was stirred in him, when hee sawe the citie [d] subiect to idolatrie.

d That citie which was the fountaine of al knowledge, was nowe the sinke of most horrible idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with thē that were religious, and in the market daily [e] with whomsoeuer he met.

e Such was his feruent zeale towards Gods glorie, that he laboured to amplifie the same both in season, & out of season, as he taught afterward to Timothe.

18 Then certaine Philosophers of ꝑ [f] Epicures, and of the [g] Stoikes, disputed with him, and some said, What will this ‖ babbler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

f Who helde that pleasure was mans whole felicitie.

g Who taught that vertue was only mās felicitie, which notwithstanding they neuer attained vnto.

19 And they tooke him, and brought him vnto [h] Mars streete, saying, May we not knowe, what this newe doctrine, whereof thou speakest, is?

‖ Or, rascal, or, trifler.

h Where iudgement was giue of weightie matters, but chiefly of impietie against their gods, wherof Paul was accused: & els was led thither because of the errour of people whose cares euer tickled to heare newes.

20 For thou bringest certaine strange things vnto our eares: We would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell, or to heare some newes.

‖ Or, had leisure.

22 Then Paul stoode in the middes of [i] Mars streete, and said, Ye men of Athens, I perceiue that in all things yee are to superstitious.

i Which was also called Areopagus.

23 For as I passed by, and beheld your deuotions, I found an altar wherin was written, [k] VNTO THE VNKNOWEN GOD. Whome yee then ignorantly worshippe, him shewe I vnto you.

k Hereby Paul taketh an occasion to bring them to the true God. Chap. 7. 48. Psal. 50. 8.

24 God that made the world, and al things that are therein, seeing that he is Lord of heauen & earth, *dwelleth not in temples made with hands,

25 * Neither is worshipped with mens handes, as though he needed any thing, seeing hee giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath [l] assigned ꝑ times which were ordeined before, and the boundes of their [m] habitation,

l Before man was created, God had appointed his state and condition.

m This is ment as touching the sundrie changes of the worlde, as whē some people depart out of a country, & others come to dwel therin.

27 That they should seeke the Lord, if so be they might haue groped after him, and found [n] him, ‖ though doutles he be not farre from euery one of vs.

n Yet grope in darkenes till Christ the true light shine in their hearts.

28 For in him We liue, and moue, and haue our being, as also certaine of your owne [o] Poets haue said, For We are also his generation.

o As Aratus and others.

29 * Forasmuch thē, as We are the generatiō of God, We ought not to thinke that the Godhead is like vnto [p] golde, or siluer, or stone grauen by arte and the inuention of man.

Iſa. 40. 19.

p He condemneth ỹ matter and the forme wherwith God is counterfeited.

30 And the time of this ignorance God [q] regarded not: but nowe he admoniseth [r] all men euery where to repent,

q But pardoned it, and did not punish it as it deserued.

r This is ment of the vniuersall worlde, and not of euerie particular mā: for whosoeuer sinneth without the lawe, shall die without the Law.

31 Because hee hath appointed a day in the which he Will iudge the worlde in righteousnes, by that man Whome hee hath appointed, ‖ whereof he hath giuē an assurance to all men, in that hee hath raised him from the dead.

‖ Or, a iudge of Mars street.

32 Nowe When they hearde of the resurrection from the dead, some mocked, and other said, Wee will heare thee againe of this thing.

33 And so Paul departed from amōg them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denis ‖ Areopagita, and a woman named Damaris, and other With them.

CHAP. XVIII.

3 Paul laboureth with his handes, and preacheth at Cozinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vowe. 21 His fayth in the ꝓuidence of God, 22 And care for ỹ brethren. 24 The praise of Apollos.

AFter these things, Paul departed from Athenes, and came to Cozinthus,

Rom. 16. 3.

2 And found a certaine Iew, named *Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that [a] Claudius had commāded all Iewes to departe from Rome) & he came vnto them.

a This was Claudius Cesar who then was Emperour.

3 And because hee was of the same craft, he abode With them & [b] wrought (for their craft was to make tents.)

b Thus he vsed where euer hee came: but principally at Cozinthus, because of ỹ false Apostles which preached without wages to win ỹ peoples fauour.

4 And he disputed in the Synagogue euery Sabbath [day], and exhorted the Iewes, and the Grecians.

5 Now

c Or, paullins which the were made of skins.

5 Nowe When Silas and Timotheus were come from Macedonia, Paul
d And boyled with a certaine zeale. d burned in spirite, testifying to ỹ Iewes that Iesus was the Christ.

6 And when they resisted and blaspheмed, hee * shooke his rayment, and saide vnto them, e Your blood [be] vpon your owne head: I am cleane: from hence footh Will I goe vnto the Gentiles.
Chap.13.51. matth.10.14.
e Because they haue none excuse, he denounceth the vengeance of God against them though their owne fault.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

1.Cor.1.14. 8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord With all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then saide the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

f God promiseth him a speciall protection, whereby he would defende him from the violent rage of his enemies. 10 For f I am With thee, and no man shall lay [hands] on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, g taught the Word of God among them.

‖Or, Grecia. 12 ¶ Nowe When Gallio was Deputie of ‖ Achaia, the Iewes arose With one accorde against Paul, and brought him to the iudgement seate,

g They accused him because he transgressed the seruice of God appointed by the law. 13 Saying, This felowe perswadeth men to worshippe God contrarie to the g Lawe.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason mainteine you.

15 But if it be a question of words, and names, and of your Lawe, looke ye to it your selues: for I Will bee no iudge of those things.

h Of whom is spoken, 1.Cor. 1.1. 16 And hee draue them frō the iudgement seate.

17 Then tooke all ỹ Grecians h Sosthenes ỹ chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those thinges.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. Nom.6,18. chap.21.24. 18 But When Paul had taried there yet a good While, hee tooke leaue of the brethren, and sayled into Syria (g With him Priscilla and Aquila) after that hee had i shorne his head in Cenchrea: for he had a * vowe.

19 Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed With the Iewes.

20 Who desired him to tarie a longer time With them: but he Woulde not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I Will returne againe vnto you, * if God Will. So hee sayled from Ephesus.
1.Cor.4.19. iam.4.15.

22 ¶ And When hee came downe to
k Called Cesarea Stratonis. k Cesarea, hee went vp [to Ierusalem:] and When he had saluted the Church, he went downe vnto Antiochia.

23 Nowe When he had taryed [there] a While, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and ‖ mightie in the Scriptures.
1.Cor.1.12. ‖Or, well instructed.

25 The same was l instructed in the way of the Lorde, and he spake feruently in the spirit, and taught diligently the things of the Lorde, and knewe but the m baptisme of Iohn onely.
l That is, was somewhat entred. m He had but as yet the first principles of Christs religion: and by baptisme is here ment the doctrine.

26 And hee beganne to speake boldely in the Synagogue. Whome When Aquila and Priscilla had heard, they tooke him vnto them, and n expounded vnto him the o Waye of God more perfectly.
n This great learned, & eloquent man disdained not to be taught of a poore craftes man. o The way to saluation.

27 And when he was minded to goe into Achaia, the brethren exhorting him, Wrote to the disciples to receiue him: and after hee Was come thither, hee holpe thē much Which had beleeued through grace.

28 For mightily he confuted publikely the Iewes With great vehemencie, shewing by the Scriptures, that Iesus Was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls handes. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the conuerers, and the fruite that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth it by the towne clarke.

AND it came to passe, while Apollos was at Corinthus, that Paul When hee passed through the vpper coastes, came to Ephesus, and founde certaine disciples,

2 And saide vnto them, Haue ye receiued the a holy Ghost since yee beleeued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.
a That is, the particular gifts of the spirit: for as yet they knew not the visible gifts

3 And he said vnto thē, [b] Vnto What were ye then baptized? And they sayde, Vnto Johns baptisme.

4 Then sayde Paul, *Johns verely baptized with the baptisme of repentance, saying vnto the people, that they shoulde beleeue in him, which shoulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were [c] baptized in the Name of the Lorde Iesus.

6 And Paul layde his handes vpon them, and the holy Ghost came on thē, and they spake the tongues, and prophesied.

7 And all the mē were about twelue.

8 ¶ Moreouer, he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the thinges that [appertayne] to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way [of God] before the multitude, he departed from them, & separated the disciples, and disputed dayly in the schole of one [d] Tyrannus[1].

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that frō his body were brought vnto the sicke, ‖ kerchiefes [e] or handkerchiefes, and the diseases departed from them, and the euill spirites went out of them.

13 Then certayne of the bagabonde Iewes, ‖ exorcistes, tooke in hande to name ouer them which had euill spirits, the Name of the Lorde Iesus, saying, We [f] adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, [about] seuen which did this)

15 And the euill spirite answered, and sayde, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euil spirit was, ranne on them, and ouercame them, and preuailed against thē, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleeued, came and confessed, and [g] shewed their workes.

19 Many also of them, which vsed curious arts, brought their bookes, & burned them before all men, and they counted the price of them, and founde it [h] fiftie thousand [pieces] of siluer.

20 So the word of God grew mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the spirite to passe through Macedonia and Achaia, and to go to Jerusalem, saying, After I haue beene there, I must also see Rome.

22 So sent he into Macedonia two of thē that ministred vnto him, Timotheus and Erastus, [but] he remained in Asia for a season.

23 And the same time there arose no small trouble about that [k] way.

24 For a certaine man named Demetrius a siluer smith, which made siluer ‖ temples of Diana, [l] brought great gaines vnto the craftes men:

25 Whome hee called together, with the workemen of like things, and sayde, Syrs, yee knowe that by this craft [m] We haue our goods.

26 Moreouer ye see & heare, that not alone at Ephesus, but almost through out all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that our state should be reproued, but also that the [o] temple of the great goddesse Diana should be nothing esteemed, and that it woulde come to passe that her magnificence, which all Asia & the [p] world worshippeth, shoulde be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians.

29 And the whole citie was ful of confusion, and they rushed into the common place with one assent, and caught *Gaius, and [q] Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friendes, sent vnto him, desiring him that he would not present him

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Johns baptisme, signifieth to professe the doctrine which he taught, & sealed with the signe of baptisme: to be baptised in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinne by Christs death may be abolished, and die in vs, and that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ. Matth. 3.11. mark. 1.8. luk. 3.16. iohn 1. 27. chap. 1.5. & 2.2. and 11.16.

c Indued with the visible graces of the holy Ghost.

d That is, of a certaine man so called.

1 From fiue a clocke vnto tenne.

‖ Or, napkins.

e This was to authorize the Gospell, & to confirme Pauls ministerie, not to cause men to worship him, or his napkins.

‖ Or, coniurers.

f They abuse Pauls authority, & without any vocation of God, vsurpe that which is not in mans power.

g That is, declared by confession of their sinnes and by their good workes that they were faithfull.

h This mounteth to of our money about 2000. markes.

i By the motion of the holy Ghost, he vndertooke this iourney.

k That is, about the state of the Christians: for they contemned the Christians because they left the olde religion, & brought in another trade of doctrine.

‖ Or, shrines.

l What impiete doth not couetousnesse bring a man vnto?

m He was moued with his profit: and the others for their bellies, so that they would rather lose both their liues and religion then their filthie game.

n Meaning their arte and occupation.

o Religion is his second argument which he lesse esteemeth then his profit, & therefore putteth it last, which thing is contrary to the doings of faithfull: for they preferre religion aboue all.

p He groundeth his religion vpon the multitude and authority of the world, as do the Papists. Rom. 16.23. 1. cor. 1.14. Colos. 4.10.

him selfe in the common place.

32 Some therefore cried one thing, & some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

q And let him in an hie place where the people could not come nere him but whence they might well heare his voyce.

33 And [some] of the companie q drew forth Alexander, the Iewes thrusting him forwards. Alexander the beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iewe, there arose a shout almost for ỹ space of two houres, of all men, crying, Great [is] Diana of the Ephesians.

35 Then the towne clarke, when hee had stayed the people, said, Ye men of Ephesus, what mã is it that knoweth not howe that the citie of the Ephesians is a worshipper of ỹ great goddesse Diana, and of [the image,] which came downe from r Iupiter?

r Antiquitie & the couetousnesse of the priests brought in this superstition: for it is written that the Temple being repaired seuen times, this idole was neuer changed Plin. lib. 16. 40. by such delusions ỹ world is most easily abused.

36 Seeing then ỹ no man can s speake against these thinges, ye ought to be appeased, and to do nothing rashly.

s He pacifieth the people by worldly wisedome, & hath no respect to religion.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neyther doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the Lawe is open, and there are deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may bee determined in a lawfull assemblie.

40 For We are euen in ieopardie to be accused of this daies sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

Paul goeth into Macedonia, and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas hee rayseth vp Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

NOwe after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through those partes, and had exhorted the with many wordes, he came into Grecia.

3 And hauing taried [there] three moneths, because the Iewes layed wayte for him, as hee was about to sayle into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothe-us, and of them of Asia Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And We sailed forth frõ a Philippi, after the daies of vnleauened bread, and came vnto them to Troas in fiue daies, where We abode seuen dayes.

a He remembred there these dayes, because he had better opportunitie to teache: also the abolishing of the Lawe was not yet knowen.

7 And b the first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, readie to depart on the morowe, and continued the preaching vnto midnight.

b Which we call Sunday. Of this place & allo of ỹ 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

9 And there sate in a Windowe a certaine yong ‖ man, named Eutychus, fallen into a deepe sleepe: and as Paul was lõg preaching, he ouercome with sleepe, fell downe from the thirde loft, and was taken vp dead.

c To celebrate the Lords supper, Chap. 2. 46.

‖ Or, we.

10 But Paul went downe, and layed him selfe vpon him, and imbraced him, saying, Trouble not your selues: for his life is in him.

‖ Or, boye.

11 So when [Paul] was come vp again, and had broken bread, and eaten, he communed a long while till the dawning of the day, [and] so he departed.

12 And they brought the boye aliue, and they were not a little comforted.

13 ¶ Then We went forth to ship, and sayled vnto [the citie] d Assos, that wee might receyue Paul there: for so had he appoynted, and would him selfe goe a foote.

d Which was a citie of Asia, called otherwise Apollonia, Plin. lib. 5. chap. 30.

14 Nowe when hee was come vnto vs to Assos, and wee had receiued him, we came to Mitylenes.

15 And We sailed thence, and came the next day ouer against Chios, & the next day wee arriued at Samos, and taryed at Trogyllium: the next day wee came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of ‖ Penterost.

‖ Or, Whitsontide.

17 ¶ Wherefore from Miletum hee sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to

him, he laid vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 [c] Seruing the Lord with all [f] modestie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes,

20 And how I kept [g] backe nothing that was profitable, but haue shewed you, and taught you openly, [h] throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the [i] repentance toward God, and [k] faith towarde our Lorde Iesus Christ.

22 And nowe behold, I go [k] bounde in the spirit vnto Ierusalem, and know not what thinges shall come vnto mee there,

23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me [l].

24 But I passe not at all, neyther is my life deare vnto my selfe, so that I may fulfill my course with ioye, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And nowe beholde, I know that henceforth ye al, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am pure frō the [m] blood of all men.

27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to feede [p] the Church of God, which he hath purchased with his [o] owne blood.

29 For I knowe this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer, of your owne selues shal men arise speaking [p] peruerse things, to draw the disciples after them.

31 Therefore watch and remember, that by [the space] of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And nowe brethren, I commende you to God, [r] to the worde of his grace, which [q] is able to builde further, and to giue you an [r] inheritance, among al them which are sanctified.

33 I haue coueted no mans siluer, nor golde, nor apparell.

34 Yea, ye knowe, that these handes haue ministred vnto my [s] necessities, and to them that were with me.

35 I haue shewed you all thinges, howe that so labouring, ye ought to support the weake, and to remember the wordes of the Lord Iesus, howe that he saide, [t] It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with the all.

37 Then they wept all abundantly, [x] fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which hee spake, That they should see his face no more. And they accompanied him vnto the shippe.

c In my vocation and ministerie.
f This vertue is contrary to boasting and hie mindednes which vices are vnreliable in ye seruants of Iesus Christ.
g I neyther held my tongue for feare, nor dissembled for gaine.
h Which is the turning to God by newenesse of life.
i Which is the receiuing of the grace, which Christ doeth offer vs.
k That is, by the impulsion and commandement of the holy Ghost, who draweth me as with a hand.
l By the Prophets.
m In Ierusalem.
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertayneth to the humanitie of Christ, is here attributed to his diuinitie, because of the communio of the properties, and vnion of the two natures in one person.
p Though their ambition, which is mother of al heresie and wickednesse.
q To increase you with further graces, & to finish his worke in you.
r Be promiseth to the faithfull continuall increase of grace, till they enter into the possession of that inheritance, which is prepared for them.

1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8.

t Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 8 Philippes foure daughters prophetesses. 13 Pauls constancie to beare the crosse, as Agabus & others foresake, although he was otherwise counselled by his brethren. 28 The great danger that he was in, and howe he escaped.

AND as we launched forth, [x] were departed frō them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, [x] from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboorde, and set forth.

3 And when wee had discouered Cyprus, we left it on the left hand, and sayled towarde Syria, and arriued at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, wee tarryed there seuen dayes. And they tolde Paul [a] through the [b] Spirite, that he should not go vp to Ierusalem.

5 But whē the daies were ended, we departed, [x] went our way, and they all accompanied vs with [their] wiues and children, euen out of the citie: [x] we kneeling downe on the shoare, prayed.

6 Then when we had embraced one another, wee tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and they that were with him, departed, and came vnto Cesarea: and wee entred into the house of [*] Philip the Euangelist, which was one of the [c] seuē [Deacons,] and

a By [ꝑ] reuelation of Gods Spirit.
b The holy spirit reuealed vnto the the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to sustaine them.

Chap. 6. 5.
c This office of Deaconship was but for a time, according as the congregation had need, or other wise.

and abode with him.

9 Now he had foure daughters virgins, which did prophecie.

10 And as we taried there many daies, there came a certaine Prophet from Judea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his own hands and feete, and said, d Thus sayeth the holy Ghost, So shall the Jewes at Jerusalem e bind the man that oweth this girdle, and shal deliuer him into the hands of the Gentiles.

12 And when wee had heard these things, both wee and other of the same place besought him that hee would not go vp to Jerusalem.

13 Then Paul answered, and saide, what do ye weeping and breaking mine heart? For I am readie not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those daies We trussed vp our fardels, and went vp to Jerusalem.

16 There went with vs also [certaine] of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome wee shoulde lodge.

17 And when We were come to Jerusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto f James: and all the Elders were there assembled.

19 And when he had embraced them, he told by order al things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified the Lord, & saide vnto him, Thou seest, brother, how many thousande Jewes there are which beleeue, & they are all zealous of the Law.

21 Nowe they are informed of thee, that thou teachest all the Jewes, which are among the Gentiles, to forsake Moses, and sayst, that they ought not to circumcise their children, neither to liue [after] the g customes.

22 What is then [to bee done?] the multitude must needes come together: for they shall heare that thou art come.

23 Do therefore this that wee say to thee. Wee haue h foure men, which haue made a vowe.

24 Them take, and i purifie thy selfe with them, and contribute with them, ℘ they may * shaue their heads: & all shall know that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, We haue written, and determined * ℘ they obserue no such thing, but that they keepe themselues from things offred to idoles, and from blood, and from that that is strangled, and frō fornication.

26 Then Paul tooke the men, and ℘ next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offred for euery one of them.

27 And when the seuen dayes were almost ended, the Jewes which were of Asia (when they sawe him in the Tẽple) moued all the people, and k laide handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, & this place: moreouer, hee hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and forthwith ℘ doores were shut.

31 But as they wer about to kill him, tydings came vnto the chiefe captaine of the band, that all Jerusalem was on an vproare.

32 Who immediatly tooke souldiers and m Centurions, and ranne n downe vnto them: and when they sawe ℘ chiefe Captaine & the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what hee had done.

34 And one cryed this, another that, among ℘ people. So when he could not know ℘ certaintie for the tumult, he cōmanded him to be led into the castle.

35 And when he came vnto ℘ grieces, it was so that he was borne of the souldiers, for the violence of the people.

d God would haue his seruants bands knowen to the intent that no man should thinke that he cast himselfe into wilfull danger.

e This was not to make Paul afrayd, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Jerusalem.

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thanksgiuing, and was institute by God, & partly of ignorance & infirmitie retemed: therefore S. Paul supported therein the weakines of others, & made himselfe all to all men, not hindering his conscience.

Nom.6.18. chap.18.18.

Chap.15.20.

Nom.6.13. chap.24.18.

k In thinking to appease the faithful, and to support the infirme, he falleth into the handes of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captaines and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, he said vnto the chiefe captaine, May I speake vnto thee? who said, Canst thou speake Greeke?

Chap.5,36. o Ioseph. lib. Antiq. 20. cha. 11. & de bello Iuda. lib. 2. chap. 12.

38 Art not thou the *o Egyptian, who before these dayes raised a sedition, and led out into the wildernes foure thousand men that were murtherers?

39 Then Paul said, Doubtles I am a man which am a Iewe, and citizen of *Tarsus, a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

Chap.22.3.

40 And when hee had giuen him licence, Paul stoode on the grieces, and beckened with the hande vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul renyeth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

MEn, brethren and fathers, heare my ‖ defence nowe towards you.

‖Or, reason, or excuse.

2 And when they heard that hee spake in the Hebrew tongue to thē, they kept the more silence, & he said)

3 I am verely a man, [which am] a Iewe, borne in *Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, & instructed according to the perfect maner of the lawe of the fathers, and was zealous toward God, as ye all are this day.

Chap.21.39. a Whereby he declareth his modestie, diligence and docilitie.

4 *And I persecuted this ‖way vnto the death, binding and deliuering into pylon both men and women,

Chap.8.3. ‖Or, this profession of the Christians.

5 As also the chiefe Priest doth beare me witnes, and all the state of the Elders: of *whome also I receyued letters vnto the b brethren, and went to Damascus to bring thē which were there, bound vnto Ierusalem, that they might be punished.

Chap.9.1,2. b To the Iewes to whom the letters were directed.

6 ¶And so it was, as I iourneyed & was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer they that were with me, saw in deed a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe, Lord? And the Lord said vnto mee, Arise, and goe into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I could not see for the glorie of that light, I was led by the hand of them that were with me, and came in to Damascus.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, & stoode, & said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he saide, The God of our fathers hath c appointed thee, that thou shouldest know his will, and shouldest see that d Just one, and shouldest heare the voyce of his mouth.

c This may be referred to the eternall counsel of god, or els to the execution and declaration of the same which seemeth here to be more proper.

d Which is Christ, 1. Iohn. 2.1.

15 For thou shalt be his witnes vnto all men of the things, which thou hast seene and heard.

16 Now therfore why tariest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the e Name of the Lord.

e He sheweth that sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the father and the holy Ghost.

17 ¶And it came to passe, that when I was come againe to Ierusalē, & prayed in the Temple, I was in a trance,

18 And sawe him saying vnto mee, Make haste, and get thee quickely out of Ierusalem: for they will not receiue thy witnes concerning me.

19 Then I saide, Lord, they knowe that I *pyslned, & beat in euery Synagogue them that beleeued in thee.

Chap.8.3.

20 And whē the blood of thy martyr Steuen was shed, I also *stood by, and consented vnto his death, and kept the clothes of them that slewe him.

Chap.7.58.

21 Then he said vnto me, Depart: for I will sende thee farre hence vnto the Gentiles.

22 ¶And they heard him vnto this worde, [but] then they lift vp their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried and cast off their clothes, and threwe dust into the aire,

24 The chiefe captaine commanded him to be led into the Castle, and bade that he should be scourged, and examined, that he might know wherfore they cryed so on him.

25 And as they bounde him with thongs,

thongs, Paul saide vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is a [f] Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & sayde to him, Tell me, art ỹ a Romane? And he saide, Yea.

28 And the chiefe captaine answered, with a great summe obtayned I this burgesshyp. Thẽ Paul said, But I was [g] so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe Captaine also was afraide, after he knew that he was a Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from [his] bonds, and commanded the hie Priestes and all their Councell to come [together:] and he brought Paul, and set him before them.

CHAP. XXIII.

3 The answere of Paul being smit, and the ouerthrowe of his enemies. 11 The Lord encourageth him. 23 And because the Iewes laied waite for him, he is sent to Cesarea.

AND Paul behelde earnestly the Councell, and saide, Men [and] brethren, I haue in all good conscience serued God vnto this day.

2 Then the hie Priest Ananias commanded thẽ that stoode by, to smite him on the mouth.

3 Then saide Paul to him, God [a] will smite thee, thou whited wal: for thou sittest to iudge me according to the Lawe, and commandest thou mee to be smitten contrarie to the Lawe?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the Ruler of thy people.

6 But when Paul perceiued ỹ the one part were of the Sadducees, & the other of the Pharises, he cried in the Councill, Men [and] brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when hee had saide this, there was a dissention betweene the Pharises and the Sadducees, so that ỹ multitude was diuided.

8 * For the Sadducees say ỹ there is no resurrection, neither Angell, nor spirit: but the Pharises confesse [d] both.

9 Then there was a great cry: & the Scribes of the Pharises part rose vp, & stroue, saying, We find none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commaunded the souldiers to go downe, and to take him from among them, and to bring him into the castel.

11 ¶ Now the night following the Lorde stoode by him, and saide, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, and bounde themselues with an [e] othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chief Priests and Elders, & said, We haue bounde our selues with a solemne othe, that we will eate nothing, until we haue slaine Paul.

15 Now therefore, ye & the Councell signifie to the chiefe captaine, that hee bring him forth vnto you to morowe, as though ye would know some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters [f] sonne heard of their laying awayt, he went, & entred into the castle, and tolde Paul.

17 And Paul called one of the Centurions vnto him, & saide, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shewe him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shewe me?

20 And he saide, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morowe vnto the Councill, as though they would inquire somewhat of him more perfectly.

21 But let thẽ not perswade thee: for there lie in waite for him of them, more

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade Chap. 16,12.

g This priuiledge was oftentimes giuen in recompence of seruice to them that were sore off Rome, and to their children, though they were not borne in the citie.

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpõ him, who vnder pretence of maintaining the Law, doeth transgresse it.

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.
Exod. 22, 28. Phil. 3, 5. chap. 24, 22.

c He denieth not but there were other poynts, but he expresseth that, for the which the Sadducees that were the chiefe gouernours hated him most.

Mat. 22. 23.

d Vnderstanding both kindes, the Angels and the spirits, which he concludeth vnder one, and the resurrection which is the other part.

e The worde signifieth cursing, as when a man either sweareth, bindeth or witheth himselfe to die, or to be giuen to the deuill, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of dager, as there are creatures in the world, so that the aduersaries cannot conspire so craftely against them, but he hath infinite meanes to defeate their wicked practises.

then fourty men, which haue bound thē
selues with an othe, that they will ney-
ther eate nor drinke, till they haue killed
him: and nowe are they ready, and wait
for thy promise.

22 The chiefe captayne then let the
young man depart, and charged him to
speake it to no man, that he had shewed
him these things.

23 And hee called vnto him two cer-
taine Centurions, saying, Make readie
two hundreth soudiers, that they may
goe to Cesarea, and horsemen threescore
and ten, and two hundreth with dartes,
at the third houre of the night,

24 And let thē make readie an horse
that Paul being set on, may bee brought
safe vnto Felix the Gouernour.

25 And hee wrote an [g] Epistle in this
maner:

26 Claudius Lysias vnto ỳ most no-
ble Gouernour Felix sendeth greeting.

27 As this man was taken of the
Iewes, and should haue bene killed of
them, I came vpon them with the gar-
rison, and rescued him, [h] perceiuing that
he was a Romane.

28 And when I would haue knowē
the cause, wherfore they accused him, I
brought him forth into their councill.

29 [There] I perceiued ỳ he was ac-
cused of questions of their lawe, but had
no crime worthy of death, or of bonds.

30 And whē it was shewed me, how
that the Iewes laied waite for the man,
I sent [him] straightway to thee, & cō-
manded his accusers to speake before
thee the thinges that they had against
him. Fare well.

31 Then the souldiers as it was com-
manded them, tooke Paul, and brought
him by night to Antipatris.

32 And the next day, they left ỳ horse-
men to go with him, and returned vnto
the Castle.

33 Now when they came to Cesarea,
they deliuered the Epistle to the Gouer-
nour, and presented Paul also vnto him.

34 So whē the Gouernour had read
it, hee asked of what [i] prouince hee was:
and when he vnderstood that he was of
Cilicia,

35 I will heare thee, saide hee, when
thine accusers also are come, and com-
manded him to be kept in Herods iudge-
ment hall.

[f] Greeke, that thou hast shewed these things to me.

[g] This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

[h] The captain dissembleth to commend his own diligence: for he did not know ye that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

[i] By this name the Romans called euery countrey which they had subdued.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix groweth him, thinking to haue a bribe, 28 And after leaueth him in prison.

NOwe after fiue dayes, Ana-
nias the high Priest came
downe with the Elders, and
[with] Tertullus a certaine
Oratour, which appeared before the
Gouernour against Paul.

2 And when he was called forth,
Tertullus began to accuse [him, say-
ing, Seeing that we haue obtened
great quietnesse through thee, and that
many worthie thinges are done vnto
this nation through thy prouidence,

3 We acknowledge it wholy, and in
all places, most [a] noble Felix with all
thankes.

4 But that I be not tedious vnto
thee, I pray thee, that thou wouldest
heare vs of thy courtesie a fewe wordes.

5 Certainly we haue found this man
a pestilent fellowe, and a mouer of sedi-
tion among all the Iewes throughout
the worlde, and a chiefe maintainer of
the [b] sect of the [c] Nazarites:

6 And hath gone about to pollute the
Temple: therefore we tooke him, and
would haue iudged him according to
our Lawe:

7 But the ‖ chiefe captaine Lysias
came vpon vs, and with great violence
tooke him out of our handes,

8 Commaunding his accusers to
come to thee: of whome thou mayest (if
thou wilt inquire) knowe all these
things whereof we accuse him.

9 And the Iewes like wise affirmed,
saying that it was so.

10 Then Paul, after that the gouer-
nour had beckened vnto him that hee
shoulde speake, answered, I doe the
more gladly answere for my selfe, for as
much as I know that thou hast bene of
many yeres a [d] iudge vnto this [e] nation,

11 Seeing that thou mayest knowe,
that there are but twelue dayes since I
came vp [f] to worship in Jerusalem.

12 And they neither founde me in the
Tēple disputing with any man, neither
making vproare among the people, nei-
ther in the Synagogues, nor in the city.

13 Neither can they proue the things,
whereof they nowe accuse me.

14 But this I confesse vnto thee,
that after the way (which they call [g] he-
resie) so worship I the God of my fa-
thers, beleeuing all things which are
written in the Lawe and the Prophets,

15 And haue hope towardes God,
that the resurrection of the dead which
they them selues looke for also, shall be
both

[a] For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raised vp tumults in Iudea: for these the oratour praiseth him: otherwise he was both cruell and couetous, reade Joseph. lib. 20. Antiq. chap. 11. & 12. and lib. 2. de bello Iudaico, chap. 12.

[b] Otherwise: for so the wicked termed the true Christian religion.

[c] Which taught the people to maintaine their liberte against the Romanes: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they feigne to condemne it.

‖ Or, captaine of a thousand.

[d] Or, gouernour: for before this he ruled Thrachonites, Batanea, & Gaulanites.

[e] So that thou art not ignorant of their fashions.

[f] Not that his purpose was to worship there, but the Iewes so founde him by the counsell of others: for he thought to haue wonne the simple heathen, and to stoppe the enemies mouthes

[g] As the Scribes and Pharises term men the Christians doctrine.

both of iust and vniust.

16 And herein I endeuour my selfe to haue alway a cleere conscience toward God, and toward men.

17 Nowe after [h] many yeres, I came and brought * almes to my nation and offrings.

18 *At what time certaine Iewes of Asia founde me purified in the Temple,

19 Neither with multitude, nor with tumulte.

20 Who [i] ought to haue bene present before thee, and accuse [me,] if they had ought against me.

21 Or let these themselues say, if they haue founde any vniust thing in mee, while I stoode in the Councill,

22 Except [it be] for this one voyce, that I cryed standing among them, *Of the resurrection of the dead am I accused of you this day.

23 Nowe when Felix heard these things, he deferred them, and layd, whe I shall more perfectly know the things which concerne this ‖ way, by the comming of Lylias the chiefe Captaine, I will decise your matter.

24 Then he commanded a Centurion to keepe Paul, and that he shoulde haue ease, & that he shoulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Drusilla, which was a [k] Iewesse, [and] he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousnesse and temperance, and of the iudgement to come, Felix [l] trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped also that money should haue bene giuē him of Paul, þ he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeeres were expired, Portius Festus came into Felix roome: and [Felix] willing to ‖ get fauour of the Iewes, left Paul bounde.

h Meaning, that it was a long time since he had bene at Ierusalem, which was whē he brought almes, Chap.11.29. rom.15.26, 2.cor.9.2. Chap.21.27.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, & durst not themselues appeare. Chap.23.7.

‖ Or, sect.

k By whose counsell Felix called for Paul.

l The worde of God maketh the verie wicked afrayd, & therefore to them it is the sauour of death vnto death.

‖ Or, to doe a pleasure.

CHAP. XXV.

2 The Iewes accuse Paul before Festus, 8 He answereth for himselfe, 11 And appealeth vnto þ Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

NOw when Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Ierusalem.

2 Then the hie Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And [a] desired fauour against him, that he would send for him to Ierusalē: & they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, & that he him selfe woulde shortly depart [thither.]

5 Let them therefore, said he, which among you are [b] able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ Nowe when he had taryed among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, þ Iewes which were come from Ierusalem, stoode about him, and layde many and grieuous complaints against Paul, which they coulde not proue,

8 For as much as he answered, [c] that he had neither offended any thing against the Lawe of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing to ‖ get fauour of the Iewes, answered Paul, and said, wilt thou goe vp to Ierusalem, & there be iudged of these things before me?

10 Then said Paul, I stande at [d] Cesars iudgement seat, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer mee to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Councill, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto þ king, saying, There is a certaine man left in prison by Felix.

15 Of whome When I came to Ierusalem, the high Priestes and the Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not þ maner of the Romanes for fauour to deliuer any man to the death, before þ he which is accused, haue þ accusers before him, & haue place to defend himselfe concerning

a The enuious sute of the Priests against Paul.

b Which may most commodiously.

c Paul defendeth him selfe in iudgement.

‖ Or, to doe pleasure.

d Seeing him selfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedom he may be sent to Rome.

e It is lawfull to require the defense of the Magistrate to maintaine our right.

f Without whose consent he could do nothing.

g This was his owne sister whome he entertained.

concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stoode vp, they brought no crime of such things as I suppосed:

19 But had certain questions against him of their owne [h] superstition, and of one Jesus which was dead, whome Paul affirmed to be aliue.

h This worde doeth also signifie religion: but he speaketh in contempt of the true doctrine.

20 And because I douted of such maner of question, I asked him whether he would goe to Jerusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commaunded him to be kept, till I might sende him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morowe, said he, ye shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe captaines and chiefe men of the citie, at Festus commaundement Paul was brought forth.

‖ Or, auditorie.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called vpon me, both at Jerusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I founde nothing worthie of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to sende him.

26 Of whome I haue no certaine thing to write vnto my [i] lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue some what to write.

i Flatterers first vsed to cal Tyrants by this name, and after it so growen into vse, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

27 For me thinketh it vnreasonable to sende a prisoner, and not to shewe the causes which are [laid] against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

THen Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hande, and answered for him selfe.

2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of al the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, & questions which are among the Iewes: wherefore, I beseech thee, [a] to heare me patiently.

a Foreasmuch as he beleeued the religion, he ought to be more attentiue.

4 As touching my life from [my] childhoode, and what it was from the beginning among mine owne nation at Jerusalem, know all the Iewes,

5 which knew me heretofore (if they would testifie) that after the most strait [b] sect of our religion I liued a Pharisie.

b Paul speaketh of this sect accoyning to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

6 And now I stande, and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing [God] day & night, hope to come: for which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary thinges against the name of Jesus of Nazaret.

10 *Which thing I also did in Jerusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priestes, and when they were put to death, I gaue [my] sentence. Chap. 8, 3.

c That is, I approued their cruelte which they vsed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the high Priestes, Chap. 9, 2, 3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine rounde about me, & them which went with me.

14 So when we were al fallen to the earth, I heard a voyce speaking vnto me, & saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? It is harde for thee to kicke against pricks. Chap. 9, 4. and 22, 7.

15 Then I said, Who art thou, Lord? And he sayde, I am Jesus whom thou persecutest.

16 But rise and stande vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the thinges which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the people, d and from the Gentiles, vnto whome now be

d Of the Iewes.

nowe I sende thee,

e Although this properly apperteineth vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holy Spirit.

18 To e open their eies, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritãce among them, which are sanctified by faith in me.

19 Wherefore, king Agrippa, I was not disobedient vnto the heauenly visiõ,

Chap.9.22,26 and 13.14,16

20 *But shewed first vnto them of Damascus, and at Jerusalem, and throughout al the coastes of Judea, and [then] to the Gentiles, that they should repent, and turne to God, and do workes worthy amendement of life.

21 For this cause the Jewes caught me in the Temple, and went about to kill me.

Chap.21.30.

22 Neuertheless, I obteined helpe of God, and continue vnto this day, witnessing both to smal and to great, saying none other things, then those which the Prophets & Moses did say should come,

23 [To wit,] that Christ should suffer, & that he should be the first that shoulde rise from the dead, and shoulde shewe light vnto the people, & to the Gentiles.

24 And as he thus answered for him selfe, Festus said with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he sayde, I am not mad, O noble Festus, but I speake the wordes of trueth and soberneſſe.

26 For the king knoweth of these thinges, before whome also I speake boldly: for I am perswaded that f none of these things are hidde from him: for this thing was not done in a corner.

f He knewe that the Law and the Prophets were of God, but he did not vnderstande the true applying of the same.

27 O king Agrippa, beleeuest thou the Prophets? I knowe that thou beleeuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 Thẽ Paul said, I would to God, that not only thou, but also al that heare me to day, were both almost, and altogether such as I am, except these bõds.

30 And when he had thus spoken, the king rose vp, and the gouernour, & Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene them selues, saying, This man doeth nothing worthie of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage & his companie toward Rome. 44 Howe, and where they arriue.

NOw when it was concluded, that we shoulde saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Cẽturion named Julius, of the band of Augustus.

2 And *we entred into a shippe of Adramyttium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

2.Cor.11.25.

3 And the next day we arriued at Sidon: and Julius curteously entreated Paul, and gaue him libertie to goe vnto his friendes, ỳ they might refresh him.

4 And from thence we lauched, and sailed hard by a Cyprus, because the windes were contrary.

a From Sidon to Myra they shoulde haue sayled North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, [a citie] in Lycia.

6 And there the Centurion founde a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by ‖ Candie, neere to b Salmone,

‖ Or, Creta.

b Which was an high hill of Candie bowing to the seaward.

8 And with much a do sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sailing was nowe ieopardous, because also the c Fast was nowe passed, Paul exhorted [them,]

c This fast the Jewes obserued about the moneth of October in the Feast of their expiatiõ, Leui. 23.37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hande.

10 And sayde vnto them, Sirs, I see that this voyage will be with hurte and much domage, not of the lading and shippe onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the shippe, then those thinges which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to depart thẽce, if by any meanes they might atteine to Phenice, [there] to winter, which is an hauen of Candie, and lyeth toward the SouthWest and by West, and NorthWest and by West.

13 And when the southerne winde blewe softly, they supposing to obteine their purpose, loosed neerer, and sailed by Candie.

14 But

14 But anon after, there aroſe by it a ſtormie winde, called [d] Euroclydon.

15 And when the ſhippe was caught, and could not reſiſt the wind, we let her goe, and were caryed away.

16 And we ranne vnder a litle Ile named [e] Clauda, and had much a doe to get the boate.

17 Which they tooke vp and vſed all helpe, vndergirding the ſhippe, fearing leaſt they ſhoulde haue fallen into Syrtes, and they let downe the ‖ veſſell, and ſo were caryed.

18 The next day when we were toſſed vè an exceeding tempeſt, they ‖ lightened the ſhippe.

19 And the third day we caſt out with our owne hands the takling of the ſhip.

20 And whē neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 But after long abſtinence, Paul ſtoode forth in the middes of them, and ſaid, Sirs, ye ſhould haue hearkened to me, & not haue looſed from Candie: ſo ſhould ye haue [f] gained this hurt & loſſe.

22 But nowe I exhorte you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſaue of the ſhippe onely.

23 For there ſtoode by me this night the Angell of [g] God, whoſe I am, and whome I ſerue,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath giuen vnto [h] thee all that ſaile with thee.

25 Wherefore, ſirs, be of good courage: for [i] I beleeue God, that it ſhal be ſo as it hath bene tolde me.

26 Howbeit we muſt be caſt into a certaine Ilande.

27 And when the fourtenth night was come, as wee were caryed to and fro in the [k] Adriaticall [ſea] about midnight, the ſhipmen deemed that ſome countrey approched vnto them,

28 And ſounded, and founde it twentie fathoms: and when they had gone a litle further, they ſounded againe, and founde fifteene fathoms.

29 Then fearing leaſt they ſhoulde haue fallen into ſome rough places, they caſt foure ancres out of the sterne, and wiſhed that the day were come.

30 Nowe as the mariners were about to flee out of the ſhippe, and had let downe the boate into the ſea vnder a colour as though they woulde haue caſt ancres out of the foreſhippe,

31 Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhippe, [l] ye can not be ſafe.

32 Then the ſouldiers cut off the ropes of the boate, and let it fall away.

33 And when it beganne to be day, Paul exhorted them all to take meate, ſaying, This is the fourtenth day that ye haue taryed, and continued [m] faſting, receiuing nothing.

34 Wherefore I exhorte you to take meate: for this is for your ſafegarde: for there ſhal not [n] an heare fal from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meate.

37 Now we were in ỳ ſhip in all two hundreth, threeſcore and ſixtene ſoules.

38 And when they had eaten ynough, they lightened the ſhippe, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the countrey, but they ſpyed a certain creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhippe.

40 So when they had taken vp the ancres, they committed [the ſhip] vnto the ſea, and looſed the rudder bondes, and hoyſed vp the maine ſaile to the winde, and drewe to the ſhore.

41 And when they fell into a place, where two ſeas met, they thruſt in the ſhip: and the fore part ſtucke faſt, & could not be moued, but the hinder part was broken with the violence of the waues.

42 Then ỳ ſouldiers counſel was [o] to kil the priſoners: leſt any of them, when he had ſwomme out, ſhould flee away.

43 But the Cēturion willing to ſaue Paul, ſtayed them from [this] counſell, and commanded that they that coulde ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to lande:

44 And the other, ſome on boardes, and ſome on certaine [pieces] of the ſhip: and ſo it came to paſſe, that they came all ſafe to lande.

d That is, the Northeaſt winde or euery Eaſt winde that is furious and ſtormie.

e This yle was Weſt & by South from Cādie ſtraight towarde the goulfe Syrtes, which were certaine boyling ſands that ſwallowed vp all that they caught.

‖ Or, boate.

‖ Or, caſt out the wares.

f That is, ye ſhould haue ſaued the loſſe by auoyding the danger.

g They could not then reproue him of raſhnes, ſeeing that this was the ordinance of God.

h The graces and bleſſings, which God giueth to his children, profit many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the worde of God.

k This ſea in Strabos time was taken for all that part, which was about the mountaines called Seraunii, and ſo deuideth Italie from Dalmatia, and goeth vp to Uenice.

l Paul would vſe ſuch means as God had ordeined, leaſt he ſhuld ſeeme to haue tempted him.

m He meaneth an extraordinarie abſtinence, which came of the feare of death, and ſo tooke away their appetite.

n By this Hebrew phraſe is ment that they ſhoulde be in al points ſafe and ſound, 1. Sam. 14. 45 1. King. 1. 52, Mat. 10. 30.

o This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefites.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furniſhed by them of things neceſſarie, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his buſineſſe, 30 And there preacheth two yeeres.

And

AND when they were come safe, then they knew that the Ile was called a Melita.

2 And ꝑ Barbarians shewed vs no litle kindenes: for they kindled a fire, & receiued vs euery one, because of the present shoure, & because of the colde.

3 And when Paul had gathered a nomber of sticks, and layde them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

4 Now when the Barbarians sawe the worme hang on his hand, they sayd among themselues, This man surely is a b mutherer, whome, though he hath escaped the sea, yet c Uengeance hath not suffred to liue.

5 But he shooke off the worme into the fire, and felt no harme.

6 Howbeit they wayted when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and sayd, That he was a d God.

7 In ꝑ same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he layd [his] hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ Now after three moneths we departed in a shippe of Alexandria, which had wintred in the Ile, whose badge was e Castor and Pollux.

12 And when we arriued at Syracuse, we taried [there] three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and we came the second day to Putioli,

14 Where we found brethren, & were desired to tarie with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ‖ tauerns, whome when Paul sawe, he thanked God, and wared bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was g suffred to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men [and] brethren, though I haue committed nothing against ꝑ people, or Lawes of the fathers, [yet] was I deliuered prisoner from Jerusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see [you,] and to speake with [you:] for ꝑ hope h of Israels sake, I am bound with this chaine.

21 Then they sayd vnto him, We neither receiued letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into [his] lodging, to whome he expounded and testified the i kingdome of God, and preached vnto them concerning Jesus, both out of the Lawe of Moses, & out of the Prophets, from morning to night.

24 And some were perswaded with the things, which were spoken, & some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one worde, [to wit,] well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, *k Go vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eyes haue they winked, lest they should see with [their] eyes, and heare with [their] eares, and vnderstand with [their] hearts, and should returne that I might l heale them.

28 Be it knowen therefore vnto you,

a Now called Malta.

‖ Or, heape.

b Such is the peruerse iudgment of men, that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemelis.

d Beholde the extremitie of these infidels, and how much they are bent to superstition: for after one rage & errour they fall into another.

e These the Painims fayned to be Jupiters children and goddes of the sea.

f These places were distant from Rome a dayes iourney or thereabout.

‖ Or, shoppes.

g No dout the captaine vnder stoode both by Festus letters, and also by the report of the vnder captaine that Paul had committed no fault.

h That is, for Jesus Christs cause, whome they had long looked for as he that should be the redemer of the world.

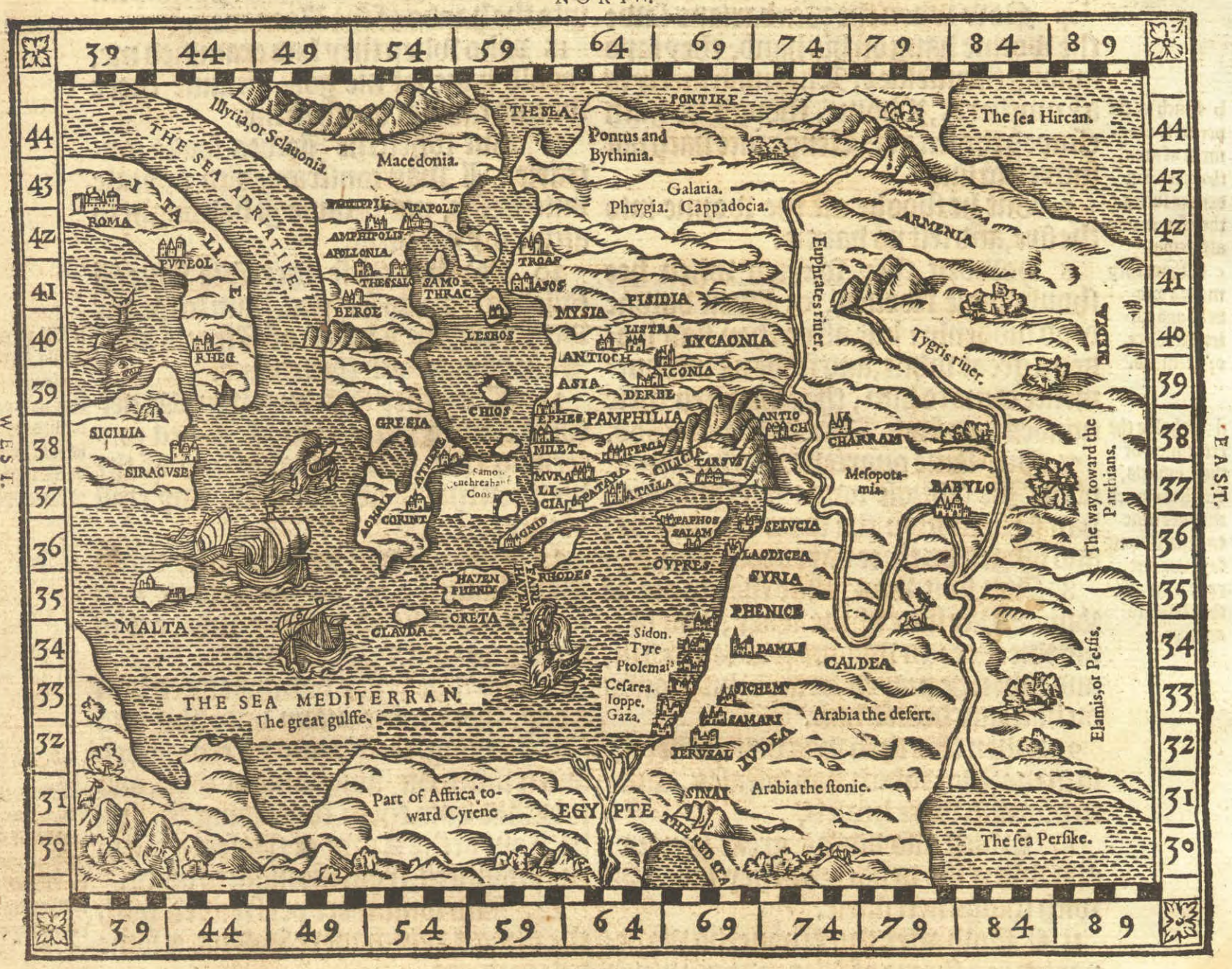
i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the comming of Christ. Isa.9.9.mar.13.14.mar.4.12. luk.8.10.iohn.12.40.rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbernes of the wicked.

l The word of God healeth when the vertue of the spirit is ioyned with it: and it is preached generally, that all might be inexcusable.

that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.
29 And when he had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelues.
30 And Paul remained two yeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,
31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lord Ieſus Chriſt, with all boldnes of ſpeach, without let.

The deſcription of the countreys and places mencioned in the Actes of the Apoſtles from Italie on the Weſt part, vnto the Medes and Perſians towards the Eaſt, conteining about 2200. mile in length. The which deſcription ſerueth for the peregrination of Saint Paul, and other of the Apoſtles, and for the vnderſtanding of many things conteyned in this booke.



The names of the yles and countreys mencioned in this mappe.

Achaia.	Cappadocia.	Creta or Cādia yle.	Lesbos yle.	Media.	Phrygia.
Arabia the deſert.	Chios yle.	Cyprus.	Lycaonia.	Pamphylia.	Rhodes yle.
Arabia the ſtonie.	Cilicia.	Galatia.	Lycia.	Perſia.	Samos yle.
Armenia.	Chaldea.	Grecia. Italie.	Malta yle.	Pontus.	Samothracia yle.
Aſia the leſſe.	Clauda yle.	Illyria, or Sclauonie	Macedonia.	Phenicia.	Sicilia yle.
Bythinia.	Coos yle.	Iudea.	Myſia.	Piſidia.	Syria.

The townes ſpecified in this mappe and their ſituation with the obſeruation of the length and breadth.

Amphipolis	50,0 : 41,30	Corinthus	51,15 : 36,55	Miletum	58,0 : 37,0	Rome	56,40 : 41,40
Antiochia of Syria	70,15 : 37,20	Damaſcus	68,55 : 33,0	Myra	61,36 : 40,0	Salamine yle of Cyprus	66,40 : 35,30
Antiochia of Piſidia	62,30 : 39,0	Derbe	64,20 : 38,15	Mytilene	55,0 : 35,0	Samaria	66,20 : 32,19
Apollonia	49,30 : 40,30	Epheſus	57,40 : 37,40	Neapolis	51,15 : 41,40	Seleucia	68,35 : 25,40
Aſſos	56,0 : 40,15	Fayre hauens	56,46 : 35,10	Paphos in Cyprus	65,0 : 36,0	Sidon	67,15 : 33,30
Athenes	52,45 : 37,15	Gaza	65,10 : 31,40	Patara	60,30 : 36,0	Syracuſe	39,30 : 37,15
Attalia	62,15 : 36,30	Gnidum	57,10 : 35,30	Perge	62,15 : 36,56	Tarſus	67,40 : 36,50
Babylon	79,0 : 35,0	Iconium	64,30 : 38,45	Phenix an hauen	53,45 : 34,20	Theſſalonica	49,50 : 40,30
Beroe	48,45 : 39,50	Ieruſalem	66,0 : 31,55	Philippi	50,45 : 41,46	Troas	55,0 : 41,0
Cenchrea hauen	51,20 : 37,0	Ioppe	66,40 : 31,55	Ptolemais	66,50 : 32,58	Tyrus	67,3 : 33,20
Ceſarea Straton	66,16 : 32,25	Laodicea	68,30 : 35,5	Puteoli	39,50 : 41,0		
Charran	73,55 : 37,10	Lyſtri	64,0 : 39,0	Rhegium	40,0 : 39,0		

The order of the yeres from Pauls conuersion shewing the time of his Peregrination, and of his Epistles written to the Churches.

The yeres of the natiuitie of IESVS Christ.	The yeres of the conuersion of S. Paul.		The yeeres of Tyberius the Emperour.
35	1	Paul a persecuter, Act. 7.8.9. was conuerted as he went toward Damascus, Act. 9.	20
36	2	From Damascus he went into Arabia to preach the Gospel: after he returned to	21
37	3	Damascus where they would haue taken him, but he escaped by the meanes of the faithful, which did let him downe in a basket through the walles, Act. 9. Galatians 1.	22
38	4	From thence he came to Jerusalem to see Peter. Gal. 1. Act. 9. 2. Cor. 12.	23
39	5	The Jewes would haue put him to death, but he was led to Cesarea,	of Caligula
40	6	and from thence sent into Syria & to Tarsus of Cilicia, Act. 9. Gal. 1.	2
41	7		3
42	8	After he was brought to Antiochia by Barnabas, where the disciples were first	4
43	9	named Christians.	
44	10	The famine was prophecied by Agabus vnder C. Cesar. Act. 11.	of Claudius
45	11	S. James was slaine by Herode. Act. 12.	2
46	12	Paul the gouernour of Cyrus was conuerted by S. Paul. Act. 13.	3
47	13	Paul preached the Gospel in Antiochia of Pisidia, which is a part of Galatia. Actes 14.	4
48	14	Thence he went to Iconium where he remained for a time. Act. 13. 14.	5 6
49	15	He healed a lame man at Lystri, and there was stoned. Act. 14.	7
50	16	When he had appointed the Elders in the Church, he visited all Pisidia and	8
51	17	Pamphylia, and returned to Antiochia.	9
52	18	At this time was the councill of the Apostles holden at Jerusalem where	10
53	19	Saint Paul appeared, and he returned to Antiochia, whither Peter also came, and Paul resisted him openly. Act. 15. Gala. 2.	11
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, and afterwarde to Derbe and Lystri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Act. 15. 16.	12
55	21	Paul preacheth at Athens, Act. 17. & from thence writeth to the Thessalonians.	13
56	22	He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the Romanes.	14
57	23	He returneth to Ephesus, & from thence to Cesarea: afterward to Jerusalem,	of Nero
58	24	and so to Antiochia: afterwarde he visiteth the Churches of Galatia and Phrygia. Act. 18.	2
59	25	He commeth to Ephesus, where he preacheth two yeres, and there leaueth Timotheus. Act. 19. 1. Tim. 1.	3
60	26	He writeth from Ephesus the first to the Corinthians. 1. Cor. 16.	4
61	27	After the tumult that was in Ephesus, he came to Troas, and from thence to Macedonia, and being at Philippi he wrote the second to the Corinthians by Titus and Luke 2. Cor. 2. and 13. Act. 20.	5
62	28	Thence he came into Achaia and to Corinthus as he had promised. 1. Cor. 16. and 2. Cor. 12. and because certaine laide waite for him, he returned by Macedonia vnto Troas towarde Aristarchus and Timotheus, which were gone before him. Act. 20.	6
63	29	From Troas he came to Assos, to Mitylene called Lesbos, vnto Samos, and	7
64	30	from thence to Miletum, where he tooke leaue of the Ephesians. Actes 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarea, and last of all to Jerusalem, where he was taken. Act. 21. and 22.	8
65	31	When he was prisoner, he was led to Cesarea before the gouernour Felix, Act. 23. where he remained two yeeres. Act. 24.	9
66	32	Afterwarde he was sent prisoner to Rome. Act. 27.	10
67	33	And being in prison there, he wrote to the Galatians, to the Ephesians, and to the Philippians.	11
68	34	Also to the Collossians, and to Philemon.	12
69	35	The seconde to Timotheus.	13
70	36	Finally he was beheaded at the commandement of Nero.	14

The Epistle of the Apostle Paul to the Romanes.

The Argvment.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through fayth. For when man by reason of his owne corruption could not fulfill the Lawe, yea, committed most abominablie, both against the Law of God and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfect obedience of his sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by fayth in him: euen as Abraham before he was circumcised, was counted iust only through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by fayth. And to the intent that none should thinke that the couenant which God made to him, and his posteritie, was not perfourmed: either becausе the Iewes receiued not Christ, (which was the blessed seede) or els beleeued not that he was the true redeemer, becausе he did not onely, or at lest more notablie preserue the Iewes, the examples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers & Gentiles grafted in by fayth, are made heyres of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of fayth and doctrine layde, instructions of Christian maners follow: teaching euery man to walke in roundnes of conscience in his vocation, with all patience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, saint Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, & so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called. 13 His ready will. 16 What the Gospel is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankinde.

PAul a ‖ seruant of Iesus Christ, [a] called [to be] an Apostle, [b]*put apart [to preach] the Gospel of God,

2 (which he had promised afore by his *Prophets in the [c] holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lorde (which was made of the [d] seede of Dauid according to the flesh,

4 And declared mightily [to be] the Sonne of God, touching the Spirit of [e] sanctification by the resurrection from the dead)

5 By whom we haue receiued [f] grace and Apostleship (that obedience might be giuen vnto the fayth) in his Name among all the Gentiles,

6 Among whom ye be also the [g] called of Iesus Christ:

7 To all [you] ‖ be at Rome beloued of God, called [to be] Saints: *[h] Grace [be] with you, and peace from God our Father, and [from] the Lorde Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your fayth is published throughout [i] ‖ whole worlde.

9 For God is my witnes (whome I serue in my [k] spirit in the [l] Gospel of his Sonne) that without ceasing I make mencion of you

10 Allwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 *For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through [our] mutuall fayth, both yours and mine.

13 Nowe my brethren, I would that ye should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruite also among you, as [I haue] among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wise

‖ Or, minister.
a Through Gods mercie, and also appointed by commandement to this Apostleship.
b Or chosen by the eternall counsaile of God, or by the declaration of ‖ same counsel. Act. 13.2. Deut. 18.15. act. 3.22.
c The Scriptures onely set forth the great benefit of God promised and performed to the worlde in Iesus Christ.
d Meaning of the posteritie of the flesh of the virgin Marie.
e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.
f Which was that most liberall benefite to preach the vnsearchable riches of Christ.
g That is, by the mercie of God are adopted in Iesus Christ. 1.Cor.1.3.galat.1.3.2.tim.1.2.
h The free mercie of God and prosperous successe in all thinges.
i That is, through all christian Churches.
k Earnestly, and from the heart.
l In preaching the Sonne of God, that is, reconciliation and peace thorow Christ.
Chap.15.23.
m Either by Satã, 1.Thes. 2.18. or by the holy Ghost, Act.16.6, or called to some other place to preach the Gospel, Chap. 15.20.
n Whereof is spoken, Iohn 15.16.

wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am readie to preache the Gospell to you also that are at Rome.

16 For I am not ° ashamed of the Gospel of Christ: for it is the *p power of God vnto saluation to euery one that beleeueth, to the Jewe first, and also to the ‖ Grecian.

17 For by it the q righteousnes of r God is reuelled, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuelled from heauē against all s vngodlines, and vnrighteousnes of men, which withholde the trueth t in vnrighteousnes,

19 Forasmuch as that, which may be knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For ū inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in [his] workes, to the intent that they should be without excuse:

21 *Because that when they knewe God, they u glorifyed him not as God, neyther were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God x y gaue them vp to their heartes lustes, vnto vncleannes, to defile their owne bodies betwene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped & serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one towarde another, and man with man wrought filthines, and receiued in themselues such recompense of their errour, as was meete.

28 For as they regarded not to know God, [euen so] God deliuered them vp vnto a z reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parēts, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, merciless.

31 Which men, though they knew a the ‖ Lawe of God, how that they which commit such thinges, are worthie of death, [yet] not onely do the same, but also b fauour them that do them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Jewes by the Lawe written.

Therefore thou art inexcusable, O man, whosoeuer thou art that ‖ a iudgest: * for in that that thou iudgest another, thou condemnest b thy selfe: for thou that iudgest, doest the same things.

2 But we know that the iudgement of God is according to c trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and *patiente, & long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that cannot repent, *heapest vnto thy selfe wrath, against ‡ day of d wrath, and of the declaration of the iust iudgement of God,

6 *Who will rewarde euery man according to his e workes:

7 [That is,] to them which by continuance in wel doing seeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnes, [shall be] indignation and wrath.

9 Tribulation and anguish [shall be] vpon the soule of euery man that doeth euill: of the Jewe first, and [also] of the f Grecian.

o He passeth not for the mocking of the wicked. 1.Cor.1.18.

p Or, effectuall instrument.

‖ Or, Gentile.

q The perfection, and integritie which whosoeuer hath, appeareth before God holy, blameless, and can be accused of no fault: and this iustice is contrarie to mans iustice, or ỹ iustice of workes, and onely is apprehended by faith which dayly increaseth, Psa.84.7.

r Which God approueth. Hábak.2.4. galat.3.11. hebr.10.38.

s He deuided the Law of nature corrupt into vngodlines, and vnrighteousnes. Ungodlines containeth the false worshipping of God: vnrighteousnes, breache of loue toward man.

t In that they neither worship God, as nature partly teacheth them, nor loue one another. Ephes.4.18.

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iust iudge.

y Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their heartes with blindenes, that they should not knowe themselues, but do iniurie one to another, and commit such horrible villenie. ‖ Or, aboue the Creator. ‖ Or, appetite. z That is, such one as was destitute of all iudgement.

a Which Lawe God writ in their consciences, and the Philosophers called it the Lawe of nature, the Lawyers, the Lawe of nations, whereof Moses Lawe is a plaine exposition.

‖ Or, righteousnesse.

b Or, consent to them: which is the full measure of all iniquitie.

‖ Or, blamest.

a Neither they which do approue euill doers, nor they which reproue them, are excusable before God. Matth.7.1,2. 1.cor.4.5.

b For either thou art guiltie of the same fault or the like.

c For he iudgeth the heart, and regardeth not the outward person. 2.Peter 3.9. Iames 5.3.

d The wicked shalbe condemned, and the faithfull deliuered. Psal.62.12. matth.16.27. reuel.22.12.

e The cōmon sort of men are most vnable to be iustified by their workes, seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens workes shall condemne them, and they onely shalbe saued, which apprehend Jesus Christ by faith to be their onely iustice and sanctification.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Jewe.

10 But to euery man that doth good, [shalbe] glorie, and honour, and peace, to the Iewe first, and [also] to the Grecian.

Deut.10.17. 2.chron.19.7. iob.34.19. actes 10.34.

11 For there is no *respect of g persons with God.

g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie.

12 For as many as haue sinned without the Law, shall perish also h without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law,

h That is, without the knowledge of the Lawe written, which was giuen by Moses.

13 (* For the hearers of the Lawe [are] not righteous before God: but the doers of the Lawe shalbe iustified.

Matth.7.21. iames 1.22.

14 For when the Gentiles which haue not the Lawe, doe by nature the things [conteyned] in the Lawe, they hauing not the Lawe, are a Lawe vnto themselues,

15 Which shew the effect of the Law written in their i hearts, their conscience also bearing witnes, and their thoughts accusing one another or excusing,)

i For mans conscience sheweth him when he doeth good or euill.

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 (k Behold, thou art called a Iew, and restest in the Lawe, and *gloriest in God,

k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Lawe.

18 And knowest [his] will, and ‖ allowest the things that are excellent, in that thou art instructed by the Lawe:

Chap.9.4. ‖ Or, triest the things that dissent from it.

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenes,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Lawe.

l The way to teache others in the knowledge of the trueth.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge?

23 Thou that gloriest in the Lawe, through breaking the Lawe dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, *as it is written.

Isa.52.5. ezek.36.20.

25 For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressor of the Law, thy m circumcision is made vncircumcision.

m The ende of circumcision was the keeping of the Lawe, and the Sacrament separated from his ende, is of none effect.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcisiō which is by nature (if it keepe the Law) ‖ iudge thee, which by the n letter and circumcision [art] a transgressour of the Lawe?

‖ Or, condemne.

28 For he is not a Iewe, which is one outwarde: neither is that circumcision, which is outward in the flesh:

29 But hee is a Iewe which is one within, and the * circumcision [is] of the heart, in the o spirit, not in the letter, whose praise is not of men, but of God.

n When the Lawe is called the letter, or that it pronouncketh death vnto vs, or that it killeth, or is the ministerie of death, or that it is þ strength of sinne, it is ment as we consider the Lawe of it selfe without Christ. Coloss.2.11. o In the inward man and heart.

CHAP. III.

1 Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promes. 10 He prooueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

What is then the preferment of the Iewe? or what is the profite of circumcision?

‖ Or, wordes. Isa.46.13. chap.9.6. 2.tim.2.13.

2 Much euery maner of way: for chiefly, because vnto them were committed the ‖ oracles of God.

‖ Or, promise. Iohn 3.33. Psal.116.11. Psal.51.4.

3 For what, though some did not beleeue? shall their * vnbeliefe make the ‖ faith of God without effect?

a That thou maiest be declared iust, and thy goodnes and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie woulde iudge thy workes.

4 God forbid: yea, let God be * true, and * euery man a liar, as it is written, * That thou mightest be a iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if b our vnrighteousnes commende the righteousnes of God, what shall wee say? Is God vnrighteous which punisheth? (I speake c as a man)

b He sheweth how the wicked do reason against God.

6 God forbid: els howe shall God iudge the world?

c Whose carnall wisdome will not obey the wil of God.

7 For if the veritie of God hath more aboūded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) Why doe we not euill, that good may come [thereof?] whose damnation is iust.

d Least the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, for asmuch as both Iew and Gentile, through sinne are subiect to Gods wrath, that they might both be made equal in Christ.

9 What then? d are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,

Galat.3.22. Psal.14.1,3. and 53.1,3. Psal.5.9. Psal.140.3.

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tongues to deceite: * the poyson of aspes [is] vnder their lips.

14 * Whose

Psal.10.7.

14 *Whose mouth is full of cursing and bitternesse.

Isa.59.7. prou.1,16.

15 *Their feete are swift to shead blood.

16 Destruction and calamitie [are] in their wayes,

e A peaceable and innocent life. Psal.36.1.

17 And the e way of peace they haue not knowen.

18 *The feare of God is not before their eyes.

19 Nowe we know that whatsoeuer the f Law saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the worlde be g culpable before God.

f That is, the olde testament.

g The Lawe doth not make vs guiltie, but doeth declare that we are guiltie before God, & deserue condemnation. Galat.2.16.

20 *Therefore by the workes of the h Lawe shall no flesh be iustified in his sight: for by the Lawe [commeth] the knowledge of sinne.

h He meaneth the Law, either written or vnwritten which commandeth or forbiddeth any thing, whose workes cannot iustifie because we cannot performe them. Chap.1.17.

21 But nowe is the *righteousnes of God made manifest without the Lawe, hauing witnesse of the Lawe and of the Prophets,

22 [To wit,] the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are i depriued of the glorie of God,

i The worde signifieth them which are left behinde in the race and are not able to run to the marke, that is to euerlasting life, which here is called the glorie of God.

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth [to be] a reconciliation through faith in his blood, to declare his k righteousnes, by the forgiuenesse of the sinnes that are passed through the patience of God,

k Or fidelitie in performing his promes.

26 To shewe at this time his righteousnesse, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the l Lawe of faith.

l The Lawe of faith is the Gospel which offereth saluation with condition (if thou believest) which condition also Christ freely giueth to vs. So the condition of the Lawe is (if thou doest all these things) the which only Christ hath fulfilled for vs.

28 Therefore we cõclude, that a man is iustified by faith without the workes of the Lawe.

29 [God,] is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision m of faith, and vncircumcision through faith.

m Meaning that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.

31 Doe we then make the Lawe of none effect through faith? God forbid: yea n We establish the Lawe.

n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Lawe: so that the Lawe which coulde not bring vs to saluation by reason of our owne corruption, is nowe made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 He declareth that iustification is a free gift, euen by them themselues, of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found a concerning the flesh?

a That is, by workes.

2 For if Abraham were iustified by workes, he hath wherein to b reioyce, but not with God.

b He might pretend some merite or worke worthie to be recompensed. Gen.15.6. galat.3.6. iames 2.23.

3 For what saith the Scripture? *Abraham beleeued God, and it was counted to him for righteousnes.

4 Nowe to him that c worketh, the wages is not coũted by fauor, but by det,

c Meriteth by his workes.

5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnesse.

d That dependeth not on his workes, neither thinketh to merite by them.

6 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without workes, [saying,]

e Which maketh him that is wicked in himselfe, iust in Christ.

7 *Blessed [are] they, whose iniquities are forgiuen, & whose sinnes are couered. Psal.32.1.

8 Blessed [is] the man, to whome the Lord imputeth not sinne.

9 [Came] this blessednes then vpon the f circumcision [onely,] or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

f Under this excellent sacrament, he comprehendeth the whole Lawe.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

Gen.17.11.

11 *After he receiued the signe of circumcision, [as] the seale of the righteousnes of the faith which he had, when hee was vncircumcised, that hee should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

g This may not be vnderstand of the fruits of faith: (for thereof the Apostle doth hereafter expressly intreate) but of the faith it selfe.

12 And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the g steppes of the faith of our father Abraham, [which he had] when he was vncircumcised.

h In fulfilling the workes thereof.

i And thinke to performe the same by workes.

13 For the promes that hee should be the heire of the world, was not [giuen] to Abraham, or to his seede, through the h Lawe, but through the righteousnes of faith.

k If it be requisite to fulfill the Lawe for him that shalbe of Abrahams inheritance, then it is in vaine to beleeue the promise: for it serueth to no vse.

14 For if they which i are of the Law, [be] k heires, faith is made voyde, and the promes is made of none effect.

15 For the Lawe causeth l wrath: for where no Lawe is, there [is] no m transgression.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

16 Therefore [it is] by faith, that [it might come] by grace, and the promes might be sure to [n] all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is writtē, *I haue made thee a father of many nations) [euen] [o] before God whome hee beleeued, who quickeneth the [p] dead, and calleth those things which be not, as though they were.

18 Which [Abraham] aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken [to him,] * So shall thy seede be.

19 And hee [q] not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundreth yere olde, neither [r] the deadnes of Saras wombe.

20 Neither did hee doute of the promes of God through vnbeliefe, but was strengthened in the faith, and gaue [s] glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnes.

23 Now it is not written for him onely, that it was imputed to him for righteousnes,

24 But also [t] for vs, to whome it shall be imputed [for righteousnesse,] which beleeue in him that rayled vp Iesus our Lord from the dead.

25 Who was deliuered [to death] for our sinnes, and [u] is risen againe for our iustification.

n Which beleeue.

Gen.17.4.

o By a spirituall kinred which God chiefely accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, and not by ỹ power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen.15.5.

q But most strong and constant.

r In that she was past childe bearing.

s For his mercie and trueth.

t For our instruction: for we shalbe iustified by the same meanes.

u To accomplish and make perfect our iustification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth foorth the loue of God and obedience of Christ, which is the foundation and ground of the same.

a By peace here is ment that incredible and most constant ioy of minde, when we are deliuered from all terrour of conscience, and fully perswaded of the fauour of God: and this peace is the fruite of faith.

Ephe.2.18.

James 1.3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs.

THen being iustifyed by faith, we haue [a] peace toward God through our Lorde Iesus Christ.

2 * By whome also we haue accesse through faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither [do we so] only, but also we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] ashamed, because the [c] loue of God is shed abroade in our heartes by the holy Ghost, which is giuen vnto vs.

6 For Christ when we were yet of no strength, at [his] time, dyed for the * vngodly.

7 Doutlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if When we were [f] enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life.

11 And not onely [so,] but we also reioyce in God through our Lorde Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.

13 For vnto the [g] time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Lawe.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the trāsgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neyther is the gift [so,] as [that which entred in] by one that sinned: for the faulte [came] of one [offence] vnto condemnation: but the gift [is] [l] of many offences to iustification.

17 For if by [ỹ] offence of one, death reigned through one, much more shall they which receiue the abundāce of grace, and of the gift of [m] righteousnesse, reigne in life through one, [that is,] Iesus Christ.

18 Likewise then as by the offence of one, [the fault came] on all men to condemnation, so by the iustifying of one, [the benefit abounded] toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

20 Moreouer the [o] Law entred thereupon that the offence should [p] abound: neuerthe-

Hebr.9.15.
1.peter 3.18.

d By this comparison he amplifyeth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.

i Yet all mankinde, as it were, sinned whē they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from ỹ sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Lawe of Moses.

p That it might be more manifestly knowen and set before all mens eyes.

neuertheleſſe, where ſinne abounded, [there] grace abounded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall life, through Jeſus Chriſt our Lord.

CHAP. VI.

Becauſe no man ſhoulde glory in the fleſh, but rather ſeeke to ſubdue it to the Spirit, 3 He ſheweth by the vertue and end of Baptiſme, 5 That regeneration is ioyned with iuſtification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of ſinne and righteouſnes.

What ſhall we ſay then? ſhall we continue ſtill in ſinne, that grace may abounde? God forbid.

2 Howe ſhall we, that are [a] dead to ſinne, liue yet therein?

3 Know ye not, that * all wee which haue bene baptized into [b] Jeſus Chriſt, haue bene baptized into his death?

4 * We are buried then with him by baptiſme into his death, that like as Chriſt was rayſed vp from the dead by the glorie of [y] Father, ſo we alſo ſhould *walke in newnes of life.

5 *For if we be [c] grafted with him [d] to the ſimilitude of his death, euen ſo ſhall wee be [to the ſimilitude] of his reſurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is [f] freed from ſinne.

8 wherefore, if wee be dead with Chriſt, we beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being rayſed from [y] dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to ſinne: but in that he liueth, he liueth to [h] God.

11 Likewiſe thinke ye alſo, that ye are [i] dead to ſinne, but are aliue [k] to God in Jeſus Chriſt our Lord.

12 Let not ſinne reigne therefore in your mortall bodie, that ye ſhould obey it in the [l] luſtes thereof.

13 Neither giue ye your members [as] ‖weapōs of vnrighteouſnes vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and [giue] your members [as] weapons of righteouſnes vnto God.

14 For ſinne ſhall not haue dominion ouer you: for ye are not vnder [y] [m] Law, but vnder [n] grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the Lawe, but vnder grace? God forbid.

16 *Know ye not, that to whom ſo euer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of [o] obedience vnto righteouſnes?

17 But God [be] thanked, that ye haue bene the ſeruants of ſinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from ſinne, ye are made the ſeruants of righteouſneſſe.

19 I ſpeake [r] after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruāts to vncleanneſſe and to iniquitie, to [commit] iniquitie, ſo nowe giue your members ſeruants vnto righteouſneſſe in holineſſe.

20 For when ye were the ſeruants of ſinne, ye were freed from righteouſnes.

21 What fruite had ye then in thoſe things, whereof ye are nowe aſhamed? For the [ſ] ende of thoſe things [is] death.

22 But nowe being freed from ſinne, and made ſeruants vnto God, ye haue your fruite in holineſſe, & the ende, euerlaſting life.

23 For the [t] wages of ſinne is death: but [y] gift of God [is] eternal life through Jeſus Chriſt our Lord.

CHAP. VII.

1.7.12 The vſe of the lawe, 6, 24 And howe Chriſt hath deliuered vs from it. 16 The infirmitie of the faithfull. 23 The dangerous fight betweene the fleſh and the Spirit.

Know ye not, brethren, (for I ſpeake to them that know the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 *For the [b] woman which is in ſubiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, ſhee is deliuered from the law of the man.

3 So then, if while the man liueth, ſhe take another man, ſhe ſhalbe called an *adultereſſe: but if the man be dead, ſhe is free from the Lawe, ſo that ſhee is not

a He vyeth to ſinne in whom the ſtrength of ſinne is broken by the vertue of Chriſt, and ſo now liueth to God. Gal.3.27.

b Which is, that growing together with him, we might receiue vertue to kill ſinne, and raiſe vp our new man. Col.2.12. Eph.4.23,24. col.3.8. heb.12.1. 1.pet.2.1. 1.Cor.6.14. 2.tim.2.11.

c The Greeke worde meaneth, that we growe vp together with Chriſt, as we ſee moſſe, iuie, miſſletowe, or ſuch like growe vp by a tree & are nouriſhed with the iuyce thereof.

d If we by his vertue dye to ſinne.

e The fleſh wherein ſinne ſticketh faſt.

f Becauſe that being dead we cannot ſinne.

g That hee might deſtroy ſinne in our fleſh.

h And ſitteth at the right hand of the Father.

i We may gather that we are dead to ſin, when ſinne beginneth to die in vs: which is by the participation of Chriſtes death, by whom alſo being quickened, we liue to God, that is, to righteouſneſſe.

k In that ye are led with the ſpirit of God.

l The minde firſt miniſtreth euill motions, whereby mans will is entiſed: thence burſt foorth the luſtes, by them the body is prouoked, and the body by his actions doth ſolicit the minde: therefore he cōmandeth at [y] leaſt [y] we rule our bodies. ‖Or, inſtruments or armour.

m Which is the declaration of ſinne.

n Indued with the ſpirit of Chriſt. Iohn 8.34. 2.pet.2.19.

o Shewing that none can be iuſt, which doeth not obey God.

p To cōforme your ſelues vnto it.

q It is a moſt vile thing for him that is deliuered from the ſlauery of ſinne, to returne againe to the ſame.

r Leauing to ſpeake of heauenly things, according to your capacitie, I vſe theſe ſimilitudes of ſeruitude and freedome, that ye might the better vnderſtande.

ſ Or, the reward and recompence.

t Sinne is cōpared to a tyrant which reigneth by force, who giueth death as an allowance to them [y] were preferred by the lawe.

a Meaning, the morall lawe. 1.Cor.7.39.

b Both in this firſt mariage and in the ſecond, the huſband and the wife muſt be cōſidered within our ſelues: the firſt huſband was ſin, and our fleſh was the wife: their children were [y] fruites of the fleſh, Gal.5.19. In the ſecond mariage the ſpirit is the huſband the newe creature is the wife and their children are the fruites of the Spirite, Gal.5.22. Mat.5.32.

not an adultresse, though shee take an other man.

4 So ye, my brethren, are dead also to the lawe by the body of Christ, that ye should be vnto an other, [euē] vnto [c] him that is rayled vp from the dead, that we should bring forth fruite vnto God.

5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the Lawe, had force in our members, to bring foorth fruite vnto death.

6 But nowe we are deliuered from the Law, being dead [e] vnto it, wherein we were holden, that we shoulde serue in newnesse of Spirit, and not in [f] oldenes of the letter.

7 [f] What shall we say then? [Is] the Law sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not knowen [g] lust, except the Lawe had sayd, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Lawe sinne [is] dead.

9 For I once [h] was aliue, without the Lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was [ordeyned] vnto life, was found [to be] vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceyued me, & thereby slewe [me.]

12 Wherefore the Law [is] * holy, and the commandement [is] holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe [k] is spirituall, but I am carnall, solde vnder sinne.

15 For I alow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, [ý] [it is] good.

17 Now then, it is no more I that do [m] it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my ‖ flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to perfourme that which is good.

19 For I do not the good thing, which I would, [n] but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by [ý] Law, that when I would doe good, euill is present with me.

22 For I delite in the Lawe of God, concerning the [o] inner man:

23 But I see another ‖ lawe in my [p] members, rebelling against the law of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer me from the [q] body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my [r] minde serue the Law of God, but in my [s] flesh the law of sinne.

c Which is the spirit or the seconde husband.
d When we were destitute of the spirite of God.
‖ Or, affections.
e Meaning to sinne, our first husband.
f There is nothing more enemie to sinne, then the Lawe: if so be therefore that sinne rage more by reason thereof then before, why shoulde it be imputed to the Law which discloseth the sleights of sinne her enemie?
g Which is an inwarde vice not openly knowen. Exod. 20. 17. deut. 5. 21.
h He thought himselfe to be aliue, when he knew not the Lawe. 1. Tim. 1. 8.
i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnes of the lawe to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to doe that which he desireth to do, and therefore is farre from the true perfection.
m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.
‖ Or, in my nature.
n The flesh stayeth euen the most perfect, to runne forward as the spirit wisheth.
o That is, in my spirit.
‖ Or, commandement.
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faythfull, and of the fruites of the holy Ghost in them, 3 The weakenes of the Lawe, and who accomplished it, 4 And wherefore, 5 Of what sort the faithfull ought to be, 6 The fruite of the Spirit in them. 17 Of hope, 18 Of pacience vnder the crosse, 28 Of the mutuall loue betwixt God and his children, 29 Of his foreknowledge.

NOwe then there [is] no [a] condemnation to them [ý] are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Law of the Spirit of life [which is] in [d] Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the lawe, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinful flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the [g] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisedome of the flesh [is] death: but the wisedome of the Spirit [is] life and peace,

7 Because the wisedome of the flesh [is] enimitie against God: for it is not subiect to the Lawe of God, neither in deede can be.

a Though sinne be in vs, yet it is not imputed vnto vs though Christ Iesus.
b He annexeth the condition, least we should abuse the libertie.
c The power and autoritie of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
‖ Or, of no strength.
e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding hee sanctified euen in the very instant of his conception, and so did appropriate it vnto him, that he might destroy sinne in it, 2. Cor. 5. 21.
‖ Or, by sinne. f That which ý law requireth. g The word cõprehendeth al that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

8 So then they that are in the flesh, cannot please God.

9 Nolbe ye are not in the flesh, but in the Spirit, ‖ because the Spirit of God dWelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the ‖ bodie is dead, because of sinne: but the [h] Spirit [is] life for righteousnes sake.

11 But if the Spirit of him that raised vp Jesus from the dead, dWell in you, he that rayled vp Christ from the dead, shall also quicken your mortall bodyes, because that his Spirit dWelleth in you.

12 Therefore brethren, We are detters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirite of God, they are the sonnes of God.

15 For ye haue not receyued the spirit of bondage to feare againe: but ye haue receyued the Spirit of [k] adoption, whereby We crie *Abba, Father.

16 The same Spirit [l] beareth Witnes With our spirit, that We are the children of God.

17 If [we be] children, [we are] also [m] heires, euen the heires of God, and heires annexed With Christ, if so be that We suffer With him, that We may also be glorified With him.

18 For I count that the afflictions of this present time [are] not ‖ Worthie of the glory, Which shalbe shewed vnto vs.

19 For the feruent desire of the creature wayteth When the sonnes of God shalbe reuelled,

20 Because the [n] creature is subiect to [o] vanitie, not of it owne Will, but by reason of him, Which hath subdued it vnder hope,

21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For We know that euery [p] creature groneth With vs also, and trauaileth in paine together vnto this present.

23 And not onely [the creature,] but We also Which haue the [q] first fruites of the Spirit, euē We do sigh in our selues, wayting for the adoption, [euen] the *redemption of our [r] body.

24 For wee are saued by hope: but [f] hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if We hope for that We see not, We do With patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for We know not what to pray as We ought: but the spirit it selfe maketh request for vs With sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth What is the meaning of the Spirit: for he [t] maketh request for the Saintes, according to [the Will of] God.

28 Also We know [ẏ] all things worke together for [ẏ] best vnto them that loue God, euen to them that are called of [his] purpose.

29 For those Which he [u] knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer Whom he predestinate, them also he called, and Whom he called, them also he iustified, and Whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be on our side, who [can be] against vs?

32 Who spared not his owne Sonne, but gaue him for vs all [to death,] howe shall he not With him giue vs all things also?

33 Who shall lay any thing to [ẏ] charge of Gods chosen? [it is] God that *[x] iustifieth,

34 Who shall condemne? [it is] Christ, which is dead, yea or rather, Which is risen againe, Who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is Written, * For thy sake are We [z] killed all day long: We are counted as sheepe for the slaughter.

37 Neuertheles, in all these things We are more then cōquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor [a] principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from [ẏ] [b] loue of God, Which is in Christ Jesus our Lord.

‖ Or, if so be.
‖ Or, flesh.
h The spirit of regeneratiō, which aboliſheth sinne in our flesh, not al at once, but by degrees: wherfore we must in ẏ meane time call to God through patience.
i But to liue after the spirit.
k So he nameth the holy Ghost of the effect, which he causeth in vs, when he proposeth vs saluation by the lawe with an impossible condition, who also doth seale our saluation in our hearts by Christes free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Gala. 4. 5, 6.
l So that we haue two witnesses, Gods Spirit & ours, who is certified by the Spirit of God.
m Freely made partakers of the fathers treasures.
‖ Or, of like value.
n The creatures shall not be restored before that Gods children be brought to their perfection: in the meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. Luke 21. 28.
r Which shalbe in the resurrection, when we shalbe made conformable to our head Christ.
f By hope is meant that thing which we hope for.
t In that hee stirreth their hearts to pray, and sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.
Isa. 50. 8.
x Who pronounceth his iust, in his Sonne Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, & Christ is the pledge thereof.
Psal. 44. 22.
z Which is to signifie the condition of Christes Church.
a Paul setteth foorth by these wordes the wonderfull nature of the spirites, as well the good, Eph. 1, 21. Col. 1. 16. as the euill spirites, Eph. 6. 12. Col. 2. 15.
b That is, wherewith God loueth vs in his Sonne Christ Jesus.

CHAP.

CHAP. IX.

1 Hauing testified his great loue towardes his nation, and the signes thereof, 11 He intreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the trueth [a] in Christ, I lie not, my conscience bearing me witnes in the holy Ghost,
2 That I haue great heauinesse, and continuall sorowe in mine heart.
3 For I would wish my selfe to be [b] separated from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are [ẏ] Israelites, to whom [perteyneth] the adoption, and the [c] glorie, and the [d] *Couenants, and the giuing of the Lawe, and the seruice [of God,] and the promises.
5 Of whom [are] the fathers, and of whom concerning [ẏ] flesh, Christ [came,] who is [c] God ouer all blessed for euer, Amen.
6 *Notwithstanding it cannot be that the worde of God should ‡ take none effect: for all they are not [f] Israel, which are of Israel:
7 Neither [are they] all children, because they are the seede of Abraham: *but, In [g] Isaac shal thy seede be called:
8 That is, they which are the children of the [h] flesh, are not the children of God: but the * children of the promes are counted for the seede.
9 For this is a word of promes, * In this same time will I come, and Sara shall haue a sonne.
10 Neither [he] onely [felt this,] but also *Rebecca when she had conceiued by one, [euen] by our father Isaac.
11 For yet [the children] were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)
12 It was saide vnto her, *The elder shall serue the yonger.
13 As it is written, *I haue loued Iacob, and haue hated Esau.
14 What shall we say then? Is there vnrighteousnes with God? God forbid.
15 For hee sayth to Moses, * I [i] will haue mercie on him, to whom I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.
16 So then [it is] not in him that willeth, nor in him that runneth, but in God that sheweth mercie.
17 For the [k] Scripture sayeth vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.
18 Therefore he hath mercie on whō he will, & whom he will, he hardeneth.
19 Thou wilt say then vnto me, why doeth hee yet complaine? for who hath resisted his will?
20 But, O man, who art thou which ‖pleadest against God? shall the * thing formed say to him that formed it, why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lumpe one vessell to ‖honour, and another vnto dishonour?
22 [What] and if God would, to shew his wrath, & to make his power knowen, suffer with long patience the vessels of wrath, prepared to destruction?
23 And that he might declare [ẏ] riches of his glory vpon the vessels of mercie, which he hath prepared vnto glory?
24 Euen vs, whom hee hath called, not of the Iewes onely, but also of the Gentiles,
25 As he sayth also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.
26 And it shalbe in the place where it was sayde vnto them, * Ye are not my people, that there they shalbe called, The children of the liuing God.
27 Also Esaias cryeth concerning Israel, * Though the nomber of the children of Israel were as the sand of the sea, [yet] shall [but] a remnant be saued.
28 [l] For he will make his account, and gather it into a short summe with righteousnesse: for the Lorde will make a short count in the earth.
29 *And as Esaias said before, Except the Lorde of hostes had left vs a seede, we had bene made as [m] Sodom, and had bene like to Gomorrha.
30 What shall we say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of fayth.
31 But Israel which followed the Lawe of righteousnesse, coulde not attaine vnto the Lawe of righteousnesse.
32 Wherefore? Because [they sought it] not by faith, but as [it were] by [ẏ] workes of

a As becommeth him that reuerenceth Christ, or whose tongue Christ ruleth, and so taketh Christ for his witnes.
b He would redeeme the reiection of the Iewes with his owne damnation, which declareth his zeale towards Gods glorie, reade Exod. 32.32.
c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1. Sā. 4.21. Psalm. 26.8.
d The two tables of the couenant, Deut. 11.9. Chap. 2.17. ephes. 2.12.
e Christ is very God. Chap. 2.28.
‡ Greeke, fall away.
f That is, of Iacob whose name was also Israel. Gen. 21.12. hebr. 11.18.
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocatiō.
h As Ismael. Galat. 4.28. Gene. 18.10. Gen. 25.21. Gen. 25.23. Mal. 1.2,3. Exod. 33.19.
i As the onely will and purpose of God is the chiefe cause of election and reprobation: so his free mercie in Christ is an inferiour cause of saluation, and the hardening of the heart, an inferiour cause of damnation.

k That is, God in the Scripture. Exod. 9.16.

‖Or, speakest against. Isa. 45.9. iere. 18.6. wisd. 15.7.

‖Or, vnto honest vses.

Hose. 2,23. 1. pet. 2.10.

Hose. 1.10.

Isa. 10.21,22.

l God will make such waste of that people, that the fewe which shall remaine, shal be a worke of his iustice, and shall set forth his glory in his Church. Isa. 1.9.
m That is, vtterly lost.

of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, *Beholde, I lay in Sion a[n] stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

Isa,8,14.& 28. 16,1.pet,2,6. psal.118,22.

n Iesus Christ is to the infidels destruction, and to the faithfull life & resurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He sheweth the cause of the ruine of the Iewes. 4 The ende of the Law. 5 The difference betweene the iustice of the Law, and of fayth. 17 Whereof fayth commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

BRethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted themselues to the righteousnes of God.

4 *For Christ [is] the [b] ende of the Lawe for righteousnes vnto euery one that beleeueth.

5 For Moses [thus] describeth [c] the righteousnes which is of the Lawe, *That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of fayth, speaketh on this wise, [c]* Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descende into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? *The worde is neere thee, [euen] in thy mouth, and in thine heart. This is the [d] worde of fayth which we preach.

9 For if thou shalt confesse with thy mouth the Lorde Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnes, & with [c] the mouth man confesseth to saluation.

11 For the Scripture saieth, *whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for he that is Lorde ouer all, is rich vnto all, that call on him.

13 *For whosoeuer shall call vpon the Name of the Lord, shall be saued.

a That is, a certain affection, but not a true knowledge. Galat,3.24.

b The ende of the lawe is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. Leui,18,5.eze. 20.11.gala. 3,12.

c Because we cannot perfourme the law, it maketh vs to dout, who shall goe to heauen, and to saye, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs. Deut,30,12. Deut,30,14.

d That is, the promise & the Gospel which agreeth with the lawe.

e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the world. Isa,28,16.

Ioel.2.32.act. 2.21.

14 But how shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and howe shall they heare without a preacher?

15 And howe shall they preach except they be sent? as it is written, *Howe beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, *Lorde, who hath beleeued our [f] report.

17 Then faith [is] by hearing, & hearing [g] by the worde of God.

18 But I demaunde, Haue [h] they not heard? *No dout their [i] sound went out through all the earth, and their wordes into the ends of the [k] world.

19 But I demaund, Did not Israel know [God?] First Moses saith, *I wil prouoke you to enuie by a nation that is not [my] nation, and by a foolish [nation] I wil anger you.

20 *And Esaias is bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, *All the day long haue I stretched foorth mine hand vnto a ‖ disobedient, and gainesaying people.

Isa.52.7.naum. 1.15.

‖ Or, the comming.

Isa,53,1. iohn. 12.38.

f Meaning, the Gospel and the good tidings of saluation which they preached.

g That is, by Gods commandement, of whō they are sent ỳ preach the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles. Psalm.19.4.

i The Hebrew word signifieth the line or proportion of the heauens, whose most excellent frame besides the rest of Gods creatures, preacheth vnto the whole world,

and setteth forth the worthinesse of the Creator. k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice. Deut.32.21. Isa.65.1. Isa.65.2. ‖ Or, vnbeleeuing.

CHAP. XI.

4 God hath his Church although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reueiled himselfe to the Gentiles. 18 Whome he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

IDemaunde then, hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which he [a] knewe before. Know ye not what the Scripture saith of Elias, howe he maketh request vnto God [b] against Israel, saying,

3 *Lorde, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saieth the answere of God to him? *I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falsehood and so his wordes made against them. 1.King.19.10. 1.King.19.18.

c Meaning an infinite number.

there a remnant through the ‖election of grace.

6 And if [it be] of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

8 According as it is written, *God hath giuen them the spirite of ‖slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, *Let their [d] table be made a snare, and a net, & a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and [e] bowe downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation [commeth] vnto the Gentiles, to [g] prouoke them to followe them.

12 Wherefore if the fall of them [be] the riches of the worlde, and the diminishing of them the [h] riches of the Gentiles, howe much more shall their abundance [be?]

13 For [in that] I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 [To trie] if by any meanes I might [i] prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiuing [be,] but [k] life from the dead?

16 For if [l] the first fruites [be] holy, so [is] the whole lumpe: and if the [m] roote be holy, so [are] the branches.

17 And though some of the branches be broken off, and thou being a wilde oliue tree, wast graft in ‖for them, and made partaker of the roote, and fatnes of the [n] oliue tree,

18 Boast not thy selfe against [o] the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not hie minded, but [o] feare.

21 For if God spared not the naturall branches, [take heede,] lest he also spare not thee.

22 [p] Beholde therefore the bountifulnes, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in [his] bountifulnes: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the oliue tree, which was wilde by nature, and wast graffed contrarie to nature in a right oliue tree, howe much more shall they that are by nature, be graffed in their owne oliue tree?

25 For I would not brethren, that ye should be ignorant of this secret (least ye should be arrogant in your selues) that partly [q] obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so [r] all Israel shall be saued, as it is written, *The deliuerer shall come out of Sion, and shall turne away the vngodlines from Jacob.

27 And this is my couenant to them, *when I shall take away their sinnes.

28 As concerning the Gospel, [they are] enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the [s] giftes and calling of God are without repentance.

30 For euen as ye in time past haue not beleeued God, yet haue nowe obteined mercie through their vnbeliefe,

31 Euen so nowe haue they not beleeued ‖by the mercie [shewed] vnto you, that they also may obteine mercie.

32 For God hath shut vp [t] all in vnbeliefe, that hee might haue mercie on all.

33 O the deepenes of the riches, both of the wisedome, & knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 *For [u] who hath knowen [y] minde of the Lorde? or who was his counseller?

35 Or who hath [x] giuen vnto him first, and he shalbe recompensed?

36 For of [y] him, and through him, and for him are all things: to him [be] glorie for euer. Amen.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

I beseech

‖Or, free election,

Isa. 6. 9. matth. 13. 14. ioh. 12. 40. act. 28. 26.

‖Or, pricking.

Psal. 69. 22.

d Christ by the mouth of the prophet wisheth that which came vpon the Iewes, that is, that as birdes are take where as they thinke to finde foode, so the lawe which the Iewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were, in death for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a newe life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

‖Or, in them.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubbernesse and induration against Gods word.

r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ. Isai. 59. 20. Isa. 27. 9. iere. 31. 33. 34. heb. 8. 8. & 10. 16. 17.

s To whome God giueth his spirit of adoption, & whome he calleth effectually, he can not perish: for Gods eternall counsell neuer chaungeth.

‖Or, that by your mercie.

t That is, both Iewes and Gentiles. Isa. 40. 13. wisd. 9. 13. 1. cor. 2. 16.

u He reproueth the rashnes of men which murmure against the iudgemẽts of God.

x That is, prouoked him by his good workes?

y All thinges are created and preserued of God to set forth his glory.

I Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a [a] liuing sacrifice, holy, acceptable vnto God, [which is] your [b] reasonable seruing of God.

2 And facion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may *proue what is the [c] good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstand, but that he [d] vnderstand according to [e] sobrietie, as God hath dealt to euery man the *measure of fayth.

4 For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

6 *Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, Whether [we haue] [f] prophesie, [let vs prophesie] according to the proportion of [g] faith:

7 Or an office, [let vs waite] on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that [h] distributeth, [let him doe it] *with simplicitie: he that ruleth, With diligence: he that [i] sheweth mercie, with *chearefulnes.

9 [Let] loue [be] without dissimulation. *Abhorre that which is euill, and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not slouthfull to doe seruice: fervent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, *continuing in prayer,

13 *Distributing vnto the necessities of the Saints: *giuing your selues to hospitalitie.

14 *Blesse them which persecute you: blesse [I say,] and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower sort: *be not wise in [k] your selues.

17 *Recompence to no man euill for euill: [l] procure things honest in the sight of all men.

18 *If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, *auenge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, saith the Lord.

20 *Therefore, if thine enemie hunger, feede him: if hee thirst, giue him drinke: for in so doing, thou shalt heape [m] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnes.

him with thy benefite, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

LEt *euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to them selues [a] iudgement.

3 For Princes are not to be feared [for] good workes, but [for] euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue prayse of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God ‡ to take vengeance on him that doeth euill.

5 Wherefore ye must be subiect, not because of wrath onely, but also for [b] conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same [c] thing.

7 *Giue to all men therefore their duetie: tribute, to whome [ye owe] tribute: custome, to whome custome: feare, to whome feare: honour, to whome [ye owe] honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Lawe.

9 For this, *Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it

a In steade of dead beastes, liuely sacrifice: in steade of the blood of beasts which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines, and charitie.
b That is, true, lawfull and spirituall, 1.Pet.2.5. Ephes.5.17. 1.thes.4.1,3.
c Whatsoeuer is not agreeable to Gods will, is euill, displeasant and vnperfect.
d Two things are required, if we will iudge soberly of Gods giftes in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the gifts but reuerently vse them to Gods honour.
e That is, soberly, not neglecting Gods gifts, but vsing them to his glorie. 1.Cor.12.11. ephe.4.7. 1.Pet.4.10.
f By prophesying, here he meaneth, preaching and teaching, and by office or ministery, all such offices as appertaine to the Church, as Elders, Deacons, &c.
g By faith he meaneth the knowledge of God in Christ, with the giftes of the holy Ghost.
h Of these officers some are Deacõs, some gouernours, some keepe the poore. Mat.6.2.
i He meaneth them which were appointed to looke vnto the poore, as for the most part were ỹ widowes, Act.6.1. 1.tim.5.9. 2.Cor.9.7. Amos 5.15. Ephes.4.2. 1.pet.2.17. hebr.13.1. ‖ Or, the time. Luke 18.1. 1.Cor.16.1. Hebr.13.2. 1.pet.4.9. Matth.5.44.

Prou.3.7. isa. 5.21.
k That is, in your owne conceite. Prou.20.22. matth.5.39. 1.pet.3.9. 1.cor.6.7.
l Liue so honestly & godly that no man can finde fault with you. Heb.12.14.
Ecclus.28.1. mat.5.39. Deut.32.35. heb.10.30. Prou.25.21,22.
m For either thou shalt win

Wisd.6.3. tit. 3.1. 1.pet.2. 13,14.

a Not onely the punishment of the iudges, but also ỹ vengeance of God.

‡ Greeke, a reuenger with wrath.
b For no priuate man can contemne that gouernement which God hath appointed, without the breach of his conscience: and here hee speaketh of ciuill Magistrates: so that Antichrist and his can not wrest this place to establish their tyrannie ouer the conscience.
c That is, to defend ỹ good, and to punish the euill. Mat.22.21.
d He meaneth onely the second table. Exod.20.14. deut.5.18.

is briefly comprehended in this saying, [euen] in this, * Thou shalt loue thy neighbour as thy selfe.

Leuit.19.18. mat.22.39. gal.5.14.iam. 2.8.

10 Loue doeth not euill to his neighbour: therefore is loue the *fulfilling of the Lawe.

1.Tim.1.5.

11 And that, considering the season, that [it is] nowe time that we should arise from sleepe: for nowe is our saluation [e] neerer, then when we beleeued it.

e Before we beleeued, it had bene in vaine to tell vs these things: but nowe seeing our saluation is neere, let vs take heede that we neglect not this occasion.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the [f] armour of light,

f That is, honest maners and godly.

13 So that we walke honestly, as in the day: not in *‖gluttonie, and drunkennes, neither in chambering & wantonnes, nor in strife and enuying:

Luke 21.34. ‖Or, riote. Gal.5.16.

14 *But put ye on the Lorde Iesus Christ, and take no thought for the flesh, to [fulfill] the lustes of it.

1.pet.2.11.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offende anothers conscience, 15 But one to support another in charitie and fayth.

a That is, the doctrine of the Gospel.

b Lest he should depart either more ignorant then he came, or els with a greater scrupule of conscience.

HIm that is weake in [a] faith, receiue vnto you, [but] not [b] for controuersies of disputations.

2 One beleeueth that he may eate of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

Iames 4.12.

4 *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne [c] master: yea, he shall be established: for God is able to make him stand.

c It is the Lords matter and not thine.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be [d] fully perswaded in his minde.

d We must be assured in our conscience by Gods worde in all things that we doe: that if we be strong, we may knowe what is our libertie: & if we be weake, we may learne to profite dayly.

6 He that [e] obserueth the day, obserueth it to the [f] Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to ỹ Lorde: for he giueth God thankes: and he that [g] eateth not, [h] eateth not to the Lorde, and giueth God thankes.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because he thinketh the meats vnclean by the Lawe.

h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the law they were not: next, that he reproueth not ỹ condemning of the act, but of the persons: thirdly, that he meaneth not the stubburne & malicious, whom he calleth dogs & concision, but the weake & infirme, to whom as yet God had not reuealed ỹ perfect libertie.

7 For none of vs liueth [i] to himselfe, neither doeth any die to himselfe.

i Both our life & death ought to profit our brother.

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, & reuiued, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? *for we shall all appeare before the iudgement seate of Christ.

2.Cor.5.10.

11 For it is written, *[k] I liue, saith the Lord, & euery knee shal bowe to me, and all tongues shall [l] confesse vnto God.

Isa.45.23.phil. 2.10.

k This othe particularly apperteineth to God, who is the true life of himself, and giueth it to all others.

l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse [your] iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before [his] brother.

14 [m] I knowe, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him [it is] vncleane.

m He preuenteth the obiection which the Christians might vse.

15 But if thy brother be grieued for the meate, nowe walkest thou not charitablie: *destroy not him with thy meate, for whom Christ dyed.

2.Cor.8.11.

16 Cause not your [n] commoditie to be euill spoken of.

n Which is the benefite of Christian libertie, by abusing whereof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and ỹ doctrine of the lawe.

17 For the [o] kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioye in the holy Ghost.

o God will not reign ouer his by such obseruations.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

p In peace & righteousnes.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: *all thinges in deede are pure: but [it is] euill for the man which eateth with offence.

Titus 1.15. 1.Cor.8.13.

21 *[It is] good neither to eate flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] fayth? haue it with thy selfe before God: blessed is he that [r] condemneth not himselfe in that thing which he alloweth.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.

r Which hath none euill remorse of conscience in his doing.

23 For he that douteth, is condemned if he eate, because [he eateth] not of faith: and whatsoeuer is not of [s] faith, is sinne.

s Meaning, of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercie of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requireth the same of them.

We

WE which are strong, ought to beare ỹ infirmities of the weake, and not to please our selues.

2 [Therefore] let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please him selfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of [c] patience and consolation giue you that ye be * like minded one towardes another, according to Christ Jesus,

6 That ye with one minde, [and] with one mouth may praise God, euen the Father of our Lord Jesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the [d] glorie of God.

8 Now I say, that Jesus Christ was a [e] minister of the circumcision, for the [f] trueth of God, to confirme the promises [made] vnto the fathers.

9 And let the Gentiles praise God for [his] mercie, as it is written, * For this cause I will confesse thee among ỹ Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, * There shalbe a roote of Jesse, and [g] hee that shall rise to reigne ouer [h] the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, [f] filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldely after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Jesus Christ towarde the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might be acceptable [i] being sanctifyed by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Jesus in those things which [pertaine] to God.

18 For I dare not [k] speake of any thing, which Christ hath not wrought by me, [to make] the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Jerusalem, and rounde about vnto Illyricum, I haue caused to abounde the Gospel of Christ.

20 Yea, so I enforced my selfe to preache the Gospell, not where Christ was named, least I shoulde haue built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see [him,] and they that heard not, shall vnderstand [him.] Isa.52.15.

22 Therefore also I haue bene * oft let to come vnto you. Chap.1.13. 1.thess.2.17, 18.

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you, Chap.1.10.

24 When I shall take my iourney into Spaine I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your [companie.]

25 But nowe go I to Jerusalem, to [l] minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Jerusalem.

27 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall thinges, their duetie is also to minister vnto them in carnall things. 1.Cor.9.11.

28 When I haue therefore performed this, and haue [m] sealed them this [n] fruite, I wil passe by you into Spaine.

29 * And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren I beseech you for our Lorde Jesus Christes sake, and for the loue of the spirit, that ye * would striue

a To edifie, signifieth to do all maner duties to our neighbour, either to bring him to Christ, or if hee be wonne, that he may growe from faith to faith: for the faithfull are called the temple of God wherein he is resident by his holy spirit: and these faithfull are the stones of the newe Jerusalem: that is the vniuersal Church, Isa.54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephes.2.20. Psal.69.7,9.

b I did so beare them, as if they had bene done to me, and not to my Father.

c Which is the authour of patience. 1.Cor.1.10. phil.3.16. and 4.3.

d To make vs partakers of Gods glorie.

e First to gather ỹ Jewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. Psal.18.49. 2.sam.22.50. Deut.32.43. Psal.117.1. Isa.11.10.

g Which is Christ who did spring as a yong bud out of the drie and dead roote.

h Then seeing he tooke both the Jewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellēt workes that hee had done by him, that the Apostle neede not to seeke any other thing to boast vpon.

l Which was to carie the almes.

m I shal faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruite of faith and charitie.

o His coming shall be profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2.Corinth.1.11.

with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Judea, and that my seruice which I haue to do at Jerusalem, may be [p] accepted of the Saintes,

32 That I may come vnto you with ioye by the will of God, and may with you be refreshed.

33 Thus the * God of peace [be] with you all. Amen.

p He feared lest slanderous tongues would haue made his message either odious or lesse acceptable, Isa.9.6.

CHAP. XVI.

1 After many recommendations, 17 He admonisheth them to beware of false brethren and to be circumspect. 20 He prayeth for them, and giueth thankes to God.

I Commend vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer busines she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

Actes 18.2.

3 Greete * Priscilla and Aquila my fellowe helpers in Christ Jesus.

4 (which haue for my lyfe layed downe their owne necke. Vnto whome not I only giue thankes, but also all the Churches of the Gentiles.)

5 Likewise [greete] the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of ‖ Achaia in Christ.

a The first which was consecrated to the Lord by embracing the Gospel. ‖ Or, Asia.

6 Greet Marie which bestowed much labour on vs.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

b They were grafted in Christ by faith afore I was called, & were well esteemed of the Apostles and of the Churches.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus [friendes.]

11 Salute Herodion my kinseman. Greete them which are of the [friendes] of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which [women] labour in the Lord. Salute the beloued Persis, which [woman] hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas, and his sister, & Olympas, and all the Saintes which are with them.

16 Salute one another with an * holy [c] kisse. The Churches of Christ salute you.

1.Cor.16.20. 2.cor.13.12. 1.peter 5.14.

c This was a signe of amitie among the Jewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie. 2.Iohn 10.

17 ¶ Nowe I beseeche you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoide them.

18 For they that are such, serue not the Lord Jesus Christ, but their owne [d] bellies, and with [e] faire speach and flattering deceiue the heartes of the simple.

d These be markes, to know the false apostles by.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

e The word signifyeth him that promiseth much and performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christ [bee] with you.

21 * Timotheus my companion, and Lucius and Jason, and Sosipater my kinseman, salute you.

Actes 16.1. philip.2.19.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ chamberlaine of [f] the citie saluteth you, and Quartus a brother.

1.Cor.1.14.

‖ Or, receiuer. f Corinthus.

24 The grace of our Lorde Jesus Christ [be] with you all. Amen.

25 * To him nowe that is of power to establish you according to my Gospel, and preaching of Jesus Christ, * by the reuelation [g] of the mysterie, which was kept secret since the world began:

Ephe.3.20. Ephes.3.9. colos.1.26. 2.tim.1.9. titus 1.2. 1.peter 1.20.

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

27 To God, [I say,] onely wise, be prayse through Jesus Christ for euer. Amen.

Written to the Romanes from Corinthus [and sent] by Phebe, seruant of the Church, which is at Cenchrea.

The

The first Epistle of Paul to the Corinthians.

The Argvment.

After that S.Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrectiō from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians heartes, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdome of the Gospell, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that hee neuer sought his owne glorie, neither yet howe he might liue, but onely the glorie of Christ: which thing at his comming hee woulde declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreprooued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde and dissension among the married, of virginitie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then hee would doe, hee woulde neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 Hee praiseth the great graces of God shewed towarde them, 10 Exhorting them to concorde and humilitie. 19 Hee beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whome God hath chosen to confounde the wisedome of the worlde.

PAul called [to be] an Apostle of Iesus Christ, through the wil of God, and [our] brother Sosthenes,

2 Unto the Church of God which is at Corinthus, to them that are *[a] sanctified in Christ Iesus, *[b] Saintes by calling, * with all that [c] call on the Name of our Lorde Iesus Christ in euery place, both their [Lord,] and ours:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde Iesus Christ.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Iesus Christ,

5 *That in all thinges ye are made riche [e] in him, in [f] all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: *waiting for the appearing of our Lord Iesus Christ.

8 *Who shall also confirme you vnto the ende, that ye may be [g] blamelesse in the day of our Lord Iesus Christ.

9 *God is faithfull, by whome ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Nowe I beseech you, brethren, by the Name of our Lorde Iesus Christ, *that ye all [h] speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you, by them that are of the house of [i] Cloe, that there are contentions among you.

Actes 15.9. 1.thess.4.7.
a Whome God hath separated from the rest of ỹ world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom.1.7. ephes.1.1. coloss.1.22. 2.tim.1.9. titus 2.3.
b Made holy by the free mercie and calling of God. 2.Tim.2.23.
c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.
d For all the benefites which ye haue receiued by the Gospel. Coloss.1.10. and 2.7.
e As members of the same body which communicate with their head.
f He commendeth those gifts in them, whose abuse after he doth reproue, as eloquence, philosophie, & their knowledge of Gods word. Phil.3.20. titus 2.13. 1.Thes.3.13. and 5.23.
g For there is no condemnation to them that are grafted in Christ Iesus. Psal.138.8. 1.thes.5.24. Rom.15.5. phil.3.16.
h Disagreeing in wordes ingendereth dissension of minde, whereof proceedeth repugnancie of iudgement, which is the mother of schisme and heresie.
i Which was a vertuous woman and zealous of gods glorie, and sought the quietnes of the Church.

12 Nowe this I say, that euery one of you saith, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christes.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and [l] Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent me not to [m] baptize, but to preach the Gospel, not with *[n] wisdome of wordes, [o] lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the *power of God.

19 For it is written, I *will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of this worlde? hath not God made the wisedome of this world foolishnes?

21 For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a *signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes and Grecians [we preach] Christ, the power of [God,] and the wisedome of God.

25 For the [r] foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men [s] after the flesh, not many mightie, not many noble [are called.]

27 But God hath chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde and things which are despised, hath God chosen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs *wisdome and righteousnesse, and sanctification, and redemption,

31 That, according as it is written, *Hee that reioyceth, [y] let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Gospel. 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.

AND I, brethren, when I came to you, came not with *excellencie of wordes, or of wisedome, shewing vnto you the ‖ [a] testimonie of God.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in [b] weakenes, and in feare, and in much trembling,

4 Neither [stoode] my word, and my preaching in the *entising speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not be in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are [c] perfect: not the wisdome of this worlde, neither of the [d] princes of this world, which come to nought.

7 But we speake the wisdome of God in a mysterie, [euen] the hid [wisdome,] which God had determined before the world, vnto our glorie.

8 Which [e] none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f] Lord of glorie.

9 But as it is written, *The things which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, [are,] which God hath prepared for them that loue him.

10 But God hath reuealed [them] vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but [ỹ] Spirit of God.

Acts 18.24.
k Reade the annotation, Acts 3.16. Acts 18.8.
l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16.23. there was yet an other so called, which was of Derbe, and followed Paul Acts 20.4.
m That is, chiefly and peculiarly. Chap.2.13. galat.5.4. 2.peter 1.16.
n As Rhetoricke, or art oratorie.
o When men should attribute that vnto eloquence, which only belonged to the power of God. Rom.1.16. Isa.29.14.
p That is, the interpreter of the Lawe.
q He that is so subtile in disclissing questions: and herein Paul reproueth euen the best learned, as though not one of them could perceiue by his owne wisedome this mysterie of Christ reuelled in the Gospel. Matth.12.38.
r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God then acknowledge their owne folly and weakenesse.
s According as the world termeth wise men.
t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.
u Esteemed and in reputation.
x Thus he calleth man in contempt, and to beate downe his arrogancie. Iere.23.5,6. Iere.9.24. 2.cor.10.17.
y That is, attribute all things to God with thankesgiuing.

Chap.1.17.
‖ Or, mysterie.
a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the authour, and witnesse.
‖ Or, I thought nothing worthy to be knowne. Actes 18.1.
b Herein appeareth his great modestie who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mightie power of God. Chap.1.17. 2.pet.1.16.
‖ Or, heauenly, or diuine.
c They whose vnderstandings are illuminate by faith, acknowledge this wisdome, which the world calleth follie.
d The word is here taken for them whome either for wisdome, riches or power, men most esteeme.
e That is, verie fewe.
f He calleth Iesus ỹ mightie God, full of true glorie and maiestie, whome Dauid also calleth the King of glorie, Psal.24.7. and Steuen nameth him the God of glorie, Actes 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. Isa. 64.4.
g Man is not able to thinke Gods prouidence toward his.
h For he is one God with the father and the Sonne.
i Mans minde, which vnderstandeth and iudgeth.

12 Nowe

12 Nowe we haue [k] receiued not the spirit of the worlde, but [ỹ] Spirit, which is of God, that wee might knowe the [l] things that are giuen to vs of God.

13 Which things also we speake, not in the * wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he knowe [them,] because they are spiritually discerned.

15 But he that is * spiritual, discerneth all things: yet he himselfe is [o] iudged of no man.

16 * For who hath knowen the minde of the Lord, that he might instruct him? but we haue the [p] minde of Christ.

k We are not moued with that spirit, which teacheth things wherewith the world is delited, and which men vnderstand by nature.
l All the benefites of God in Jesus Christ. Chap.1.17. 2.pet.1.16.
m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the wordes may agree with ỹ matter.
n Whose knowledge and iudgement is not cleared by Gods Spirit. Prou.27.19.
o For the trueth of God is not subiect to the iudgement of man. Isa.40.13. wisd.9.13. rom.11.34.
p That is, Christes spirite, John 16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erronious doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, [euen] as vnto [a] babes in Christ.

2 I gaue you milke to drinke, & not meate: for ye were not yet able [to beare it,] neither yet now are ye able.

3 For ye are yet carnall: for where as [there is] among you enuying, & strife, and diuisions, are yee not carnall, and walke as men?

4 For when one sayth, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the encrease.

8 And he that planteth, and hee that watreth, are [b] one, * and euery man shal receiue his wages, according to his labour

9 For we together are Gods [c] labourers: ye are Gods husbandry, [and] Gods building.

10 According to the grace of God giuē to me, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layde, which is Jesus Christ.

12 And if any man build on this foundation, golde, siluer, precious stones, timber, hay, [or] stubble,

13 Euery mans worke shalbe made manifest: for the [e] day shall declare it, because it shalbe reuealed by the [f] fyre: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, hee shall receiue wages.

15 If any mans worke burne, he shal [g] lose, but he [h] shall be [i] safe himselfe: neuertheles yet as it were by the fire.

16 * Knowe ye not that ye are [ỹ] Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this worlde, let him be a foole, that hee may be wise.

19 For the wisedome of this worlde is foolishnesse with God: for it is written, * Hee catcheth the wise [k] in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, [euen] all are yours,

23 And ye Christes, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to moue by his spirit, and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue popes: for milk and strong meate in effect are one, but only differ in maner and forme.
b He chargeth them with two faults, the one that they attributed to much to the ministers, and the other, that they preferred one minister to another. Psal.62.12. gal.6.5.
c So made by his grace.
d Hee reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the trueth shall expell the darkenes of ignorance, then the curious ostentation of mans wisedome shall be brought to nought.
f By the tryal of Gods spirit.
g Both his labour & reward.
h He reproueth them not as false Apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods worde, preache Philosophicall speculations.
i As touching his life, if hee holde fast the foundation. Chap.6.19. 2.cor.6.16. Iob 5.13.
k When they themselues are entangled in ỹ same snares, which they laid for others. Psal.94.11.
l But in God who worketh by his ministers to his owne glory & the comfort of his Church.

CHAP. IIII.

1 After that hee had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindered them to praise that, which they dispraysed in him. 16 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LET a man so thinke of vs, as of the [a] ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be founde faithfull.

3 * As touching me, I passe very litle to be iudged of you, or of [‡] mans iudgement: no, I iudge not [b] mine owne selfe.

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. Matth.7.1,2.
‡ Greeke, mans day.
b Whether I haue great giftes or litle, fewe or many.

4 For

4 For I [c] knowe nothing by [d] my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Nowe these things, brethren, I haue figuratiuely applied vnto mine owne selfe & Appollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [f] separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and woulde to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs [g] the last Apostles, as men appointed to death: for we are made a gasing stock vnto the worlde, and to the Angels, and to men.

10 We [are] [h] fooles for Christes sake, and ye [are] wise in Christ: wee [are] weake, and ye strong: ye [are] honourable, and we [are] despised.

11 Vnto this houre wee both hunger, and thirst, and are naked, and are buffeted, & haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, & [yet] we blesse: we are persecuted, [and] suffer it.

13 * Wee are euill spoken of, and wee ‖ pray: wee are made as the filth of the worlde, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand ‖ instructours in Christ, yet [haue ye] not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lorde, which shall put you in [i] remembrance of my waies in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lorde will, and will knowe, not the speach of them which are puffed vp, but the power.

20 For the [k] kingdome of God [is] not in word, but in [l] power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meekenes?

CHAP. V.

1 He reproueth sharpely their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

IT is heard certainely [that there is] fornication among you, and such fornication as is not once named among the [a] Gentiles, * that one shoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put from among you.

3 * For I verely as absent in body, but present in spirit, haue determined already as though I were present, that hee that hath [b] thus done this thing,

4 when ye are gathered together, and my [c] spirit, [d] in ỹ name of our Lorde Iesus Christ, that such one, [I say,] by the power of our Lord Iesus Christ,

5 * Be deliuered vnto [e] Satan, for the [f] destruction of the flesh, that the spirite may be saued in the day of the Lorde Iesus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen, leaueneth the whole lumpe?

7 Purge out therefore the old leauen, that ye may be a newe lumpe, [h] as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of synceritie and trueth.

9 I wrote vnto you in an Epistle, * that ye shoulde not companie together with fornicatours,

10 And [i] not altogether with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the worlde.

11 But

---

c For as I do not knowe whereby I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.
d Concerning mine office. Mat.7.1. rom.2.1.
e By our example.
f To wit, from other men and preferreth thee.
g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abiecting himselfe and exalting the Corinthians, hee maketh them ashamed of their vaine glory. Actes 20.34. 1.thes.2.9. 2.thes.3.8. Mat.5.44. luke 23.34. actes 7.60.
‖ Or, vse gentle wordes,
‖ Or, pedagogues and scholemasters,
i For asmuch as they had so soone forgotten.

Actes 18.21. and 19.21. iames 4.15.
k That is, whatsoeuer gifts we haue receiued of God to this ende, that he may reigne among vs.
l Of the holy Ghost.

a Who would thinke that you would suffer that mischiefe vnpunished which the most barbarous nations abhorre to speake of? Leuit.18.8. Col.2.5.
b Hauing now receiued the Gospell.
c By will and consent.
d With inuocation of Gods name, as becometh them which procure the Lordes busines and not their owne. 1.Tim.1.20.
e Which is, to be as an heathen man and publicane.
f For being wounded with shame and sorowe, his flesh or olde man shall dye: & the spirit or newe man shall remaine aline and enioy the victorie in that day when the Lord shall iudge ỹ quicke and dead, 2.Cor.4.18. 1.Pet.4.6.
g Seing you suffer such monsterous vices among you. Gal.5.9.
h As euery man particularly is pure, so the whole Church in generall may be pure.

Mat,18.17. 2.thes.3.14. i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or [k] an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also which are [l] without: do ye not iudge them that are [m] within:

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

k Who to please both parts would be present at idole seruice, and yet professe the Gospell.
l Unto whom the ecclesiasticall discipline doeth not stretch.
m Which are subiect to Gods worde, and to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that wee ought to serue God purely, both in body, and in soule.

DAre any of you, hauing busines against another, be iudged vnder ‖ the [a] vniust, and not vnder the Saints:

2 * Doe ye not knowe, that the Saints shall iudge the worlde: If the World then shalbe iudged by you, are ye vnworthy to iudge [b] smallest matters:

3 Knowe ye not that we shall iudge the [b] Angels: howe much more things that pertaine to this life:

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man amõg you: no not one, that can iudge betweene his brethren:

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among you, because ye goe to lawe one with another: * why rather suffer ye not wrong: Why rather susteine ye not harme:

8 * Nay, ye your selues [e] doe wrong, and do harme, & that to your brethren.

9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God: Be not deceiued: * neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lorde Jesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder [g] the power of any thing.

13 Meates [are ordeyned] for the belie, and the bellie for the meates: but God shall destroy both it, and them. Now the body [is] not for [h] fornication, but for the [i] Lord, and the Lorde for the body.

14 And God hath also raised vp the Lord, & * shall raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an [k] harlot: God forbid.

16 Doe ye not knowe, that he which coupleth himselfe with an harlot, is one body: * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto [p] Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, [which is] in you, whom ye haue of God: and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

a Or, iudges and magistrates, which are infidels.
a Hee calleth them vniust, whosoeuer are not sanctified in Christ. Wisd. 3.8.
b Who are nowe apostates and deuils, Mat. 25. 41.
c That is, make them iudges.
d If ye so burne with desire to plead, keepe a court among your selues, & make the least esteemed your iudge: for it is most easye to iudge betweene brethren.
‖ Or, impotencie of minde. Mat. 5.39. luke 6.29. rom. 12.19. 1. Thes. 4.6.
e He doeth not reproue [p] godly, which with a good conscience vseth the magistrate to defende his right, but condemneth hatred, grudges and desires of reuengeance. Ephe. 5.3,5. 1. tim. 1.9,10. Ephe. 2.12. titus 3.3. 1. pet. 4.3. Chap. 10.23. ecclus. 37.27.
f Here hee speaketh of things indifferent of their nature, and first as touching carnall libertie.
g For wee are subiect to those things which wee cannot want.
h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleannes.
i God will be Lord both of the soule and body.
Rom. 6.5.
k Whereby hee signifieth, that both wee shall see the glory of the resurrection of the iust, & also that dignitie and priuiledge whereby wee be made the members of Christ. Gen. 2.24. mat. 19.5. mar. 10.8. ephe. 5.31.
l That is, he more polluteth his owne body, then hee that committeth any other sinne. Chap. 3.16. 2. cor. 6.16. Chap. 7.23. 1. pet. 1.15,19.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duetie of marriage, 11 Of diuords and dissension in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And seconde marriage.

NOwe concerning the things whereof ye wrote vnto me, It [were] [a] good for a man not to touch a woman.

2 Neuertheles, to auoide fornication, let [b] euery man haue his wife, and let euery woman haue her owne husband.

3 * Let the husband giue vnto [p] wife [c] due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not [p] power of her owne body, but the husband: and likewise also the husband hath not [p] power of his owne body, but the wife.

5 Defraude not one another, except [it be] with consent for a time, that ye may giue your selues to fasting & prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

7 For I would [p] all men were euen as

a Or, expedient: because marriage, through mans corruption, & not by Gods institution bringeth cares and troubles.
b Speaking to all men in generall. 1. Pet. 3.7.
c Which conteineth all dueties pertaining to marriage.
d He sheweth that hee commandeth not precisely all men to marry, but [p] God hath graunted this remedie vnto them which cannot liue chaste.

as I my ſelfe [am:] but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I ſay vnto the vnmarried, and vnto the Widowes, it is good for them if they abide euen as I [do.]

9 But if they cannot abſtaine, let them marrie: for it is better to marrie then to [e] burne.

10 And vnto ỹ married I command, not I, but the Lorde, Let not the wife *depart from her huſband.

11 But and if ſhee [f] depart, let her remaine vnmarried, or be reconciled vnto her huſband, and let not the huſband put [g] away [his] wife.

12 But to ỹ remnant I ſpeake, [and] not [h] the Lorde, if any brother haue a wife, that beleeueth not, if ſhe be content to dwell wt̃ him, let him not forſake her.

13 And ỹ woman which hath an huſband that beleeueth not, if he be content to dwell wt̃ her, let her not forſake him.

14 For the vnbeleeuing huſband is [i] ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the huſband, els were your children vncleane: but nowe are they [k] holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a ſiſter is not in ſubiection in [l] ſuch things: but God hath called vs in peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſaue thine huſband? Or what knoweſt thou, O man, whether thou ſhalt ſaue thy wife?

17 But as God hath diſtributed to euery man, as the Lorde hath [m] called euery one, ſo let him walke: and ſo ordeine I in all Churches.

18 Is any man called being circumciſed? let him not [n] gather [his vncircumciſion:] is any called vncircumciſed? let him not be circumciſed.

19 [o] Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the ſame vocation wherein he was called.

21 Art thou called [being] a ſeruant? [p] care not for it: but if yet thou mayeſt be free, vſe it rather.

22 For he that is called in the [q] Lorde [being] a ſeruant, is the Lords freeman: likewiſe alſo hee that is called [being] free, is Chriſtes ſeruant.

23 * Ye are bought ‖ With a price: be not the ſeruants of men.

24 Brethren, let euery man, wherein he was called, therein abide [r] with God.

25 Nowe concerning ‖ virgines, I haue no [ſ] commandement of the Lord: but I giue mine aduice, as one that hath obteined mercie of the Lord to be ‖ faithfull.

26 I ſuppoſe then [t] this to be good for the preſent [u] neceſſitie: [I meane] that it is good for a man ſo to be.

27 Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marie, ſhe ſinneth not: neuertheles, ſuch ſhall haue [x y] trouble in the fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is ſhort, ‖ hereafter that both they which haue wiues, be as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not:

31 And they that vſe this worlde, as though they vſed it not: for the [c] facion of this world goeth away.

32 And I woulde haue you without care. The vnmarried careth for the things of the Lord, howe he may pleaſe the Lord.

33 But hee that is married, careth for the things of the [d] worlde, howe he may pleaſe [his] wife †.

34 There is difference alſo betweene a virgine and a wife: the vnmarried woman careth for the things of ỹ Lord, that ſhe may be [e] holy, both in body and in ſpirit: but ſhe that is married, careth for the things of ỹ world, howe ſhe may pleaſe her huſband.

35 And this I ſpeake for your owne cõmoditie, not to [f] tangle you in a ſnare, but that [ye followe] that, which is honeſt, and that ye may cleaue faſt vnto the Lord without ſeparation.

36 But if any man thinke that it is vncomely for his virgine, if ſhe paſſe the flowre of [her] age, & [g] neede ſo require, let him doe what he will, he ſinneth not: let them be married.

37 Neuertheles he [h] ỹ ſtandeth firme in his heart, that he hath no neede, but

e With the fire of concupiſcence, that is, when mans will ſo giueth place to the luſt that tempteth, that hee cannot call vpon God with a quiet conſcience. Mat.5.32.& 19.9. marke 10.11. luke 16.18.

f For hatred, diſſenſion, anger, &c.

g Saue for whoredome, as Matth.5.32.

h In aſmuch as there was nothing expreſſly ſpoken hereof in the lawe, or Prophets: or els he ſpake this moued by the ſpirit of God as he teſtifieth, in the 25. verſe.

i Meaning that the fayth of the beleeuer hath more power to ſanctifie mariage, then the wickednes of the other to pollute it.

k They that are borne of either of the parents faithfull, are alſo counted members of Chriſts church, becauſe of the promes, Actes 2.39.

l When ſuch things come to paſſe, that the faithfull and vnfaithfull be maried together, and the one forſake the other without cauſe.

m The lawful vocatiõ in outward things muſt not lightly be neglected.

n Which is when the ſurgeon by arte draweth out the ſkinne to couer the part, Celſus lib.7.cap.25. Epiph.lib. de ponderibus & menſur.1. Mac.1.16.

o It is all one whether thou be Iewe or Gentile. Ephe.4.1. 1.tim.6.1.

p Although God hath called thee to ſerue in this life, yet thinke not thy condition vnworthie for a Chriſtian: but reioyce ỹ thou art deliuered by Chriſt from ỹ miſerable ſlauerie of ſinne & death.

q Being ſeruant by cõdition is made partaker of Chriſt.

Chap.6.20. 1.pet.1.19.

‖ Or, dearely.

r Sincerely as in the preſence of God.

‖ Or, the ſtate of virginitie.

ſ He bindeth no man to that which God hath left free: but ſheweth what is moſt agreeable to Gods will, according to the circumſtãce of the time, place, and perſons.

‖ Or, beleeued.

t To be ſingle.

u In theſe afflictions and perſecutions.

x As worldly cares of their children and familie.

y He doeth not preferre ſinglenes as a thing more holy then mariage, but by reaſon of incommodities, which the one hath more then the other.

z In wiſhing that you could liue without wiues.

‖ Or, it remaineth that.

a Which be in aduerſitie.

b Which be in proſperitie.

c In this world there is nothing but meere vanitie.

d Which onely apperteine to this preſent life.

† And he is deuided, meaning into diuers cares.

e Shee may attaine vnto it ſooner then the other, becauſe ſhee is without cares.

f Seeing S. Paul coulde binde no mans conſcience to ſingle life, what preſumption is it, that any other ſhould do it?

g That is, that ſhe ſhould marry to auoid hath no neede.

hath

hath i power ouer his owne will, & hath so decreed in his heart, that he wil keepe his virgine, he doth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth k better.

39 The wife is bound by the l Law, as long as her husband *liueth: but if her husbād be dead, she is at libertie to mary with whom she will, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the Spirit of God.

i For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmity, neither can he iustly require of them singlenes, if they haue not that gift of God so to liue.
k And more commodious for his children in preseruing them from cares. l Of Matrimonie. Rom.7.2. 1.Thes.4.8.

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slāder of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.

NOW as touching things sacrificed vnto idols, We know that wee all haue a knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, We knowe that an idole [is] b nothing in the worlde, and that there [is] none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there bee many gods, and many c lords)

6 Yet vnto vs there [is] but one God, [which is] the Father, of whome are all things, and we in him: and * one Lorde Iesus Christ, by whom [are] all things, and we by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntil this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the e more: neither if wee eate not, haue we the lesse.

9 But take heede lest by any meanes this ‖ power of yours bee an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee ‡f boldened to eate those things which are sacrificed to idoles:

11 And through thy knowledge shall the *g weake brother perish, for whome Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offende my brother.

a Of the libertie that God hath giuen vs touching outward things.

‖ Or, taught.

b This he speaketh in their person which bragged so much of their libertie, saying that an image amongs all things that are made is of no force.
c Which being idoles, yet are esteemed of men as Lordes and seigneurs. Iohn 13.13. chap.12.3.
d In that they thought the meate offered vp to ỳ image, not to be pure, and therefore could not eate it with a good conscience.
e This abundance & want is referred to spirituall things, Rom. 14.17.
‖ Or, libertie in things indifferent.
‡ Greeke, builded vp.
f By thine example without any ground of doctrine.
g Which eateth against his conscience, or in doubt.

Rom.14.15.

Rom.14.21.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

AM I not an Apostle: am I not free: haue I not seene Iesus Christ our Lord: are yee not my worke in the Lorde:

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are ỳ a seale of mine Apostleship in the Lord.

3 My defence to them b that examine me, is this,

4 Haue we not power to eate, c and to drinke:

5 Or haue we not power to d leade about a wife being a e sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas:

6 Or I onely and Barnabas haue not we power f not to worke:

7 Who goeth a warrefare any time at his owne cost: Who planteth a vineyard, and eateth not of the fruit thereof: or who feedeth a flocke, and eateth not of the milke of the flocke:

8 Say I these things according to man: saith not the Law the same also:

9 For it is written in the Law of Moses, * Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take g care for oxen:

10 Either sayeth hee it not altogether for our sakes: For our sakes no doubt it is written, that he which eareth, should eare in hope: and that hee that thresheth in hope, should bee partaker of his hope.

11 * If we haue sowen vnto you spirituall things, [is it] a great thing if wee reape your carnall things:

12 If others with you bee partakers of [this] h power, [are] not we rather: neuertheles, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the * holy things, eate of the things of the Temple: and they which wayte at the altar, are partakers

a I neede no further declaration but the workes that I wrought among you.
b And call into doubt mine office.
c On the Church charges:
d The Apostles led their wiues about with them.
e A faithfull and Christian wife.
‖ Or, Cousins.
f Whether they might not as lawfully liue without labouring for their liuing with their owne handes, as other Apostles. Deut.25.4. 1.tim,5.18.
g Had God respect properly to the oxen themselues when he made this lawe, and not rather vnto men: Rom.15.27.
h To liue on other mens charges:
‖ Or, take in worth.

Deut.18.1.

kers[i] with the altar?

14 So also hath the Lorde ordeyned, that they which preach ỹ Gospel, should liue of the Gospell.

15 But I haue vsed none of these things: neither wrote I these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my[k] reioycing vaine.

16 For though I preach the Gospell, I haue nothing to reioyce of: for necessitie is layd vpon me, and wo is vnto me, if I preach not the Gospell.

17 For if I do it willingly, I haue a rewarde: but if I do it against my will, I [notwithstanding] the dispensation is committed vnto me.

18 What is my reward then? verely that whē I preach the Gospell, I make the Gospell of Christ[m] free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.

20 *And vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are vnder the Lawe, as [though I were] vnder the[n] law, that I may win them that are vnder the law:

21 To them that are without Law, as [though I were] without law (whē I am not without law as perteyning to God, but [am] in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may win the weake: I am made [o] all things to al men, that I might by al meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, runne all, yet one receyueth the price? so runne, that ye may obteine.

25 And euery man that proueth masteries, [p] absteineth from all things: and they [do it] to obtein a corruptible crown: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the aire.

27 But I beat downe my [q] body, and bring it into subiectiō, lest by any meanes after that I haue preached to other, I my selfe should be [r] reproued.

i For that part ỹ was burnt, was deuoured of the altar, and the other was due vnto the Priests by the lawe.

k For now you haue no iust cause agaynst me, seeing that I preached the Gospell freely vnto you.

l Seeing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doth not his duetie.

m That I be not chargeable to them vnto whō I preach, seeing that they thinke that I preach for gaines. Acts. 16.3. gal.2.3.

n As touching the ceremonies.

o In things indifferent, as eating of meates, obseruatiō of feasts and dayes, and such like, he facioned himselfe to men in such sort as hee might best gaine them to Christ.

p That is, keepeth a straight diet, and refraineth from such things as might distemper his bodie.

q Or, old man which rebelleth agaynst the spirit.

r Least hee should be reproued of men when they should see him do contrarie, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

MOreouer, brethren, I would not that ye should be ignorāt, that all our fathers were vnder *the cloude, and all passed through the *sea,

2 And were all baptized vnto [a] Moses, in the cloud, and in the sea.

3 *And did all eate the same [bc] spirituall meate,

4 *And did al drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: & the Rocke [d] was Christ)

5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernes.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.

7 Neither be ye idolaters as [were] some of them, as it is written, *The people sate downe to [e] eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one *[f] day three and twentie thousand.

9 Neither let vs tempt [g] Christ, as some of them also tempted [him,] & were *destroied of serpents.

10 Neither murmure ye, as some of them *also murmured, & were destroyed of the [h] destroyer.

11 Nowe all these things came vnto them for ensamples, and were written to admonish [i] vs, vpon whom the [k] endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as apperteyneth to man: and God is faythfull, which will not suffer you to bee tempted aboue that you bee able, but [l] will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe ‖ of blessing which wee [m] blesse, is it not the communion of the blood of Christ? The bread which wee breake, [n] is it not the communion of the bodie of Christ?

Exod.13.21. nom.9.18. Exo.14.16,22.

a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses. Exod.16.15.

b That is, Manna, which was the outward signe or Sacrament of the spirituall grace.

c They ate the same meate that we doe, because the substance of theirs and our sacraments is all one. Exod.17.6. nom.20.10,11

d That is, signified Christ as all Sacraments doe. Nom.26.65. Nom.11.4. & 26.64 psal.106.14. Exod.32.6.

e Because hereby occasiō was taken to forget God, and commit idolatrie, therfore these indifferent things are counted idolatrie. Nom.25.9.

f Moses readeth foure and twentie thousand, which declareth an infinite number.

g Who was their leader, & was called the Angel of God. Nom.21.6. psal.106.14. Nom.14.37.

h Meaning either the good or euill Angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i Howe God will plague vs if we be subiect to the like vices. k Or, later dayes of Christs comming. l He that ledde you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your cōmoditie, & deliuer you. ‖ Or, thanksgiuing. m Or, prepare to this holy vse with praise & thanksgiuing. n The effectual badge of our coniunction & incorporation with Christ.

17 For

o If we that are many in number, are but one bodie in effect, ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doth separate our vnitie.

17 For wee that are many, are °one bread and one bodie, because wee are all partakers of one bread.

18 Beholde Israel [which is] after the p flesche: are not they which eate of the sacrifices, partakers of the altar?

p Which is gouerned according to the ceremonies of the Lawe.

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 [Nay,] but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I woulde not that ye should haue q felowship with the deuils.

q Which is to assemble in that companie where idoles are called vpō.

21 Ye cannot drinke the cuppe of the Lord, and the cup of the deuils. Yee can not bee partakers of the Lordes table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

Chap.6.12. ecclus.37.27.

23 *All things are lawfull for mee, but al things are not expedient: al things are lawfull for mee, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, and turned the money to the Priests profit.

25 Whatsoeuer is solde in the r shambles, eate yee, and f aske no question for conscience sake.

f Or, doubt not.

26 *For the earth [is] the Lords, and all that therein is.

Psal.24.1.

27 If any of them which beleeue not, call you [to a feast:] and if yee will goe, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth [is] the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my t libertie bee condemned of another mans conscience?

t We must take heede that through our abuse, our libertie be not condemned.

30 For u if I through [Gods] benefite bee partaker, why am I euill spoken off, for that wherefore I giue thankes?

u If by the benefite of God I may eate any kinde of meate, why should I by my default cause this benefite to be euill spoken of?

31 *whether therefore ye eat or drinke, or whatsoeuer ye do, doe all to the glorie of God.

Col.3.17.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

x That is, the infirme.

33 Euen as I please x all men y in all things, not seeking mine owne profite, but [the profit] of many, that they might be saued.

y Which are indifferent.

CHAP. XI.

Ye rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lordes supper, 23 Bringing them againe to the first institution thereof.

1 *BE ye the followers of me, euen as I am of Christ.

2.Thes.3.9. ‖Or, in all things remember me. Ephes.5.23.

2 Nowe, brethren, I commend you, that ye remember ‖al my things, and keepe the ordinances, as I deliuered them to you.

3 But I wil that ye know, that Christ is the *head of euery man: and the man is the womans head: & God is Christes head.

4 Euery man a praying or ‖prophesying hauing [any thing] on [his] head, b dishonoureth his head.

a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach. ‖Or, preaching

b This tradition was obserued according to the time and place that all things might be done in comlinesse and to edification.

5 But euery woman that prayeth or c prophesieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it bee shame for a woman to be ‖ shorne or shauen, let her be couered.

c Read chapter.14.34. ‖ Or, powled.

7 For a man ought not to couer [his] head: forasmuch as he is the *d image & glory of God: but the woman is the e glorie of the man.

Gen.1.26,& 5.1, and 9.6. col.3.10.

d The image of Gods glorie in whom his maiestie and power shine concerning his authoritie.

8 For the man is not of the woman, but the woman of the man.

9 *For the man was not created for the womans sake: but the woman for the mans sake.

e Or, receyueth her glory, in commendation of man, and therefore is subiect. Gen. 2.18,22.

10 Therefore ought the woman to haue f power on [her] head, because of the g Angels.

f Some thing to couer her head in signe of subiection.

11 Neuertheless, neither is the man without the woman, neither the womā without the man in the h i Lord.

g To whom they also shewe their dissolution, and not only to Christ.

h Who is author and mainteiner of their mutuall coniunction.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

i For as God made the woman of man, so now is man multiplied by the woman.

14 Doeth not nature it selfe teach you, that if a man haue long k heare, it is a shame vnto him?

k As women vse to weare.

15 But if a woman haue long heare, it is a praise vnto her: for her heare is l giuen her for a couering.

l For God hath giuen to womē longer heare then vnto man, to the ende she should trusse it vp about her head, whereby she declareth þ she must couer her head.

16 But if any man lust to be contentious, We haue no such custome, neither the Churches of God.

17 Nowe in this that I declare, I praise [you] not, that ye come together, not with profite, but with hurt.

18 For first of all, when ye come toge-

ther in the Church, I heare that there are dissensions among you: and I beleeue it[to be true] m in some part.

19 For there must be n heresies euen among you, that they which are approued among you, might be knowen.

20 When yee come together therefore into one place, [this] is not to eate the Lords supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, & one is hungrie, and another is drunken.

22 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? What shall I say to you? shall I prayse you in this? I prayse you not.

23 For I haue receyued of the o Lord that which I also haue deliuered vnto you, [to wit,] That the Lorde Jesus in the night that he was betrayed, tooke bread:

24 *And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is p broken for you: this do ye in remembrance of me.

25 After ỳ same maner also [he tooke] the cuppe, When hee had supped, saying, This cuppe is the Newe Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shewe the Lords death till he come.

27 Wherefore, Whosoeuer shall eate this bread, and drinke the cuppe of the Lord q vnworthily, shall be giltie of the bodie and blood of the Lord.

28 *Let a man therefore examine him selfe, and so let him eat of this bread, and drinke of this cup.

29 For he that eateth & drinketh vnworthily, eateth and drinketh his owne damnation, [because] hee discerneth not r the Lords bodie.

30 For this cause many [are] weake, & sicke among you, and many s sleepe.

31 For if wee would iudge our selues, we should not be iudged.

32 But when wee are iudged, wee are chastened of ỳ Lord, because we shoulde not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tarie one for another.

34 And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

m Not that all were so, but the most part.

n Gods church is not onely subiect to dissention as touching orders & maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church.

Matt. 26. 26. mar. 14. 22. luke 22. 19.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighes of the theeues were) ỳ which thing the breaking of the bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same.

2. Cor. 13. 5.

r But as though these holy mysteries of the Lords body and blood were common meates, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues which either adde or take away from the Lords institution.

CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.

NOwe concerning spirituall [gifts,] brethren, I woulde not haue you a ignorant.

2 Ye knowe that ye were Gentiles, & were caried away vnto the b domme idoles, as ye were c led.

3 Wherefore, I declare vnto you, that no man *speaking by the d Spirit of God, calleth Jesus * execrable: also no man can say that Jesus is the Lorde, but by the holy Ghost.

4 Nowe there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirite is giuen to euery man, to e profite withall.

8 For to one is giuen by the Spirite the worde of wisedome: and to another the worde of f knowledge, by the same Spirit:

9 And to another [is giuen] g fayth, by the same Spirit: & to another the giftes of healing by the same Spirit:

10 And to another h the operations of great workes: and to another, i prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 *And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, [yet] are [but] one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into l one bodie, whether [wee bee] Jewes or Grecians, whether [wee bee] bond, or free, and haue beene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare would say, Because I am not the eie, I am not of the bodie, is it therefore not of the bodie?

17 If the whole body [were] an eye, where

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, and for what end they had receyued them.

b Which could not heare your prayers.

c By Satans suggestion. Mar. 9. 39.

d As no man that hath the spirit of God, can blaspheme Christ, & worship idoles: so none can acknowledge Christ for Lord and God without the same spirite. Iohn. 13. 13. chap. 8. 6. phil. 2. 11.

e To wit, the Church, which is the whole bodie.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrits, as was done against Ananias, Elymas, &c.

i Meaning the declaration of gods mysteries.

k To trie both the doctrine & the persons. Rom. 12. 3. ephes. 4. 7.

l That we might be one bodie with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords supper are effectuall signes: for by baptisme, we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be gouerned by the same spirit.

where [were] the hearing? If the whole [were] hearing, where [were] the smelling?

18 But nowe hath God disposed the members euery one of them in the bodie at his owne pleasure.

19 For if they were all one member, where [were] the bodie?

20 But nowe [are] there many members, yet but [m] one bodie.

21 And the eye cannot say vnto the hande, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be [n] more feeble, are necessarie.

23 And vpon those [members] of the bodie, which wee thinke most vnhoneſt, put we more [o] honestie on: and our vncomely [partes] haue more comelynesse on.

24 For our comely [partes] neede it not: but God hath tempered the bodie together, and hath giuen the more honour to that [part] wich lacked,

25 Least there should be any diuision in the bodie: but that the mẽbers should [p] haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members [q] ‖ for [your] part.

28 *And God hath ordeined some in the Church: [as] first Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, [r] helpers, [s] gouernours, diuersitie of tongues.

29 Are al Apostles? are al Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? do all interpret?

31 But ‖ desire you the best giftes, and I will yet shewe you a more excellent way.

m And therfore whatsoeuer the diuersitie is, yet the profite ought to bee common and serue to the edification of the Church.
n Whose vse seemeth to be more vile.
o Wee are more carefull to couer them.
p Euery one in his office for the preseruatiõ of the bodie.
q For all Churches dispersed through out the world are diuerse members of one bodie.
‖ Or, euery one for his part. Ephes. 4. 11.
r As Deacons.
s As Elders.
‖ Or, doe you then desire the best gifts.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and prayse thereof.

Though I speake with the tongues of men and [a] Angels, and haue not loue, I am [as] sounding brasse, or a tinckling cymball.

2 And though I had the [gift] of prophecie, and knewe all secretes and all knowledge, yea, if I had [b] all fayth, so that I could remoue *mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, & haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffreth all things: it beleeueth [c] all things: it hopeth all things: it endureth [d] all things.

8 Loue doth neuer fal away, though ỹ prophetyings be abolished, or ỹ tõgues cease, or knowledge vanish away.

9 For [e] we know [f] in part, & we ‖ prophecie in part.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but whẽ I became a man, I put away childish things.

12 For nowe we see [g] through a glasse darkely: but then [shall wee see] face to face. Now I know in part: but thẽ shal I know euen as I am ‖ knowen.

13 And now abideth faith, hope [and] loue, [euen] these three: but the [h] chiefest of these [is] loue.

a If the Angels had tongues, and I had the vse thereof, and did not bestowe them to profit my neighbor, it were nothing but vaine babbling.
b Fayth is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historicall) which beleeueth the mightie power of Christ, but can not apprehende Gods mercie through him: and this deuils haue, Jam. 2. 19: and therefore is seperated from charitie, but ỹ faith that iustifieth in effect cãnot, as 1. Joh. 2. 9. Mat. 17. 20. luke. 17. 6.
c Not that it suffereth it self to be abused, but iudgeth others by all loue and humanitie.
d Which may be without offence of Gods word.
e Knowledge it selfe shall be perfected in the world to come, and not abolished: but the maner of knowing and teaching shall cease when we shall be before Gods presence where we shall neither neede scholes nor teachers.
f That is, imperfectly.
‖ Or, teach.
g The mysteries of God.
‖ Or, taught of God.
h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly propheeying. 34 He commandeth womẽ to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

Follow after loue, and couet spirituall [giftes,] and rather that ye may [a] prophecie.

2 For hee that speaketh a [strange] tongue, speaketh not vnto mẽ, but vnto God: for no mã [b] heareth [him:] howbeit in [c] the spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortatiõ, and to comfort.

4 He that speaketh [strange] lãguage, edifieth [d] himselfe: but he that prophecieth, edifieth the Church.

5 I would that ye all spake [strange]

a That is, to expound the word of God to the edification of the Church.
b Understandeth him.
c By the spirituall gifte, which he hath receiued.
d For he profiteth none saue himselfe.

languages, but rather that yee prophe-
cied: for greater is hee that prophecieth,
then he that ſpeaketh [diuers] tongues,
except hee expound it, that the Church
may receiue edification.

6 And nowe, brethren, if I come
vnto you ſpeaking [diuers] tongues,
What ſhall I profit you, except I ſpeake
to you, eyther by [c] reuelation, or by
knowledge, or by prophecying, or by
doctrine?

7 Moreouer things without life which
giue a ſound, whether [it be] a ‖ pipe or an
harpe, except they make a diſtinction in
the ſounds, how ſhal it be knowen what
is pyped or harped?

8 And alſo if the trumpet giue an vn-
certaine ſound, who ſhall prepare him-
ſelfe to battell?

9 So likewiſe you, by the tongue, ex-
cept ye vtter wordes that haue ſignifica-
tion, how ſhall it be vnderſtand what is
ſpoken? for ye ſhall ſpeake in the [f] aire.

10 There are ſo many kinds of voices
(‖ as it commeth to paſſe) in the worlde,
and none of them [g] is domme.

11 Except I know then the power of
the voice, I ſhall be vnto him that ſpea-
keth, [h] a barbarian, & hee that ſpeaketh,
ſhalbe a barbarian vnto me.

12 Euen ſo, for as much as ye couet ſpi-
rituall [gifts,] ſeeke that ye may excel vn-
to the edifying of the Church.

13 Wherefore, let him that ſpeaketh a
[ſtrange] tongue, pray, that hee may in-
terpret.

14 For if I pray [in] a [ſtrange] tongue,
my ſpirit [i] prayeth: but mine vnderſtan-
ding is without [k] fruit.

15 What is it then? I will pray with
the ſpirit, but I will pray with the vn-
derſtanding alſo: I will [l] ſing with the
ſpirit, but I will ſing with the vnderſtā-
ding alſo.

16 Els, when thou bleſſeſt with the
ſpirit, howe ſhall hee that occupieth the
roome of the vnlearned, ſay [m] Amen, at
thy giuing of thanks, ſeeing he knoweth
not what thou ſayeſt?

17 For thou verely giueſt thanks wel,
but the other is not edified.

18 I thanke my God, I ſpeake lan-
guages more then ye all.

19 Yet had I rather in the Church to
ſpeake [n] fiue wordes with mine vnder-
ſtanding, that I might alſo inſtruct o-
thers, then ten thouſande wordes in a
[ſtrange] tongue.

20 Brethren, bee not * children in vn-
derſtanding, but as concerning malici-
ouſnes be children, but in vnderſtanding
be of a ripe age.

21 In the Lawe it is written, * [o] By
men of other tongues, and by other lan-
guages will I ſpeake vnto this people:
yet ſo ſhall they not heare me, ſayth the
Lord.

22 Wherefore [ſtrange] tongues are
for a [p] ſigne, not to them that beleeue, but
to them that beleeue not: but prophey-
ing [ſerueth] not for them that beleeue
not, but for them which beleeue.

23 If therefore, when the whole
Church is come together in one, and all
ſpeake [ſtrange] tongues, there come in
they that are vnlearned, or they which
beleeue not, will they not ſay, that ye are
out of your wittes?

24 But if all prophecie, & there come
in one that beleeueth not, or one vnlear-
ned, [q] he is rebuked of [r] all men, and is
iudged of all.

25 And ſo are the ſecrets of his heart
made manifeſt, and ſo he will fal downe
on his face and worſhip God, and faye
plainely that God is in you in deede.

26 What is to be [done] then, brethē?
When ye come together, [according as]
euery one of you hath a pſalme, [or] hath
doctrine, [or] hath a tongue, [or] hath re-
uelation, [or] hath interpretation, let all
things be done vnto edifying.

27 If any man ſpeake a [ſtrange]
tongue, [let it be] by two, or at the [ſ] moſt,
by three, and that by courſe, and let one
interpret.

28 But if there be no interpreter, let
him keepe ſilence in the Church, [which
ſpeaketh lāguages,] and let him ſpeake
to himſelfe, and to God.

29 Let the Prophets ſpeake two, or
three, and let the other iudge.

30 And if any thing be reuealed to an-
other that ſitteth by, let the firſt hold his
peace.

31 For yee may all prophecie one by
one, that all may learne, & all may haue
comfort.

32 And the [t] ſpirits of the Prophets
are [u] ſubiect to the Prophets.

33 For God is not [the authour] of
confuſion, but of peace, as [we ſee] in all
the Churches of the Saintes.

34 * Let your Women keepe [x] ſilence

c The prophecie expounded that which God hath reueiled: and the doctrine teacheth that which he hath giuen vs to vnderſtand.
‖ Or, flute.
f Your wordes ſhalbe loſt: for ye ſhall neither glorifie God thereby, nor profite man.
‖ Or, as the thing requireth.
g That is, they may be able to be vnderſtand.
h He condemneth the Corinthians of barbarouſneſſe in that thing, whereby they thought to haue attained to the greateſt praiſe of eloquence.
i And doth his part.
k Not in reſpect of him ỳ prayeth, but in reſpect of the Church, which is nothing edified thereby.
l Or giue thanks by ſinging.
m One onely made the prayers, and the reſt of the people followed in hart his wordes, and when he had prayed, they all ſaid, Amen, ſignifying that they beleeued aſſuredly that God would grant their requeſts.
n That is, moſt fewe. Mat. 18.3.

Iſai. 28.11. deut. 28.49. iere. 5.15. ezek. 3.6.
o He threateneth them moſt ſharply, that God will puniſh the contempt of his word, & their counterfait ignorance, for aſmuch as to ſpeake with vnknowen tongues is a ſigne of Gods curſe towards the wicked.
p Of Gods curſe when they are not vnderſtand.
q By hearing his ſecret fauts ript vp, and his ſinnes reproued by Gods word, he is cōpelled by his owne conſcience to praiſe God.
r Which expounde the word of God.
ſ Paul beareth as yet with their weakeneſſe, becauſe alſo theſe were the gifts of God: but yet he ſheweth that they ſhould not paſſe this meaſure, that firſt one, after another, and at the vtmoſt the third ſhould reade in a ſtraunge language, which was to declare gods miracle in the gift of tongues: but chiefly he commandeth that nothing be don without interpretation.
t Or learning which Gods ſpirit moueth them to vtter.
u To the intēt ỳ others may iudge of him that hath ſpoken, if he haue

paſſed the compaſſe of Gods word: wherefore S. John commandeth to trie the ſpirits whether they be of God. 1. Tim. 2. 11. x Becauſe this diſorder was in ỳ Church, ỳ women vſurped ỳ which was peculiar to men, ỳ Apoſtle here ſheweth what is meete to be done, & what is not: & albeit he mētioned this abuſe afore, yet he referred it to this place to be reproued, becauſe there he brought it in for another purpoſe.

in the

in the Churches: for it is not permitted vnto them to speake: but [they ought] to be subiect, as also *the Lawe sayth.

35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 y Came the Word of God out from you: either came it vnto you onely?

37 If any man thinke him selfe to be a Prophete, or z spirituall, let him acknowledge, that the thinges, that I write vnto you, are the cõmandements of the Lord.

38 a And if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbidde not to speake languages.

40 Let all thinges bee done honestly and by order.

Gene.3.16. y Are ye the first or the last Christians, þ ye neither submit yourselues to the Churches, of whom you haue receiued the Gospel: nor haue respect to the others to whome the Gospel doeth likewise appertaine? z To haue vnderstanding of spirituall things. a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that wee shall ryse, 52 And the maner howe.

Galat.1.11. MOreouer, * brethren, I declare vnto you the Gospell, which I preached vnto you, which yee haue also receiued, and wherein ye continue,

2 And whereby yee are saued, if yee keepe in memorie, after what maner I preached it vnto you, a except ye haue beleeued in vaine.

3 For first of al, I deliuered vnto you that which b I receiued, how that Christ dyed for our sinnes, according to þ *scriptures,

4 And that hee was buried, and that he arose the thirde day, according to the *Scriptures,

5 *And that he was seene of Cephas, then of the c twelue.

6 After that, he was seene of mo then fiue hundreth brethren at once: whereof many remayne vnto this present, and some also are a sleepe.

7 After that, he was seene of James: then of all the Apostles.

8 *And last of all he was seene also of me as of one, borne out of due time.

9 For I am *the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 *But by the d grace of God, I am that I am: & his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, & so haue ye beleeued.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, howe say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not rise, thẽ is our preaching e vaine, and your f faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of GOD, that he hath raysed vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised,

17 And if Christ bee not raised, your faith is g vain: ye are yet in your h sinnes.

18 And so they which are a sleepe in Christ, are perished.

19 If in this life ‖onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, [and] was made the *first i fruits of them that slept.

21 For since by man [came] death, by mã [came] also the resurrectiõ of þ dead.

22 For as in Adam all die, euen so in k Christ shall l all be made aliue,

23 But euery man in his *owne order: the first fruites [is] Christ, afterwarde, they that are of Christ, at his comming [shal rise againe.]

24 Then [shall be] the ende, when he hath m deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne * till he hath put all his enemies vnder his feete.

26 The last enemie that shall be destroyed, [is] death.

27 *For he hath put downe al things vnder his feet. (And when he saith that all things are subdued [to him,] it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be n all in all,

a If you beliue to be saued by the gospel, ye must beliue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine. b He sheweth that nothing ought to be taught, which we haue not learned by Gods word. Isai.53.5. 1.pet,2.24. Ionas 2.1,10. Iohn 20.19. e Although Iudas wãted, yet they were so called still. Actes 9.4. rom.6.3. Ephe.3.8. Ephe.3.7. d For he was but the instrument & minister, and giueth the whole glory to God. e Christs death is not effectuall, except he rise frõ death. f For if Christ be swallowed vp of death, there remaineth no hope of life any more. g As mortification and remission of sins depende on Christs death: so our quickening and restoring to life stand in his resurrection. h You are not forgiuen nor sanctified. ‖Or, onely for this lifes sake. Col.1.18. reuel.1.5. i As by the offering of the first fruite the whole fruite is sanctified, so by Christ which is the first þ is raised, all haue assurance of þ resurrection. k Who rose first from the dead to take possession in our flesh for vs. his members. l To wit, the faithfull. 1.Thess.4.15. m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the worlde, is king of heauen and earth. This kingdom standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected, with all his members, shall as he is man and head of the Church, with his fellowe heires deliuer his kingdome, and be subiect to God vñ whome and the holy Ghost in Godhead he is equal. Psal.110.1. act.2.34,35. heb.1.13. & 10.13. Psal.8.6. hebr.2.8. n We shalbe perfectly fulfilled with his glory & felicity.

29 Els what shall they do which are baptized ᵒ ᵖ for dead: if ẏ dead rise not at al, why are they then baptized for dead:
30 Why are we also in ieopardy euery houre:
31 ᵠ By our reioycing which I haue in Christ Iesus our Lord, I die dayly.
32 If I haue fought ẇ beastes at Ephesus after ʳ the maner of men, what aduantageth it me, if the dead be not raised vp: *let vs eat and drinke: for to morowe we shall die.
33 Be not deceiued: *euill speakings corrupt good maners.
34 Awake to [liue] righteously, & sinne not: for some haue not the knowledge of God. I speake this to your shame.
35 But some man will say, Howe are the dead raised vp: and with what body come they forth:
36 O foole, that which thou sowest, is not quickened, except it die.
37 And that which thou sowest, thou sowest not that bodie that shall be, but bare corne, as it falleth, of wheate, or of some other.
38 But God giueth it a bodie at his pleasure, euen to euery seede his owne bodie.
39 All flesh [is] not the same flesh, but there is one ˢ flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.
40 There [are] also heauenly bodies, and earthly bodies: but the glory of the heauenly [is] one, and [the glory] of the earthly [is] another.
41 There is another glory of ẏ ˢ sunne, and another glory of the moone, & another glory of ẏ starres: for one starre differeth from [another] starre in glory.
42 So also [is] the resurrection of the dead. [The body] is sowen in corruptiõ, [and] is raised in incorruption.
43 It is sowne in ᵘ dishonour, [and] is raised in glory: it is sowen in weakenes, [and] is rayled in power.
44 It is sowne a natural body, [and] is raised a ˣ spirituall body: there is a natural body, and there is a spiritual body.
45 As it is also written, The first man *Adam was made a liuing soule: and the last Adã [was made] a ʸ quickening Spirite.
46 Howbeit ẏ [was] not first [made] which is spirituall: but that [which is] naturall, and afterward that [which is] spirituall.
47 The first man [is] of the earth, earthly: the seconde man [is] the Lorde ᶻ from heauen.
48 As [is] the earthly, such [are] they that are earthly: & as [is] the heauenly, such [are] they also that are heauenly.
49 And as we haue borne the ᵃ image of the earthly, so shall we beare ẏ image of the heauenly.
50 This say I, brethren, that ᵇ flesh and blood can not inherite the kingdom of God, neither doeth corruption inherite incorruption.
51 Beholde, I shewe you a secrete thing, We shal not all sleepe, but we shal all be ᶜ changed,
52 In a moment, in the twinkeling of an eye at the last * trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption: and this mortall [must] put on immortalitie.
54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe ẏ saying that is writtẽ, *Death is swallowed vp into victorie.
55 ‖ *O death, where [is] thy sting: O graue, where [is] thy victorie:
56 The sting of death [is] sinne: and the ᵈ strength of sinne [is] the Lawe.
57 *But thankes [be] vnto God, which hath giuen vs victorie through our Lorde Iesus Christ.
58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abounding alwayes in the worke of the Lorde, forasmuch as ye knowe, that your labour is not in ᵉ vaine in the Lorde.

ᵒ That is, as dead, & because they were but newly come to Christ, would be baptized before they died.
ᵖ Except these things be true of Christes kingdome and his subiection, what shall become of them whome the Church dayly baptizeth, for to destroy death in them which is ẏ end of baptisme, & so they to rise againe?
ᵠ I take to witnes all my sorowes wherein I may iustly reioyce in the Lorde, that I haue sustained them among you.
ʳ That is, hauing regarde to this present life, and not to Gods glory, & to life euerlasting. Isa. 22. 13. wis. 2. 6. *Menander in Thaidi.
ˢ There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.
ᵗ Euen as the Sũne and the Moone being of one substãce differ in dignitie: so in the resurrection our bodies shal haue more excellẽt qualities then they haue nowe.
ᵘ For what is more vile to looke vnto thẽ the dead carkeis?
ˣ Not changing the substance, but made partaker of the diuine nature. Gene. 2. 7.
ʸ Christ bringeth vs from heauen the spirit of life.
ᶻ This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie whose flesh hath this glorie by the power of God who dwelleth in it.
ᵃ Both in substance & forme we are earthly.
ᵇ This naturall bodie as it is now, til it be made newe by the spirit of Christ.
ᶜ When the Lord commeth to iudgement, some of the Saints shall be aliue, whom he will change euen as if they were dead, so that this chãge is in steade of death to them. Mat. 24. 31. 1. thes. 4. 16. Isa. 25. 8. reuel. 7. 17. ‖ O death, where is thy victorie? O graue, where is thy sting? Hose 13. 14. heb. 2. 14.
ᵈ Sinne first brought in death and giueth it power ouer vs, & the strength of sin is the lawe, because it doeth reueile the iudgement of God against vs: or else the chiefe cause of our destruction is in our selues. 1. Iohn 5. 5.
ᵉ The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Oncerning * the gathering for the Saintes, as I haue ordeyned in the Churches * of Galatia, so doe ye also.
2 ᵃ Euery first [day] of the weeke, let euery one of you put aside by him selfe, and lay vp as [GOD] hath prospered him, that then there be no gatherings when I come.
3 And when I am come, whosoeuer

Actes 11. 29. and 12. 25. rom. 12. 13.
Actes 18. 23.
ᵃ Vpon the first day of the weeke which the scripture calleth the Lordes day, others Sunday, they accustomed not onely in the Church,

but at home also according to euery mans zeale, to lay vp some piece of money towarde the relefe of the poore brethren.

ye

ye shall alow [b] by letters, thē will I send to bring your liberalitie vnto Ierusalē.

4 And if it be meete that I goe also, they shall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that yee may bring me on my way whithersoeuer I go.

7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be [d] without feare vnto you: for he worketh the worke of the Lord, euen as I [do.]

11 Let no man therefore [e] despise him: but conuey him forth [f] in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching [our] brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ [g] Watch ye: stand fast in the faith: quite you like men, [and] be strong.

14 Let al your things be done in [h] loue.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the [i] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saintes)

16 That ye be [k] obedient euen vnto such, & to al that helpe with vs & labour.

17 I am glad of the cōming of Stephanas, & Fortunatus, & Achaicus: for they haue [l] supplied the want of you.

18 For they haue cōforted my ‖ spirit & yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethrē greete you. Greete ye one another with an * holy [m] kisse.

21 The salutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, let him be had in execration, ‖ [yea excommunicate] to death.

23 The grace of our Lorde Iesus Christ [be] with you.

24 My loue [be] with you al in Christ Iesus, Amen.

The first [Epistle] to the Corinthians, written from [n] Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

b Which ye shall send by them that carry the money.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie, to be carefull for the preseruatiō of their ministers.

e As though he were too young to be a minister.

f That is, safe and sound.

g Least Satan steale vpon you at vnwares.

h For they had euery man respect to him selfe contrary to loue.

i That is, the first which imbraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly assuaged by their presence.

‖ Or, minde.

Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords supper was ministred.

‖ Or, Maranatha.

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

The Argvment.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardned the hearts of many to remaine in their stubbernes, & contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accompliſh the worke which he had begonne among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, and sent to him by God for their bettering. And where as they blame his long absence it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe wryting in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false apostles wēt about to vndermine his authoritie, he confuteth their arrogant bragges, and cōmendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospel in his preaching: the effect wherof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goodes, as those ambitious persons slaundered him: wherefore at his comming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP.

ye shall alow [b] by letters, thē will I send to bring your liberalitie vnto Ierusalē.

4 And if it be meete that I goe also, they shall go with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that yee may bring me on my way whithersoeuer I go.

7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be [d] without feare vnto you: for he worketh the worke of the Lord, euen as I [do.]

11 Let no man therefore [e] despise him: but conuey him forth [f] in peace, that hee may come vnto me: for I looke for him with the brethren.

12 As touching [our] brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ [g] Watch ye: stand fast in the faith: quite you like men, [and] be strong.

14 Let al your things be done in [h] loue.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the [i] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saintes)

16 That ye be [k] obedient euen vnto such, & to al that helpe with vs & labour.

17 I am glad of the cōming of Stephanas, & Fortunatus, & Achaicus: for they haue [l] supplied the want of you.

18 For they haue cōforted my ‖ spirit & yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethrē greete you. Greete ye one another with an * holy [m] kisse.

21 The salutation of [me] Paul with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, let him be had in execration, ‖ [yea excommunicate] to death.

23 The grace of our Lorde Iesus Christ [be] with you.

24 My loue [be] with you al in Christ Iesus, Amen.

The first [Epistle] to the Corinthians, written from [n] Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

b Which ye shall send by them that carry the money.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie, to be carefull for the preseruatiō of their ministers.

e As though he were too young to be a minister.

f That is, safe and sound.

g Least Satan steale vpon you at vnwares.

h For they had euery man respect to him selfe contrary to loue.

i That is, the first which imbraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly assuaged by their presence.

‖ Or, minde.

Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords supper was ministred.

‖ Or, Maranatha.

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

The Argvment.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardned the hearts of many to remaine in their stubbernes, & contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accompliſh the worke which he had begonne among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, and sent to him by God for their bettering. And where as they blame his long absence it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe wryting in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false apostles wēt about to vndermine his authoritie, he confuteth their arrogant bragges, and cōmendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospel in his preaching: the effect wherof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goodes, as those ambitious persons slaundered him: wherefore at his comming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15.17. And because they should not impute to lightnes, that he deferred his comming contrary to his promes, he proueth his constancie, both by the sincerities of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAul an Apostle of IESVS CHRIST, by ỹ Wil of God, and [our] brother Timotheus, to ỹ Church of God, which is at Corinthus with al the Saintes, which are in all [a] Achaia:

a Meaning the countrey whereof Corinthus was the chiefe citie. Ephe.1.3. 1.pet.1.3.

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jesus Christ.

b Or, praise & glorie be giuē.

3 *[b] Blessed [be] God, euē the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulatiō, that we may be able to comfort them which are in any affliction by ỹ cōfort wherewith we our selues are comforted of God.

c Which I suffer for Christ, or which Christ suffereth in me, Rom.7.5.& 8. 5.col.1.24.

5 For as the [c] sufferings of Christ abound in vs, so our cōsolation aboūdeth through Christ.

d For seeing him indure so much, they had occasion to be confirmed in ỹ Gospel.

6 And whether we be afflicted, [it is] for your consolation, and [d] saluation, which

e As God only worketh all things in vs: so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

[e] is wrought in the enduring of ỹ same sufferings, which we also suffer: or whether we be cōforted, [it is] for your consolation and saluation.

f Hereby he sheweth his own infirmity, that it might appeare how wonderfully Gods graces wrought in him.

7 And our hope is stedfast cōcerning you, in as much as we know that as ye are partakers of the sufferings, so [shall ye be] also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were presed [f] out of measure passing strength, so that we altogether douted, euen of life.

g I was vtterly resolued in my selfe to die.

9 Yea, wee [g] receiued the sentence of death in our selues, because wee shoulde not trust in our selues, but in God, which raiseth the dead.

h So many dangers of death. Rom.15.30.

10 Who deliuered vs from so [h] great a death, & doth deliuer [vs:] in whom we trust, ỹ yet hereafter he wil deliuer [vs,]

11 * So that yee labour together in praier for vs, that for the gift [bestowed] vpon vs for many, thankes may be giuē by many persons for vs.

i He rendreth a reason why they ought to pray to God for his recouerie.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, [and] not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to you wardes.

k Ying that wisedome which God gaue me from heauen.

13 For we [l] write none other things vnto you, then that ye reade, or els that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

l Ye knowe partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same to the very end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are [n] ours, in the [o] day of [our] Lord Jesus.

m In that we haue taught you the Gospel so sincerely.

n Because we haue wonne you to Christ.

o Which shall abolish all worldly glory.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Judea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, [p] according to the flesh, that with me shoulde bee, [q] Yea, yea, and Nay, nay?

p Which is rashly to promise and not to performe.

q Now to affirme one thing and then to deny it, which is a signe of inconstancie.

18 Yea, [r] God is faithfull, that our word toward you was not Yea, & Nay.

r He taketh God to witnes, that he preacheth the trueth.

19 For the Sonne of God Jesus Christ who was preached among you by vs, [that is,] by me, and Siluanus, & Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

s He preached nothing vnto them but onely Jesus Christ, who is ỹ most cōstant and infallible trueth of the Father.

20 For al the promises of God in him [are] [t] Yea, and [are] in him Amen, vnto the glorie of God through vs.

t They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. Ephe.1.13.& 4.30. Ephe.1.14. chap.5.5.

21 And it is God which stablisheth vs with you in Christ, & hath anoynted vs.

22 Who hath also *sealed vs, and hath giuen the *earnest of the Spirit in our hearts.

23 Nowe, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we [u] haue dominion ouer your faith, but wee are helpers of your ioy: for by [x] fayth ye stande.

u In that I saie I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarelpickers, as vnder pretēce of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sorie, who is he then ỹ should make me glad, but the same which is made [a] sory by me?

a Which was giuen to Satā but now doth repent.

3 And I wrote [b] this same thing vnto you, lest when I came, I should take heauines of them, of whom I ought to reioyce:

b Which made you and him sory in my former epistle.

reioyce: this confidence haue I in you all, that my ioy is the [ioy] of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sorie, but that ye might perceiue ỹ loue which I haue, specially vnto you.

5 And if any haue caused sorowe, the same hath not [c] made me sorie, but partly (least I should [d] more charge [him]) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwyse yee ought rather to forgiue [him,] and comfort [him] least the same [e] shoulde bee swallowed vp with ouermuch heauines.

8 Wherefore, I pray you, that you woulde [f] confirme your loue towardes him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I [forgiue] also: for verily if I forgaue any thing, to whome I forgaue it, for your sakes [forgaue I it] in ỹ [g] sight of Christ,

11 Lest Satan should [h] circumuēt vs: for we are not ignorāt of his enterprises.

12 ¶ Furthermore, when I came to Troas [to preach] Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I foūd not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Nowe thankes [bee] vnto God which alwayes maketh vs [k] to triumph in Christ, & maketh manifest the sauour of his knowledge by vs in euery place.

15 For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one [we are] the [l] sauour of death, vnto death, * and to the other the sauour of life, vnto life, and who is sufficient for these things?

17 * For we are not as many, [m] which make marchandise of the word of God: but as of synceritie, but as of God in the sight of God speake we ‖ in Christ.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorowe, that he denieth that in manner he was any whit sory.
d And so shuld increase his sorowe which I would diminish.
e The adulterer, which entertained his mother in law.
f That at my intercessiō you would declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.
g That is, truly, and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing.
‖ Or, in my minde.
i From this place vnto the first chap. 11. he intreateth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as chap. 3. 17. and 18. verses, and not onely to the ministers.
k In working mightily by vs, he maketh vs partakers of his victorie and triumphe.
l The preaching of the crosse bringeth death to thē which onely consider Christes death as a common death, and be thereat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. Ro. 11, 15, 16. Rom. 16. 18. chap. 4. 2.
m That is, which preach for gaine, and corrupt it to serue mens affections.
‖ Or, through Christ, or of Christ.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

DOe [a] we begin to prayse our selues againe? or neede we as some other, epistles of recommendation vnto you, or [letters] of recommendation from you?

2 Yee are our epistle, written in our hearts, which is vnderstand and read of all men,

3 In that ye are manifest, to be the epistle of Christ, [b] ministred by vs, and written, not with inke, but with the spirit of the liuing God, not in [c] tables of stone, but in fleshly tables of the heart.

4 And such trust haue wee through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie [is] of God.

6 Who also hath made vs able ministers of the newe testament, not of the [d] letter, but of the [e] Spirit: for the letter killeth, but the [f] spirit giueth life.

7 If then the ministration [g] of death [written] with letters, and ingrauen in stones, was glorious, so that the childrē of Israel could not beholde the face of Moses for the [h] glorie of his countenāce (which [glorie] is done away)

8 Howe shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of [i] condemnation [was] glorious, much more doeth the ministration of [k] righteousnesse exceede in glorie.

10 For euē that which was glorified, was not glorified in this point, [that is,] as touching the exceeding glorie.

11 For if that which shoulde bee abolished, [was] glorious, much more shall that which remaineth, be glorious.

12 Seeing then that wee haue such trust, we vse [l] great boldnes of speach.

13 * And [we are] not as Moses, [which] [m] put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde Testament, which [vaile] in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layde ouer their heartes.

16 Neuertheles when their [heart] shalbe turned to the Lord, the vaile shal be taken away.

a Meaning himselfe, Timotheus and Siluanus.
b Who were Gods pen.
c The hardnes of mans heart before he be regenerate, is as a stony table, Eze. 11. 19. & 36. 26: but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospell may be written in it, as in newe tables, Jerem. 31. 31, 32, 33.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning, the spirituall doctrine, which is in our hearts
g Thus he nameth the Law, in comparison of the Gospel.
h After that God had spoken with him, and giuen him the Lawe.
i For the lawe declareth all men to be vnder condemnation.
k Meaning, of the Gospell which declareth that Christ is made our righteousnes.
l In preaching the Gospel.
Exod. 34. 33.
m Moses shewed the Lawe as it was couered with shadowes, so that the Jewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: againe the Gospel setteth forth the glorie of God cleerely, not couering our eyes, but driuing the darkenes away from them.

17 Now the [n] Lorde is the * Spirit, and where the Spirit of the Lorde [is,] there [is] libertie.

18 But we all beholde as in a [o] mirrour the glorie of the Lorde with open face, and are changed into ỹ same image, from glorie to glorie, as by the Spirit of the Lord.

n Christ is our mediatour, and author of the Newe testament, whose doctrine is spirituall and giueth life to the lawe. Iohn, 4.24.

o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

CHAP. IIII.

1 He declareth his diligence and roundnes in his office, 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

Therfore, seeing that we haue this ministerie, as wee haue receiued mercie, [a] wee faint not:

2 But haue cast from vs the [b] clokes of shame, and * walke not in craftines, neither handle wee the worde of God deceitfully: but in declaration of the trueth wee approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whome the [c] god of this world hath blinded the mindes, [that is,] of ỹ infidels, that the light of ỹ glorious Gospell of Christ, which is ỹ [d] image of God, should not shine vnto them.

5 For we preache not our [e] selues, but Christ Iesus the Lorde, and our selues your seruants for Iesus sake.

6 For God that * commanded ỹ light to shine out of darkenes, [is hee] which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet [are we] not in distresse: in pouertie, but not ouercome of pouertie.

9 [We are] persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our bodie the [i] dying of the Lord Iesus, that ỹ life of Iesus might also bee made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.

12 So then [k] death worketh in vs, & life in you.

13 And because we haue ỹ same [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lorde Iesus, shall [m] raise vs vp also by Iesus, & shall set vs with you.

15 For all things [are] for your sakes, that most plenteous grace by ỹ thanksgiuing of [n] many, may redounde to the prayse of God.

16 Therfore we faint not, but though our outward man ‖ perish, yet the inward man is [o] renued dayly.

17 For our [p] light affliction which is but for a mom̄et, causeth vnto vs a farre most excellent [and] an eternall waight of glorie:

18 Whyle we looke not on the things which are seene, but on ỹ things which are not seene: for the things which are seene, [are] temporall: but the things which are not seene, [are] eternall.

a For any troubles or afflictions.

b Meaning, such shifts and pretences as become not th̄e that haue such a great office in hand. Chap. 2.17.

c To wit, Satan, Iohn, 12. 31, and 14.30. Ephe. 6, 12.

d In whome God doth shew him selfe to be seene: and heere Christ is called so in respect of his office.

e As they, which preach for gaine, or els which rather seeke to be seen and knowen then to edifie. Gen. 1, 3.

f Which are your seruants.

g That we hauing receiued light, should cōmunicate the same with others, & therefore Christ calleth them the light of the world, Mat. 5. 14.

h Albeit the ministers of ỹ Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferiour.

i All the faithfull, and chiefly the ministers must drinke of this cup, because the worlde hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

k By our death you haue life: so that ỹ fruite of our afflictions commeth to you.

l The same faith by the inspiration of the holy Ghost. Psal. 116.10.

m In deliuering vs from these dangers, which is as it were a restoring frō death to life.

n That I being deliuered and restored to you againe, may not onely my selfe giue God thankes for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set foorth his glorie.

‖ Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 By whom, 9 And for what end. 14, 19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

For we knowe ỹ if [a] our earthly house of this tabernacle be destroied, we haue a building [giuen] of God, [that is,] an house not made with handes, [but] eternall in the heauens.

a After this body shalbe dissolued, it shall be made incorruptible and immortall.

2 For therefore we sighe, desiring to be clothed with our house, which is frō heauen.

3 ‖ Because that if we be clothed, wee shall not be founde * naked.

‖ Or, if so be we shalbe found clothed, and not naked. Reue. 16, 15.

4 For in deede we that are in this tabernacle, sigh & are burdened, ‖ because we would not be vnclothed, but would be clothed vpō, that mortalitie might be swalowed vp of life.

‖ Or, wherein.

5 And he that hath created vs for this thing, [is] God, who also hath giuen vnto vs the * earnest of the Spirit.

Chap. 1.22.

6 Therefore wee are alway [b] bolde, though wee knowe that whyles we are ‖ at home in the bodie, we are absent frō the Lord.

b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.

7 (For we [c] walke by faith, and not by sight)

‖ Or, strangers in the body.

8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

c For here only we beleeue in God, and see him not.

9 Where-

9 Wherefore also we couet, that both dwelling [d] at home, & remouing [e] from home, we may be acceptable to him.

10 *For we must al appeare before the iudgement seat of Christ, that euery mā may receiue the things which are [done] in his bodie, according to that hee hath done, whether [it be] [f] good or euill.

11 Knowing therefore the [g] terrour of the Lorde, we [h] perswade men, and we [i] are made manifest vnto God, & I trust also that wee are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, ỳ yee may haue [to answere] against them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, [we are it] [m] to God: or whether we be in our right minde, [we are it] vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were [n] all dead,

15 And he died for al, that they [o] which liue, should not henceforth liue vnto thē selues, but vnto him which died for thē, and rose againe.

16 Wherfore, henceforth know we no man [p] after the flesh, yea though we had known Christ after the flesh, yet nowe henceforth [q] know we [him] no more.

17 Therefore if any mā [be] in Christ, [let him bee] a [r] newe creature. * Olde thinges are passed awaye: beholde, all thinges are become newe.

18 And all things [are] of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was [s] in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God dyd beseeche [you] through vs, wee praye you in Christes stead, that yee bee reconciled to God.

21 For he hath made him [to be] [t] sinne for vs, which knewe no sinne, that wee should be [u] made ỳ righteousnes of God in him.

d In this body.
e Out of this body, to heauen.
Rom.14.10.
f That is, either glory or shame.
g His fearefull iudgement.
h He prayeth the dignitie of his ministerie by the fruite & effect thereof, which is, to bring men to Christ.
i By imbracing the same faith which we preach to others.
k As they, which more esteemed the outward shew of wisdome & eloquence, then true godlines.
l As the aduersaries said, which coulde not abide to heare them prayse.
m Our folly serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to ỳ estimation of the worlde: but as he is guyded by the spirit of God.
q We doe not esteeme, nor commende Christ himselfe nowe, as he was an excellent man: but as he was the sonne of God, partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I prayse my ministerie, I commende the power of God: when I commende our worthie facts, I prayse the mightie power of God, set forth by vs wormes and wretches.
r Let him be regenerate, and renounce himselfe, els all the rest is nothing. Isa.43.19. reuel.21.5.
s Therefore without Christ wee can not enioye euerlasting life nor come to God.
t That is, a sacrifice for sinne.
u By imputation, when wee shall bee clad with Christes iustice.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in body, and soule, and to haue none acquaintance with idolaters.

SO wee therefore as workers together beseech [you,] that ye receiue not ỳ grace of God in vaine.

2 For he saith, *I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee: behold now the [a] accepted time, beholde nowe the day of saluation.

3 Wee giue no occasion of offence in any thing, that [our] ministerie shoulde not be [b] reprehended.

4 But in all thinges we approue our selues as *the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffring, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by ỳ power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour, and dishonour, by euill report & good report, as deceiuers, and [yet] true:

9 As vnknowen, and [yet] knowen: as dying, and behold, we liue: as chastened, and [yet] not killed:

10 As sorowing, and [yet] alway reioycing: as poore, and [yet] make many riche: as hauing nothing, and [yet] possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept straict in vs, but ye are kept straict in your owne [h] bowelles.

13 Nowe for the same recompence, I speake as to [my] children, [i] Be you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what fellowshippe hath righteousnesse with vnrighteousnesse? and what communion hath lyght with darkenesse?

15 And what cōcord hath Christ with ‖Belial? or what part hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idoles? * for ye are the Temple of the [l] liuing God: as God

Isa.49.8.
a To wit, Gods free mercy, wherein hee hath powred forth his infinite loue.
b By the infidels, if they sawe no fruite come thereof.
1.Cor.4.1.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel & the power of God and his owne integritie, he ouerthrewe Satan, and the world, as with weapons on euery side most readie.
g Signifying his most vehement affection.
h Their iudgment was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut. 22.10. where the Lord commandeth that an Ore and an Asse be not poked together, because the match is vnequall: so if the faithfull marry with the Infidels, or els haue to doe with them in any thing vnlawfull, it is here reprooued. Ecclus.13.18. ‖Or, the deuill. 1.Corinth.3.16. and 6.19.
l So called, because hee hath not onely life in him selfe, but giueth it also to all liuing creatures.

hath saide, *I will dwell among them, and walke there: & I will be their God, and they shalbe my people.

Leuit.26.11, 12.

17 *Wherefore come out from among them, and separate your selues, saith the Lorde: and touch none vncleane thing, & I will receiue you.

Isa.52.11.

18 *And I will be a father vnto you, and yee shall be my sonnes & daughters, saith the Lord almightie.

Iere.31.1.

CHAP. VII.

1 He exhorteth them by the promises of God to keepe themselues pure, 3.7 Assuring the of his loue, 8.13 And doth not excuse his severitie toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sorts of sorowe.

SEeing the we haue these promises, dearely beloued, let vs [a] cleanse our selues from al filthines of the [b] flesh and spirit, and growe vp vnto full holines in the feare of God.

a Consider this well, ye that serue Idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting.
b Of body and soule.

2 [c] Receiue vs: We haue done wrong to no man: We haue corrupted no man: We haue [d] defrauded no man.

c That we may teach you.
d By greedy couetousnes.

3 I speake it not to [your] condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speache toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

5 For whe we were come into Macedonia, our flesh had no rest, but We were troubled on euery side, fightings [e] without, and terrours within.

e He had neither rest in body nor spirit: & it seemeth ỳ he alludeth to that which is written, Deu.32.25, for the crosse to mans eye is common both to ỳ godly and to the wicked, although to contrarie endes.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to mewarde, so that I reioyced [f] much more.

f This ioy ouercame al my sorowes.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though [it were] but for a season.

9 I now reioyce, not that ye were sorie, but that yee sorowed to repentance: for yee sorowed godly, so that in nothing ye were hurt by vs.

10 *For godly sorowe causeth repentance vnto saluation, not to bee repented of: but the worldly sorow causeth death.

1.Pet.2.19.

11 For behold, this thing that ye haue byn [g] godly sorie, What great care it hath wrought in you: yea, What [h] clearing of your selues: yea, [what] indignation: yea, [what] feare: yea, [how] great desire: yea, [what] a zeale: yea, [what] [i] punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

g Whose hart Gods Spirit doeth touch, he is sory for his sinnes committed against so merciful a Father: and these are the fruites of his repentance, as witnesse Dauids & Peters teares: others which are sory for their sinnes onely for feare of punishment & Gods vengeance, fal into desperation, as Caine, Saul, Achitophel and Judas.
h In asking God forgiuenes.
i For in iudging & chastising your selues, you preuented Gods anger.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done ỳ wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God myght appeare vnto you.

13 Therfore We were cõforted, because ye were comforted: but rather We reioyced much more for the ioy of Tytus, because his ‖spirit was refreshed by you al.

‖Or, heart.

14 For if ỳ I haue boasted any thing to him of you, I haue not byn ashamed: but as I haue spokẽ vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And [k] his inward affection is more abundant towarde you, when hee remembreth the obedience of you al, [and] howe with feare and trembling yee receiued him.

k The Greeke word signifieth his bowels, whereby is meant most great loue and tender affections.

16 I reioyce [therefore] that I may [l] put my confidence in you in all things.

l Both in thinking & reporting wel of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, cõmending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

WE doe you also to witte, bretheren, of the [a] grace of God bestowed vpõ the Churches of Macedonia,

a This benefite of God appeared in two things: first, ỳ the Macedonians being in so great afflictions were so prompt to help others: & next that being in great pouerty, were very liberall towards others.

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie [b] abounded vnto their rich liberalitie.

b So ỳ a most abundant riuer of riches flowed out of their pouertie.

3 For to [their] power (I beare record) yea, and beyonde their power, they were willing,

4 And prayed vs with great instance that we would receiue the [c] grace, and fellowship * of the ministring which is towarde the Saints.

c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to ỳ distribution thereof. Chap.9.12.

5 And [this they did,] not as We looked for: but gaue their owne selues, first to the Lorde, and [after] vnto vs by the will of God,

6 That We should exhort Titus, ỳ as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abounde in euery thing, in faith & worde, and knowledge, and in all diligence, and in your loue towards vs, [euen so see] that ye abounde in this grace also.

8 This say I not by commandemẽt, but

but because of the diligence of others: therfore proue I ỹ naturalnesse of your loue.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shewe [my] minde herein: for this is expedient for you, which haue begun not to do onely, but also to [d] will, a yeere a goe.

d Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.

11 Nowe therefore performe to doe it also, that as [there was] a readinesse to will, euen so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to ỹ a man hath, and not according to that he hath not.

13 Neither [is it] ỹ other men should be eased and you grieued.

14 But vpon like cõdition, at this time your [e] abundance [supplieth] their lacke, that also their abundance may bee for your lacke that there may be [f] equalitie:

e That as you helpe others in their neede, so others shall relieue your want.

15 As it is written, * Hee that [gathered] much, had nothing ouer, & hee that [gathered] litle, had not the lesse.

f That both you & others, as occasion shal serue, may relieue ỹ godly according to their necessities. Exod. 16, 18.

16 And thanks [be] vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the [g] exhortation, yea, hee was so carefull, that of his owne accord he went vnto you.

g And willingly offred himselfe to gather your almes.

18 And We haue sent also with him ỹ brother, whose praise [is] [h] in the Gospel throughout all the Churches,

h In preaching the Gospel. Some vnderstande this to be spoken of Luke, others of Barnabas.

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney cõcerning this grace that is ministred by vs vnto the glory of the same Lord, and [declaration] of your prompt minde)

20 Auoyding this, that no mã should blame vs in this abundance that is ministred by vs,

Rom. 12, 17.

21 * Prouiding for [i] honest things, not only before ỹ Lord, but also before men.

i His wel doing is approued before God and man.

22 And wee haue sent with them our brother whome we haue oft times proued to bee diligent in many thinges, but nowe much more diligent, for the great confidence, which [I haue] in you.

23 Whether [any doe enquire] of Titus, [he is] my fellow and helper to youwarde: or of our brethren, they are messengers of the Churches, [and] the [k] glorie of Christ.

k That is, by whom Christs glory is greatly aduanced.

24 Wherefore shewe towarde them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cherefully, 7 Shewing what fruite will come thereof.

For as touching ỹ ministring to the saints, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, [and say,] that Achaia was prepared a yeere a goe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioycing ouer you shoulde bee in vaine in this behalfe, that ye (as I haue saide) be readie:

4 Lest if they of Macedonia come wt me, and finde you vnprepared, we (I neede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, [and come] as of beneuolence, and not as of sparing.

6 This yet [remẽber,] ỹ he which soweth sparingly, shal reape also sparingly, & he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, [so let him giue,] not * grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

Prou. 12, 25. rom. 12, 8. Ecclus. 35, 10.

8 And God is able to make al grace to abounde towarde you, that ye alwayes hauing [a] al sufficiencie in all things, may abound in euery [b] good worke,

9 * As it is written, [c] He hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he ỹ findeth seed to the sower, wil minister likewise bread for food, and multiplie your seed, and increase ỹ fruits of your beneuolence,

11 That on all parts ye may be made riche vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also is abundant by the thankesgiuing of many vnto God,

13 (Which by the experiment of this ministration praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to thẽ, and to all men)

a Lest they should giue but litle, distrusting to impouerish them selues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for thẽ selues and also to helpe others withall.

b That ye may do good and helpe others at all times.

Psal. 112, 9.

c Dauid speaketh of that man which feareth God and loueth his neighbour.

14 And by [d] their prayer for you, ‖ desiring after you greatly, for ỹ abundant grace of God in you.

15 Thankes therefore [be] vnto God for his vnspeakable gift.

d Besides that by their liberalitie God shall be prayed, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God. ‖Or, greatly affectioned toward you.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he vseth it.

NOw I Paul my selfe beseech you by the meekenesse, & gentlenes of Christ, which when I am present among you, [am] [a] base, but am bold toward you being absent:

a These words his backbiters vsed, thinking therby to diminish his authoritie, as vers. 10

2 And [this] I require you, that I neede not to be bolde whē I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme vs as though wee walked [b] according to the flesh.

b As though we boasted of our selues by a carnall affection.

3 Neuertheless, though we walke in the flesh, yet wee doe not warre after the flesh,

4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on thinges after the appearance: If any man trust in him selfe that he is Christes, let him consider this againe of him self, that as he [is] Christs, euen so [are we] Christs.

8 For though I shoulde boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 [This I say] that I may not seeme as [it were] to feare you with letters.

c Meaning, a certaine man among them, which thus spake of Paul.

10 For the letters, [c] saith he, are sore & strong, but his bodily presēce is weake, and his speach is of no value.

11 Let such one thinke this, that such as we are in worde by letters when we are absent, such [will we be] also in deed, when we are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which prayse themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

13 But We will not reioyce of things, which are not within [our] measure, *but according to ỹ [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond [our] measure, as though we had not attained vnto you: for euen to you also haue we come [in preaching] the gospel of Christ,

15 Not boasting of things which are without [our] measure: [that is,] of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abūdantly,

16 And to preach ỹ Gospel in those [regions] which [are] beyonde you: not to reioyce in [f] another mans line, [that is,] in the things that are prepared alreadie.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that prayseth him selfe, is not alowed, but he whom ỹ Lord prayseth.

d He that measureth any thing, must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure them selues by their worthie actes: and if they will compare with others, let thē shewe what countreys, what Cities, & people they haue wonne to the Lorde: for who wil prayse that souldier, which onely at the table can finely talke of the warres, and when he commeth to the brunt, is neither valiant nor expert?

e That is, the giftes and vocation, which God had giuen him to winne others by.

Ephe. 4. 7.

f God gaue the whole worlde to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countryes where he preached.

Iere. 9. 24. 1. cor. 1. 31.

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne prayses.

WOuld to God, ye could suffer a litle my [a] foolishnes, and in deede, [b] ye suffer me.

a He calleth the praysing of him selfe dotage, to the which thing the arrogancie of the false apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

2 For I am ielous ouer you, with godly ielousie: for [c] I haue prepared you for one husbande, to present you [as] a pure virgine to Christ:

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel.

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another [d] Jesus then him whome wee haue preached: or if yee receiue another [e] spirit thē that which ye haue receiued: either another Gospel, thē that yee haue receyued, yee might well haue suffered [him.]

5 Uerely I [f] suppose that I was not inferiour to the very chiefe Apostles.

6 And though [I be] [g] rude in speaking, yet [I am] not [so] in knoledge, but amōg

Gen. 3. 4. d That is more perfect doctrine concerning Christ Jesus. e More excellent giftes of the Spirit by other mens preaching. f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles. g That is, vse no worldly eloquence.

you

you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, & tooke wages [of them] to do you seruice.

9 And when I was present with you, and had neede, I was [i] not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethē which came from Macedonia, supplyed, and in all things I kept and will keepe my selfe, that I should not* bee grieuous to you.

10 [k] The trueth of Christ is in me, that this reioicing shal not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion frō them which desire [l] occasion, that they might bee founde like vnto vs in that wherein they reioyce.

13 For such false [m] apostles are deceytful workers, and transforme themselues into the Apostles of Christ.

14 And no maruaile: for Satā himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though [they were] the ministers of righteousnes, whose ende shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take me euen as a foole, ỳ I also may boast my selfe a litle.

17 That I speake, I speake it not after the [n] Lord: but as [it were] foolishly, in this [my] great boasting.

18 Seeing that many reioyce [o] after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure [you,] if a man take [your goodes,] if a man exalt himselfe, if a man smite you on the face.

21 [p] I speake as cōcerning the reproch: as though that Wee had bene [q] Weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Ebrewes, *so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ, (I [r] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [s] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie [stripes] * saue one.

25 [u] I was thrise * beaten with rods: I was * once stoned: I suffered thrise * shipwracke: night & day haue I bene in the deepe sea.

26 In iourneying [I was] often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearines and painefulnes, in watching often, in hunger and thirst, in fastings often, in colde and in nakednes.

28 Beside the things which are outward, I am combred dayly, [and haue] the care of all the Churches.

29 Who is weake, & I am not weake? who is offended, and I burne not?

30 If I must needes reioyce, I will reioyce of mine [x] infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of ỳ people vnder king Aretas, laide watch in the citie of the Damascens, & would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

h Other Churches relieued mee.
i He did not onely labour with his handes for his liuing, but in his extreme pouerty preached diligently, without burdening any man, or els waxing slouthfull to do his duetie to euery man. Chap.12.13. acts 20.34.
k Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceyued of Grecia.
l To slander my ministerie, if I should receiue wages.
m By false apostles here is not ment such as teach false doctrine, (which doubtles, they would haue growen vnto) but such as were vaine glorious, and did not their duty sincerely.
n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.
o In outward things.
p I note this dishonour, which they do vnto you.
q That is, abiect, vile, miserable, a craftes man, an idiot, and subiect to a thousand calamities, which things ỳ false apostles obiected against him as most certaine testimonies of his vnworthinesse. Phil.3.5.
r Put case ye terme it so, yet is it true.
s In the present danger of death.
t At fiue seuerall times, euery time, thirtie and nine. Deut.25.3.
u Of the Romane Magistrates. Act.16.22,23. Act.14.19. Act.27.14.
x As imprisonmēts, beating, hunger, thirst, cold, nakednes, and such like: which things the aduersaries condemne as infirme in me. Acts.9.24.

CHAP. XII.

1 He reioyceth in his preferment, 5.7. But chiefly in his hūblenes, 11 And layeth the cause of his boasting vpon the Corinthians. 14 He sheweth what good will hee beareth them, 20 And promiseth to come vnto them.

IT is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 * I know a man [a] in Christ aboue fourtene yeeres agone, (whether [hee were] in the bodie, I cannot tell, or out of the bodie, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know such a man (whether in the body, or out of the bodie, I cannot tell: God knoweth)

4 How that hee was taken vp into Paradise, and heard [c] wordes which can not bee spoken, which are not ‖ possible for man to vtter.

5 Of such a man wil I reioyce: of my selfe will I not reioyce, except it bee of

Acts.9.3.
a That is, a Christian: or, I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
‖ Or, lawfull.

mme infirmities.

6 For though I woulde reioyce, I should not bee a foole: for I will say the trueth, but I refraine, least any man should thinke of me aboue that he seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of reuelations, there was giuē vnto me [d] a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord [e] thrise, that it might depart from me.

9 And he saide vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenes. Very gladly therefore will I reioice rather in mine infirmities, that ẏ power of Christ may dwell in me.

10 Therfore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, *except that I haue not bene ‖ slouthfull to your hinderance: forgiue me this wrong.

14 Behold, the [h] third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will bee bestowed for your ‖ soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pil you by any of them whō I sent vnto you?

18 I haue desired [l] Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? [walked we] not in the same steppes?

19 Againe, thinke yee that we excuse our selues vnto you? wee speake before God in Christ. But [we doe] all things, dearely beloued, for your edifying.

20 For I feare least when I come, I shal not finde you such as I would: and that I shalbe founde vnto you [m] such as ye would not, & lest [there bee] strife, enuying, wrath, cōtentions, backebitings, whisperings, swellings [and] discorde.

21 [I feare] lest when I come again, my God [n] abase me among you, & I shal bewaile many of them which haue sinned already, and haue not repented of ẏ vncleannes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threatneth ẏ obstinate, 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

This [is] the [a] third time that I come vnto you. *In the mouth of two or three witnesses shal euery word stād.

2 [b] I told you before, and tell you before: as though I had bene present the seconde time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, ẏ speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning [his] [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through ẏ power of God toward you.

5 *Proue your selues whether ye are in the faith: examine your selues: know yee not your owne selues, howe that Jesus Christ is in you, except yee bee reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not ẏ We should seeme approued, but that ye should do that which is honest: though we be as [e] reprobates.

8 For we cannot [do] any thing against the trueth, but for the trueth.

9 For we are glad whē we are weake, and that ye are [f] strōg: this also we wish for: [euen] your perfection.

10 Therefore write I these things being absent, least when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to [g] edification, and not to destruction.

11 Finally

d The Greeke word signifieth a sharpe piece of wood as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entring into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

e That is to say, often times.

f Is knowen and euidently seene.

g He doth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake. Chap. 11.9.

‖ Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16.5. Then when the Lord letted this purpose, hee appointed to go straight from Ephesus to Corinthus, Chap. 1.15. which intent being changed, he writ to Macedonia, from whence now he appointeth the third time to come vnto thē.

i Which declareth his fatherly affection.

‖ Or, your cause or persons.

k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

l To go to you.

m Meaning, sharp & seuere.

n There was nothing wherat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glorie and ioy: as also nothing did so much cast down his heart as when his labour did no good.

a His first cōming was his dwelling amōg them: his second was his first epistle, and now he is ready to come the third time: which three cōmings he calleth his three witnesses. Deut. 19.15. mat. 18.16. iohn 8.17. heb. 10.28.

b In my first epistle, chap. 4.20.

c In that he humbled him selfe and tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgemēt was vile and abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. Cor. 11.28.

e In mans iudgemēt who for ẏ most part reiecteth ẏ best, and approueth the worst.

f Hauing abundance of the grace of God. g Cōmit not by your negligence, that that which is ordeined to saluation, turne to your destruction.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an *holy h kisse. All the Saints salute you.

13 The grace of our Lorde Jesus Christ, & the loue of God, & the cõmunion of the holy Ghost be with you al, Amen.

Rom.16.16. 1.cor.16.20. 1.pet.5.14.

h Which was according to those countreis in those dayes both of the Jewes and of other nations.

The seconde [Epistle] to the Corinthians, written from Philippi, a citie in Macedonia, [and sent] by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

The Argvment.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Tit.1.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles. Luke 1.74.

c Which is, the corrupt life of man without Christ.

‖Or, doctrine.

d That is, to be partakers of the saluation offred freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the lawe, or our workes?

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.

PAul *an Apostle (not a of men, neither by b man, but by Jesus Christ, & God the Father, which hath rayled him from the dead)

2 And all the brethrẽ which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace frõ God the Father, and [from] our Lorde Jesus Christ,

4 which gaue himselfe for our sinnes, that he might deliuer vs *from this c present euill worlde according to the will of God euen our Father,

5 To whome [be] glorie for euer and euer, Amen.

6 I marueile that ye are so soone remoued away vnto another ‖ Gospell, from him that had called you in the d grace of Christ,

7 which is not another [Gospel,] saue that there be some which trouble you, and intende to e peruert the Gospell of Christ.

8 But though that we, or an f Angell from heaue̅ preach vnto you otherwise, ‖Or, abominable. then that which we haue preached vnto you, let him be ‖ accursed.

9 As we said before, so say I nowe againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For g nowe preach I mans [doctrine,] or Gods? or go I about to please men? for if I shoulde yet please men, I were not the seruant of Christ.

11 *Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Jesus Christ.

13 For ye haue heard of my conuersation in time past, in the Jewish religiõ, howe that *I persecuted the Church of God extremely, and wasted it,

14 And profited in k the Jewish religion aboue many of my ‖ cõpanions of mine owne nation, & was much more zealous of the k traditions of my Fathers.

15 But when it l pleased God (which had separated mee from my mothers wombe, and called [me] by his grace)

16 To reuele his Sonne ‖ in me, that I shoulde preach him *among the Gentiles, immediately I communicated not with m flesh and blood:

17 Neither came I againe to Jerusalem

g Since that of a Pharise I was made an Apostle. 1.Cor.15.1.

h That is, doctrine inuẽted by man, neither by mans authoritie doe I preach it.

i By an extraordinarie reuelation. Acts.9.1.

‖Or, Age.

k That is, of the lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.

‖Or, to me. Ephes.3.8.

m That is, with any man as though I had neede of his counsell to approue my doctrine.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an *holy h kisse. All the Saints salute you.

13 The grace of our Lorde Jesus Christ, & the loue of God, & the cõmunion of the holy Ghost be with you al, Amen.

Rom.16.16. 1.cor.16.20. 1.pet.5.14.

h Which was according to those countreis in those dayes both of the Jewes and of other nations.

The seconde [Epistle] to the Corinthians, written from Philippi, a citie in Macedonia, [and sent] by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

The Argvment.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Tit.1.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles. Luke 1.74.

c Which is, the corrupt life of man without Christ.

‖Or, doctrine.

d That is, to be partakers of the saluation offred freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the lawe, or our workes?

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.

PAul *an Apostle (not a of men, neither by b man, but by Jesus Christ, & God the Father, which hath rayled him from the dead)

2 And all the brethrẽ which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace frõ God the Father, and [from] our Lorde Jesus Christ,

4 which gaue himselfe for our sinnes, that he might deliuer vs *from this c present euill worlde according to the will of God euen our Father,

5 To whome [be] glorie for euer and euer, Amen.

6 I marueile that ye are so soone remoued away vnto another ‖ Gospell, from him that had called you in the d grace of Christ,

7 which is not another [Gospel,] saue that there be some which trouble you, and intende to e peruert the Gospell of Christ.

8 But though that we, or an f Angell from heaue̅ preach vnto you otherwise, ‖Or, abominable. then that which we haue preached vnto you, let him be ‖ accursed.

9 As we said before, so say I nowe againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For g nowe preach I mans [doctrine,] or Gods? or go I about to please men? for if I shoulde yet please men, I were not the seruant of Christ.

11 *Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Jesus Christ.

13 For ye haue heard of my conuersation in time past, in the Jewish religiõ, howe that *I persecuted the Church of God extremely, and wasted it,

14 And profited in k the Jewish religion aboue many of my ‖ cõpanions of mine owne nation, & was much more zealous of the k traditions of my Fathers.

15 But when it l pleased God (which had separated mee from my mothers wombe, and called [me] by his grace)

16 To reuele his Sonne ‖ in me, that I shoulde preach him *among the Gentiles, immediately I communicated not with m flesh and blood:

17 Neither came I againe to Jerusalem

g Since that of a Pharise I was made an Apostle. 1.Cor.15.1.

h That is, doctrine inuẽted by man, neither by mans authoritie doe I preach it.

i By an extraordinarie reuelation. Acts.9.1.

‖Or, Age.

k That is, of the lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.

‖Or, to me. Ephes.3.8.

m That is, with any man as though I had neede of his counsell to approue my doctrine.

salem to them which were Apostles before mee, but I went into Arabia, & turned againe vnto Damascus.

18 Then after three yeres I came againe to Jerusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue James the Lords brother.

20 Now the things which I write vnto you, beholde, [I witnes] before God, that I lie not.

21 After that, I went into the coasts of Syria & Cilicia: for I was vnknowen by face vnto the Churches of Judea, which were in Christ.

22 But they had hearde onely [some saye,] Hee which persecuted vs in time past, now preacheth the [n] faith which before he destroyed.

23 And they glorified God for me.

n That is, the Gospell which is the doctrine of faith.

CHAP. II.

Confirming his Apostleshippe to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Jewes. 16 After he commeth to the principal scope, which is to proue that iustification only commeth of the grace of God by faith in Jesus Christ, and not by the workes of the Lawe.

Then fourteene yeres after, I went vp againe to Jerusalē [a] with Barnabas, and tooke with me Titus also.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrarie doctrine to ỹ other apostles which rumors hindered the course of ỹ Gospell, he endeuored to remedie it, and to proue that they consented with him. Actes 15.2. ‡Greeke without profit.

2 And I went vp by reuelation, and communicated with thē of the Gospel which I preache among the Gentiles, *but particularly with them that were the chiefe, lest by any meanes I shoulde runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was [b] compelled to be circumcised,

b Which declareth ỹ the other Apostles agreed with him.

4 For all the false brethren ỹ crept in: who came in priuily to spie out our libertie, which we haue in Christ Jesus, that they might bring vs into bondage.

c Least wee should haue betrayed ỹ Christian libertie.

5 To whome wee [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to bee great, [I was not taught] (what they [d] were in time passed, it maketh no matter to me: *God accepteth no mans person) neuertheles, they that are ỹ chiefe, [e] did communicate nothing with me.

d Albeit they had byn cōuersant vñ Christ afore time. Deut.10.17. 2.chro.19.7. iob.34.19.wis. 6.7. eccles.35. 12,16.acts.10. 34.rom.2.11. ephe.6.9.colo. 3.25.1.pet.1. 17.

e But approued my doctrine perfect in all poynts.

7 But contrariwise, whē they sawe ỹ the Gospel ouer the vncircumcision was committed vnto me, as [the Gospell] ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleshippe ouer the circumcision, was also mightie by me toward the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the [f] right handes of fellowshippe, that we [shoulde preach] vnto the Gentiles, and they vnto the Circumcision,

10 *[Warning] onely that we should remember the poore: which thing also I was diligent to doe.

f In token that we all agreed in doctrine. Acts.11.30. 2.cor.9.3.

11 ¶ And when Peter was come to Antiochia, I withstoode him [g] to his face: for he was to be blamed.

g Meaning, before all men. ‡Greeke, with a right foote.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrewe and separated him selfe, fearing them which were of the Circumcision.

13 And the other Jewes dissembled likewise w̄ him, in so much ỹ Barnabas was brought into their dissimulatiō also.

14 But when I saw, that they went not ỹ ‡ right way to ỹ trueth of the Gospel, I said vnto Peter before al men, If thou being a Jew, liuest as ỹ Gentiles, & not like the Jewes, why [h] constrainest thou the Gentiles to do like the Jewes?

h In bringing their consciences into doubt, by thine example, & authoritie: and here the Apostle commeth to his chief point.

15 We [which are] Jewes by nature, and not [i] sinners of the Gentiles,

i For so the Jewes called the Gentiles in reproch. ‖Or, man. Rom.3.19,20. phil.3.9.

16 Know ỹ a man is not iustified by ỹ workes of the Law, but by the faith of Jesus Christ: euē we, [I say,] haue beleued in Jesus Christ, ỹ we might be iustified by the faith of Christ, & not by the works of ỹ Law, because ỹ by ỹ workes of the Lawe no ‖ flesh shall be iustified.

k Except our fruits be agreable to our faith, we declare that we haue not Christ.

17 *If thē while we seeke to be made righteous by Christ, we our selues are founde [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

l For he caused them not to sinne, but disclosed it, nether tooke he away the righteousnes of the law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

18 For if I builde againe the things that I haue destroyed, [m] I make my selfe a trespasser.

m For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.

19 For I through the Law am dead to the Lawe, [and] that I might liue vnto God, I am [n] crucified with Christ.

n And feele his strength in me which killeth sinne.

20 Thus I liue [yet,] [o] not I nowe, but Christ liueth in me: and in that that I nowe liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen him selfe for me.

o Not as I was once, but regenerate, and changed into a newe creature, in qualitie and not in substāce.

21 I doe not abrogate the [q] grace of God: for if righteousnes [be] by ỹ Law, then Christ dyed ‖ without a cause.

p In this mortall body.

q As did the false apostles which preached not the faith in Christ.

CHAP. III.

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10.19.24. And by the office, and the ende, both of the Lawe, 11.25 And of faith.

‖ Or, for nothing.

O foolish

O Foolish Galatians, who hath bewitched you that yee shoulde not obey the trueth, to whome Jesus Christ before [a] was described in your sight, [and] among you crucified?

2 This only would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith [preached?]

3 Are ye so foolish, that after ye haue begunne in the Spirit, ye woulde nowe [d] be made perfect by the [c] flesh?

4 Haue ye suffred so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirite, and worketh miracles among you, [doeth he it] through the workes of the Lawe, or by the hearing of faith [preached?]

6 [Yea rather] as Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 Knowe yee therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gētiles through faith, preached before the Gospell vnto Abraham, [saying,] * In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the [f] workes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in al things, which are written in the booke of the Law, to do them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: * for the iust shal liue by faith.

12 And the [g] lawe is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receiue the [h] promes of the Spirit through faith.

15 Brethren, [i] I speake as men doe, * Though it be but a mās couenant whē it is confirmed, [yet] no man doeth abrogate it, or [k] addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. He sayeth not, And to the seedes, as [speaking] of many: but, And to thy seede, as of one, which [l] is Christ.

17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, can not disanull the couenant that was confirmed afore of God in respect of Christ, that it shoulde make the promise of none effect.

18 For if the inheritance [be] of the Law, [it is] no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then [serueth] the Lawe? It was added because of the [m] transgressions, till the seede came vnto the which the promise was made: and it was ordeined by [n] Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not [a Mediatour] of [o] one: but God is [p] one:

21 [Is] the Lawe then against the promise of God? God forbid: for if there had bene a Lawe giuen which coulde haue giuen life, surely righteousnesse should haue bene by the Lawe.

22 But the Scripture hath * concluded [q] all vnder sinne, that the promes by the faith of Jesus Christ shoulde be giuen to them that beleeue.

23 But before [r] faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which shoulde afterwarde be reuelled.

24 Wherefore the * Lawe was our scholemaster [to bring vs] to Christ, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder [s] a scholemaster.

26 For ye are all the sonnes of God by faith, in Christ Jesus.

27 * For all ye that are [t] baptized into Christ, haue put on Christ.

28 There is neither Jewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all [u] one in Christ Jesus.

29 And if [ye be] Christs, then are ye Abrahams seede, and heires by promise.

a To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.
b Meaning, the giftes of the spirit.
c That is, the doctrine of saluation through faith in Jesus Christ, as Chap.1.22.
d The false apostles taught that Christ profited nothing, except they were circumcised, and that the lawe was the perfection, and Christs doctrine onely the rudiments thereunto.
e And ceremonies of the lawe?
Gen.15.6. rom.4.3. iam.2.23.
Gen.12.3. ecclus.44.20, 21.act.3.25.
f Which think to be iustified by them.
Deut.27.26. Habak.2.4. rom.1.17. heb.10.38.
g The Lawe pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all pointes doe not fulfill it.
Leuit.18.5. Deut.21.23.
h Which is the Gospell.
i I will vse a common example ỳ you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another. Heb.9.17.
k No more is the promise or couenant of God abrogate by the Lawe, nor yet is the Lawe added to the promise to take any thing away that was superfluous, or to supply any thing that wāted.
l Which declareth that the Jewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.
m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.
n Who as ministers gaue it to Moses by the authoritie of Christ.
o But serueth both for the Jewes and Gentiles to ioyne them to God.
p Constant and alwayes like him selfe. Rom.3.9.
q Both men and all their workes.
r The full reuelation of things which were hid vnder the shadowes of the lawe. Rom.10.4.
s Not that the doctrine of the lawe is abolished, but the condemnation thereof is taken away by faith. Rom.6.3.
t So that baptisme succeedeth Circumcision, and so through Christ both Jewe and Gentile is saued.
u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordeined. 3 Which being shadowes must end when Christ the trueth cōmeth. 9 He moueth thē by certaine exhortations. 22 And cōfirmeth his argument with a strong example, or allegorie.

Then I say, that the [a] heire as long as he is a childe, differeth nothing from a seruant, though he be lorde of all,

a The Church of Israel was vnder the lawe as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelshippe ended.

2 But

2 But is vnder [b] tutours and gouernours, vntill the time appointed of the father.

3 Euen so, We when we were childrē, were in bondage vnder the [c] rudiments of the worlde.

4 But when the fulnes of time was come, God sent forth his Sōne made of a woman, [†] made [d] vnder the Lawe,

5 That he might redeeme thē which were vnder the Lawe, that we* might receiue the adoption of the sonnes.

6 And because ye are sonnes, GOD hath sent forth the [e] Spirit of his Sonne into your heartes, which cryeth, [f] Abba, Father.

7 Wherefore, thou art no more [g] a seruant, but a sonne: nowe if [thou be] a sonne, [thou art] also the heire of God through Christ.

8 But euen then, when ye [h] knewe not God, ye did seruice vnto thē, which by [i] nature are not gods.

9 But now seeing ye know God, yea, rather are knowen of God, howe turne [k] ye againe vnto impotent and beggerly rudiments, wherunto [as] from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: ye haue not hurt [n] me at all.

13 And ye knowe, how through [o] infirmitie of the flesh I preached the Gospell vnto you at the first.

14 [p] And the triall of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an [q] Angell of God, [yea,] as Christ Jesus.

15 What was then your felicitie? for I beare you record, [ŷ] if it had bene possible, ye woulde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [r] amisse: yea, they woulde exclude [ſ] you, that ye shoulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My litle children, of whom I trauaile in birth againe, vntil Christ be [t] formed in you.

20 And I woulde I were with you nowe, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that will be vnder the Lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, [was borne] by promes.

24 By the which thinges an other thing is meant: for these [mothers] [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar [or] Sina is a mountaine in [y] Arabia, and it answereth to Jerusalem which nowe is) and she is in bondage with her children.

26 But Jerusalem, which is ‖aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou [z] barren that beareſt no children: breake forth, and crie, thou that trauaileſt not: for the desolate hath many mo children, then she which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then he that was borne after the flesh, persecuted him that [was borne] after the spirit, euen so [it is] now.

30 But what sayeth the Scripture? * Put out the seruant and her sonne: for the sonne of the seruāt shall not be heire with the sonne of the free woman.

31 Then brethren, we are not childrē of the seruant, but of the [a] free woman [†].

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of them both.

STand fast therefore in the libertie wherwith Christ hath made vs free, and be not intangled again with the yoke of bondage.

2 * Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shal profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye

b That is, the lawe, which before he called a scholemaster, Chap. 3.25.
c That is, vnder the lawe, which was but an a. b. c. in respect of the Gospell.
d That is, who was subiect vnto the lawe. Rom. 8.14,15.
e For our adoption vnto Christ is sealed by him.
f He instructeth both Jewes and Gentiles to call God their Father in euery language, so that none are excepted.
g Which maist not vse thy libertie.
h When ye receiued the gospell, ye were idolaters: therefore it is shame for you to refuse liberty, and become seruants, yea and seeing the Jewes desire to be out of their tutelship.
i Not in deede, but in opinion.
k The Galatians, of Painims began to be Christians, but by false apostles were turned backewarde to begin anew the Jewish ceremonies, and so in steade of going forward toward Christ, they ran backward from him.
l Ye obserue dayes, as Sabbaths, newe moones &c: ye obserue moneths, as the first and seuēth moneth: ye obserue times, as Easter, Whitsontide, the feast of Tabernacles: ye obserue yeeres, as the Jubile, or yeere of forgiuenes, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospell, and thrust them backe into superstitious slauery.
m So friendful to me, as I am affectioned towarde you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.
p That is, the troubles and vexations which God sent to trye me while I was among you.
q For my ministeries sake.
r For they are but ambitious.
ſ They would turne you from me, that you might followe them.
t And imprinted so in your hearts that you loue none other.
u That is, signifie.
x Agar and Sina represent the Lawe: Sara and Jerusalem the Gospell: Ismael ŷ Jewish synagogue, and Isaac the Church of Christ.
y That is, out of the lande of promise.
‖ Or, hye and heauenly. Isa. 54.1.
z Meaning Sara. Rom. 9.8. Gen. 21.10.
a For we are in the Church of Christ, which is our mother, and not of the synagogue which is a seruant vnder the law.
† By the libertie wherewith Christ hath made vs free.
a If you ioyne circumcision to the Gospell, as a thing necessarie to saluation.

Gen. 16.15. Gen. 21.2.

Acts. 15.1.

1.Cor.1,17.

4 Ye are * abolished from Christ: whosoeuer are iustified by the Lawe, ye are fallen from grace.

5 For We through the Spirit [b] waite for y hope of righteousnes through faith.

6 For in Jesus Christ neither Circūcisiō auaileth any thing, neither vncircūcision, but faith which worketh by loue.

7 Ye did runne wel: Who did let you, that ye did not obey the [c] trueth?

8 [It is] not the perswasion of him that [d] calleth you.

9 *A litle [e] leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, y ye will be none otherwise [f] minded: but he y troubleth you, shall beare [his] condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slaunder of the crosse abolished.

12 Woulde to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not [your] libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Lawe is fulfilled in one worde, which is this, *Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 Thē I say, *walke in the [i] Spirit, & ye shall not fulfil the lustes of the flesh.

17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same thinges that ye woulde.

18 And if ye be led by the [l] Spirite, ye are not vnder the Lawe.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such thinges, shall not inherite the kingdome of God.

22 But the fruite of the Spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no Lawe.

24 For they that are Christes, [n] haue crucified the flesh with the affections and the lustes.

25 If We liue in the Spirit, let vs also walke in the [o] Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persеuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

BRethren, If a man be [a] fallen by occasion into any fault, ye which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Lawe of Christ.

3 For if any man seeme to him selfe, y he is somewhat, when he is [c] nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke, & then shall he haue [d] reioycing in himselfe onely and not in another.

5 *For euery man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all [his] [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

9 *Let vs not therefore be wearie of well doing: for in due season we shall [g] reape, if we faint not.

10 While we haue therefore time, let vs do good vnto al mē, but specially vnto thē, which are of the housholde of faith.

11 Ye see how large a letter I haue written vnto you w̄ mine owne hande.

12 As many as desire to make a faire shewe [h] in the flesh, they constraine you to be circumcised, onely because they woulde not suffer persecution for the [i] crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But

b We liue in hope through that Spirit which causeth faith, & which is giuen to the faithfull, that we should by faith and not by the lawe obtaine the crowne of glorie, which Christ giueth freely.
c Then whatsoeuer is not the worde of God, which here he calleth trueth, is very lyes.
d Which is God.
1.Cor.5.6.
e A litle corruption doth destroy the whole doctrine.
f That ye wil imbrace the worde of God purely.
g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, & therewith were offended.
h Meaning the seconde table.
Leuit.19.18. mat.22.39. mar.12.31. iam.2.8. Rom.13.14. 1.pet.2.11.
i In the man regenerate.
k That is, the naturall man striueth against the spirit of regeneration.
l If you be guided by the spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.
m For they are vnder the spirit of grace,
n Christ hath not onely remitted their sinnes, but sanctified them into newnes of life.
o That being dead to sinne & liuing to God, we may declare y same in holines & innocencie of life.
a Either by reason of his flesh or Satan.
b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the law of Christ, and his commandement, John 13.34. and 15.12.
c He sheweth that man hath nothing of him selfe wherof he should reioyce.
d For his reioycing is a testimonie of a good conscience, 2.Cor.1.12. wherein he may reioyce before men, but not before God.
1.Cor.3.8.
e For it were a shame not to prouide for their corporall necessities which feede our soules with the heauenly deities.
1.Cor.9.7.
f He proueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, thē they procure to them selues death, & mocke God, who hath giuen them his ministers to teach them heauenly things. 2.Thess.3.13. g The fruite which God hath promised. h By the outwarde ceremonies. i That is, for preaching Christ crucified. k That they haue made you Jewes.

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the [l] worlde is crucified vnto me, and I vnto the worlde.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe [m] creature.

16 And as many as walke according to this rule, peace [ſhall be] vpon them, and mercy, [n] vpon the Iſrael of God.

17 From henceforth let no man [o] put me to buſineſſe: for I beare in my body the [p] markes of the Lorde Ieſus.

18 Brethren, the grace of our Lorde Ieſus Chriſt [be] with your ſpirit, Amē.

¶ Vnto the Galatians written from Rome.

l By the worlde he meaneth all outwarde pompe, ceremonies and things which pleaſe mens fantaſies.

m Which is regenerate by faith.

n That is, vpon the Iewes, as Rō. 10, 19.

o Let no man trouble my preaching frō henceforth: for my markes are witneſſes howe valiantly I haue fought.

p Which are odious to the worlde, but glorious before God.

The Epiſtle of Paul to the Epheſians.

The Argvment.

WHile Paul was priſoner at Rome, there entred in among the Epheſians falſe teachers, who corrupted the true doctrine which he had taught them, by reaſon whereof he wrote this Epiſtle to confirme them in that thing, which they had learned of him. And firſt after his ſalutation, he aſſureth them of ſaluation, becauſe they were thereunto predeſtinate by the free election of God, before they were borne, and ſealed vp to this eternall life by the holy Ghoſt, giuen vnto them by the Goſpell, the knowledge of the which myſterie he prayeth God to confirme towarde them. And to the intent they ſhoulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plonged before they knew Chriſt, as people without God, Gentiles to whome the promiſes were not made, and yet by the free mercie of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Epheſians hearts with the perfite vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindful of ſo great benefites, neither to be moued with the falſe apoſtles, which ſeeke to ouerthrowe their faith, and treade vnder foote the Goſpell, which was not preached to them, as by chance or fortune, but according to the eternall counſell of God: who by this meanes preſerueth onely his Church. Therefore the Apoſtle commendeth his miniſterie, foraſmuch as God thereby reigneth among men, and cauſeth it to bring foorth moſt plentifull fruites, as innocencie, holineſſe, with all ſuch offices apperteining to godlineſſe. Laſt of all, he declareth not onely in general, what ought to be the life of the Chriſtians, but alſo ſheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his ſalutation, 4 He ſheweth that the chiefe cauſe of their ſaluation ſtandeth in the free election of God through Chriſt. 16 He declareth his good will towarde them, giuing thankes, and praying God for their faith. 21 The maieſtie of Chriſt.

PAul an Apoſtle of IESVS CHRIST, by [y] Wil of God, to the * Saints, which are at Epheſus, and to the faithfull in CHRIST IESVS.

2 Grace [bee] with you, and peace from God our Father, and [from] the Lord Ieſus Chriſt.

3 * Bleſſed [be] God, euen the Father of our Lorde Ieſus Chriſt, which hath bleſſed vs with all [a] ſpirituall bleſſing in heauenly ‖ things in Chriſt,

4 * As he hath [b] choſen vs in him, before the foundation of the worlde, that we * ſhoulde be [c] holy, & without blame before him in loue:

5 who hath predeſtinate vs, to be [d] adopted through Ieſus Chriſt vnto him ſelfe, according to the good pleaſure of his will,

1.Cor.1.2. 2.Cor.1.3. 1.pet.1.3.

a As with the knowledge of God in Chriſt, with faith, hope, charitie, and other giftes.

‖ Or, places. 2.Tim.1.9.

b This election to life euerlaſting can neuer be changed: but in temporall offices, which God hath appointed for a certaine ſpace, when the term is expired, he changeth his election, as we ſee in Saul & Iudas. Col.1.22.

c When Chriſtes iuſtice is imputed ours.

d Where as we were not the naturall children, he receiued vs by grace, and made vs his children.

6 To the [e] praiſe of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,

7 By whome we haue redemption through his blood, [euen] the forgiuenes of ſinnes, according to his rich grace:

8 whereby he hath bene abundant towarde vs in all wiſedome and vnderſtanding,

9 And hath opened vnto vs [y] myſterie of his wil according to his good pleaſure, which he had purpoſed [f] in him,

10 That in the diſpēſation of [y] fulnes of the times he might gather together in one [g] all things, both which are in heauen & which are in earth, [euē] in Chriſt:

11 In whom alſo we are choſen whē we were predeſtinate according to [y] purpoſe of him, which worketh all thinges after the counſell of his owne will,

12 That [h] we, which firſt truſted in Chriſt, ſhoulde be vnto the praiſe of his glorie:

13 In whome alſo ye [haue truſted] after that ye heard the worde of trueth, [euen] [y] Goſpel of your ſaluatiō, wherein alſo after that ye beleeued, ye were ſealed with the holy Spirit of promiſe,

14 which

e The principall end of our election is to praiſe and glorifie the grace of God.

f That is, in Chriſt.

g By this he meaneth the whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: alſo the faithfull which remaine in earth ſtande of the Iewes and the Gentiles.

h To wit, the Iewes.

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the [l] worlde is crucified vnto me, and I vnto the worlde.

15 For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe [m] creature.

16 And as many as walke according to this rule, peace [ſhall be] vpon them, and mercy, [n] vpon the Iſrael of God.

17 From henceforth let no man [o] put me to buſineſſe: for I beare in my body the [p] markes of the Lorde Ieſus.

18 Brethren, the grace of our Lorde Ieſus Chriſt [be] with your ſpirit, Amē.

¶ Vnto the Galatians written from Rome.

l By the worlde he meaneth all outwarde pompe, ceremonies and things which pleaſe mens fantaſies.

m Which is regenerate by faith.

n That is, vpon the Iewes, as Rō. 10, 19.

o Let no man trouble my preaching frō henceforth: for my markes are witneſſes howe valiantly I haue fought.

p Which are odious to the worlde, but glorious before God.

The Epiſtle of Paul to the Epheſians.

The Argvment.

WHile Paul was priſoner at Rome, there entred in among the Epheſians falſe teachers, who corrupted the true doctrine which he had taught them, by reaſon whereof he wrote this Epiſtle to confirme them in that thing, which they had learned of him. And firſt after his ſalutation, he aſſureth them of ſaluation, becauſe they were thereunto predeſtinate by the free election of God, before they were borne, and ſealed vp to this eternall life by the holy Ghoſt, giuen vnto them by the Goſpell, the knowledge of the which myſterie he prayeth God to confirme towarde them. And to the intent they ſhoulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plonged before they knew Chriſt, as people without God, Gentiles to whome the promiſes were not made, and yet by the free mercie of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Epheſians hearts with the perfite vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindful of ſo great benefites, neither to be moued with the falſe apoſtles, which ſeeke to ouerthrowe their faith, and treade vnder foote the Goſpell, which was not preached to them, as by chance or fortune, but according to the eternall counſell of God: who by this meanes preſerueth onely his Church. Therefore the Apoſtle commendeth his miniſterie, foraſmuch as God thereby reigneth among men, and cauſeth it to bring foorth moſt plentifull fruites, as innocencie, holineſſe, with all ſuch offices apperteining to godlineſſe. Laſt of all, he declareth not onely in general, what ought to be the life of the Chriſtians, but alſo ſheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his ſalutation, 4 He ſheweth that the chiefe cauſe of their ſaluation ſtandeth in the free election of God through Chriſt. 16 He declareth his good will towarde them, giuing thankes, and praying God for their faith. 21 The maieſtie of Chriſt.

PAul an Apoſtle of IESVS CHRIST, by [y] Wil of God, to the * Saints, which are at Epheſus, and to the faithfull in CHRIST IESVS.

2 Grace [bee] with you, and peace from God our Father, and [from] the Lord Ieſus Chriſt.

3 * Bleſſed [be] God, euen the Father of our Lorde Ieſus Chriſt, which hath bleſſed vs with all [a] ſpirituall bleſſing in heauenly ‖ things in Chriſt,

4 * As he hath [b] choſen vs in him, before the foundation of the worlde, that we * ſhoulde be [c] holy, & without blame before him in loue:

5 who hath predeſtinate vs, to be [d] adopted through Ieſus Chriſt vnto him ſelfe, according to the good pleaſure of his will,

1.Cor.1.2. 2.Cor.1.3. 1.pet.1.3.

a As with the knowledge of God in Chriſt, with faith, hope, charitie, and other giftes.

‖ Or, places. 2.Tim.1.9.

b This election to life euerlaſting can neuer be changed: but in temporall offices, which God hath appointed for a certaine ſpace, when the term is expired, he changeth his election, as we ſee in Saul & Iudas. Col.1.22.

c When Chriſtes iuſtice is imputed ours.

d Where as we were not the naturall children, he receiued vs by grace, and made vs his children.

6 To the [e] praiſe of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,

7 By whome we haue redemption through his blood, [euen] the forgiuenes of ſinnes, according to his rich grace:

8 whereby he hath bene abundant towarde vs in all wiſedome and vnderſtanding,

9 And hath opened vnto vs [y] myſterie of his wil according to his good pleaſure, which he had purpoſed [f] in him,

10 That in the diſpēſation of [y] fulnes of the times he might gather together in one [g] all things, both which are in heauen & which are in earth, [euē] in Chriſt:

11 In whom alſo we are choſen whē we were predeſtinate according to [y] purpoſe of him, which worketh all thinges after the counſell of his owne will,

12 That [h] we, which firſt truſted in Chriſt, ſhoulde be vnto the praiſe of his glorie:

13 In whome alſo ye [haue truſted] after that ye heard the worde of trueth, [euen] [y] Goſpel of your ſaluatiō, wherein alſo after that ye beleeued, ye were ſealed with the holy Spirit of promiſe,

14 which

e The principall end of our election is to praiſe and glorifie the grace of God.

f That is, in Chriſt.

g By this he meaneth the whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: alſo the faithfull which remaine in earth ſtande of the Iewes and the Gentiles.

h To wit, the Iewes.

14 Which is the earnest of our inheritance, [i] vntill the redemption of the possession purchased vnto the prayse of his glorie.

15 Therefore also, after that I heard of the faith, which ye haue in the Lorde Jesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ the Father of glorie, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of [k] him,

18 That the eyes of your vnderstanding may be lightned, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance [is] in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, * according to the working of his mightie power,

20 Which he wrought in Christ, when he raised him from the dead, and [l] set him at his right hand in the heauenly [places,]

21 Farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,

22 * And hath made all things subiect vnder his feete, and hath appointed him ouer all thinges [to be] the head to the Church,

23 Which is his body, [euen] the [m] fulnes of him that filleth all in all things.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption which shall be when we shall possesse our inheritance in ỳ heauens, wherof we haue the holy Ghost for a gage, as chap. 4. 30.

k Of Christ. Col. 2. 12. chap. 3. 7.

l Made him gouernor of all things both in heauen and in earth: so that Christs bodie is nowe onely there, or els it shoulde not be a true body, & his ascension should be but a fantasticall thing and only imagined. Psal. 8. 6. hebr. 2. 8.

m This is the great loue of Christ toward his Church, ỳ he counteth not himselfe perfect without vs which are his members: and therfore the church is also called Christ, as 1. Cor. 12. 12, 13.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are nowe in Christ.

Col. 2. 13.

AND * you [hath he quickned,] that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this worlde, [and] after the * [a] prince that ruleth in ỳ aire, [euen] the spirit, that nowe worketh in the children of disobedience,

Chap. 6. 12.

a Meaning Satan.

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were [b] by nature the children of wrath, as wel as others.

b Not by creation, but by Adams transgression, and so by birth.

4 But God which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when we were dead by sinnes, hath quickened vs [c] together ‖ in Christ, [by whose] grace ye are saued,

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly [places] in Christ Jesus,

7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindenesse toward vs in Christ Jesus.

8 For by grace are ye saued through fayth, and that not of your selues: it [is] the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are [e] his workemanship created in Christ Jesus vnto good workes, which God hath ordeined, that we should walke in them.

11 Wherefore [f] remember that ye being in time past Gentiles in the flesh, [and] called * vncircumcision of them, which are called circumcision in ỳ flesh, made with hands,

12 That ye were, [I say,] at that time without Christ, and were aliants from the common wealth of Israel, & were * straungers from the [g] couenants of promise, & had no [h] hope, and [were] ‖ without God in the world.

13 But now in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [i] stoppe of the partition wall,

15 In abrogating through his [k] flesh the hatred, [that is,] the Lawe of commandements [which standeth] in ordinances, for to make of twaine one newe man in himselfe, [so] making peace,

16 And that he might reconcile both vnto God in one [l] body by [his] ‖ crosse, and slay hatred thereby,

17 And came, and preached peace to you which were afarre off, and to them that were neere.

18 * For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more straungers & forreners: but citizens with the Saints, & of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

c Both Jewe and Gentile. ‖ Or, with Christ.

d We that are the members, are raised vp from death & reigne wt our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, & not by nature.

f He sheweth here ỳ the further the Gentiles were off frõ the grace of God, the greater debters they are now to the same. 1. Sam. 17. 26. ezek. 44. 7. Rom. 9. 4.

g It was but one couenant, but because it was diuerse times confirmed and established, therefore here he calleth thẽ couenants.

h Where no promise is, there is no hope. ‖ Or, Atheists.

i That is, the cause of the diuisiõ that was betweene the Jewes and the Gentiles.

k For in Christ al things were accomplished, which were prefigurated in the Lawe.

l For of the Jewes and the Gentiles he made one flocke. ‖ Or, death. Rom. 5. 2.

22 In whome ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

FOr this cause, I Paul [am] the [a] prisoner of Jesus Christ for you Gentiles,

2 If ye haue heard of the [b] dispensation of the grace of God, which is giuen me to youwarde,

3 [That is,] that [God] by reuelation hath shewed this mysterie vnto me (as I wrote [c] aboue in fewe wordes,

4 whereby when ye reade, ye may know mine vnderstanding in the mysterie of Christ)

5 which in other ages was [d] not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles & Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 whereof I am made a minister by the gift of the grace of God giuen vnto me *through the working of his power.

8 *Euen vnto me ẏ least of all Saints is this grace giuen, that I should preach among the *Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the felowship of the *mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ,

10 To the intent, that now vnto [e] principalities and powers in heauenly [places] might be knowen [f] by the Church the manifolde wisedome of God,

11 According to the eternall purpose, which he wrought in Christ Jesus our Lorde.

12 By whom we haue boldenes & entrance with confidence, by faith in him.

13 wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lorde Jesus Christ,

15 (Of whome is named the whole [g] familie in [h] heauen and in earth)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your [i] hearts by fayth, that ye, being rooted and grounded in loue,

18 May be able to comprehende with all Saints, What is the [k] breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all [l] fulnes of God.

20 *Unto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [m] vs,

21 [Be] prayse in the Church by Christ Jesus, throughout all generations for euer. Amen.

CHAP. IIII.

Pe exhorteth them vnto meekenes, long suffring, vnto loue and peace, 3 Euery one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To lay aside the olde conuersation of griedie lustes, and to walke in a newe life.

I *Therefore, being prisoner in the [2] Lorde, pray you that ye walke worthy of ẏ vocation whereunto ye are called,

2 With all humblenes of minde, and meekenes, with long suffring, supporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There [is] [b] one body, & one [c] Spirit, euen as ye are called in one hope of your vocation.

5 [There is] one Lord, one Faith, one Baptisme,

6 *One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 *But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, *when he ascended vp on hie, he [g] led captiuitie captiue, and gaue giftes vnto men.

9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth:

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill [k] all things)

11 *He therefore gaue some [to be] Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministerie, [k] [and] for the edification of the body of Christ,

a He reioyceth in that he suffered imprisonment for the maintenãce of Christs glory.
b Which was his vocation to preach vnto the Gentiles.
c That is, in ẏ first Chap. of this Epistle, verse 9.
d Although the fathers, & the Prophets had reuelatiõs certaine, yet it was not in cõparison of that abundance which was shewed when the Gentiles were called: neither yet was ẏ time nor the maner knowne. Chap. 1, 19. 1. Cor. 15, 9, 10. Gal. 1, 16. Rom. 16. 25. col. 1. 26. 2. tim. 1, 10. tit. 1, 2. 1. pet. 1, 20.
e The Angels.
f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisedome of God in, who hath turned their particular discords into an vniuersal concord, and of the sinagogue of bondage, hath made the Church of freedome.
g He that is not of the body of Christ, is in death.
h The faithful which dyed before Christ came, were adopted by him and make one familie with the Saints which yet remaine aliue.
i For we confesse ẏ which we beleeue.
k Al perfectiõ on euery side is in him.
l That all the graces of God may abound in you. Rom. 16, 25.
m In that we feele Christ in vs.
Phil. 1. 27. col. 1, 10. 1. thes. 2. 12.
2 For ẏ Lords cause.
b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit, which ioyneth you in one body cannot dissent from himselfe. Mal. 2, 10.
d In power.
e By his prouidence. Rom. 12. 3. 1. cor. 12. 11. 2. cor. 10. 13.
f Which he giueth vs. Psal. 68. 18.
g The Messias came down, from heauen into ẏ earth, to triumph ouer Satan, death and sinne, and led ẏm as prisoners & slaues, which before were conquerers, and kept all in subiectiõ: which victory he gate and also gaue it as a most precious gift to his Church.
h With his gifts & benefits 1. Cor. 12. 27.
i To restore that which was out of order.
k That the body of Christ might be perfect.

13 Till we all meete together (in the vnitie of fayth and knowledge of the Sonne of God) vnto a [l] perfite man, [and] vnto the measure of the age of the fulnes of Christ,

l That we may be of a ripe Christian age, and come to the ful measure of that knowledge which we shall haue of Christ.

14 That we henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.

15 But let vs follow ỹ trueth in loue, and in all thinges growe vp into him, Which is the [m] head, [that is] Christ,

m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may growe vp to perfection. Rom.1,21.

16 By whome all the body being coupled and knit together by euery ioynt, for the furniture [thereof] (according to the effectuall power, [which is] in the measure of euery part) receyueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lorde, that ye henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

n Man not regenerate hath his mind, vnderstanding and heart corrupt.

18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnes of their heart:

o By ỹ which God liueth in his.

p The hardnes of heart is the fountaine of ignorance.

19 Which being ‖ past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannes, [euen] with greedines.

‖ Or, without remorse of conscience. 1.Tim.4.2.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue bin taught by him, as the [q] trueth is in Iesus,

q As they are taught which truely knowe Christ. Col.3.8.

22 [That is,] * that ye cast off, concerning the conuersation in time past, the [r] olde man, which is corrupt through the deceiueable lustes,

r That is, all the naturall corruptiõ that is in vs. Rom.6,4.col. 3,10. hebr.12, 1, 1.pet.2,1.& 4.2.

23 And be renewed in the spirite of your minde,

24 * And put on the newe man, which [s] after God is created in righteousnesse, and true holinesse.

s Which is created according to the Image of God. Zech.8,16. Psal.4.4.

25 * Wherefore cast off lying, & speake euery man trueth vnto his neighbour: for We are members one of another.

26 * Be [t] angrie, but sinne not: let not the sunne go downe vpon your wrath,

t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. Iames 4.7. Chap.5.3. col.4.6.

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands ỹ thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceede out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.

u And cause them to profite in godlines.

30 And [x] grieue not the holy Spirit of God, by Whome ye are * sealed vnto the day of redemption.

x So behaue your selues that the holy Ghost may willingly dwel in you, & giue him no occasion to depart for sorowe by your abusing of Gods graces. 2.Cor.1.22. Col.3.12,13.

31 Let all bitternes, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnes.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

CHAP. V.

1 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetousnes, foolish talking, & false doctrine, 17 To be circumspect, 18 To auoide drunkennes, 19 To reioyce and to be thankful toward God, 21 To submit them selues one to another. 22 He entreateth of corporall marriage and of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, [to be] an offring & a sacrifice of a sweete [a] smelling sauour to God.

Iohn 13.34. and 15.12. 1.iohn 3.23.

a Alluding to the perfumes and incensing in the Lawe.

3 * But fornication, and all vncleannes, or couetousnesse, let it not be once named among you, as it becommeth Saints,

Marke 7.21. chap.4.29.col. 3.5. 2.thes.2. 17.

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thankes.

b Which is either vaine, or els by example and euill speaking may hurt your neighbour for otherwise there be diuers examples in the scriptures of pleasant talke, which is also godly, as 1.King.18,27.

5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an idolater, hath any inheritance in the kingdome of Christ, and of God.

c Because he thinketh that his life standeth in his riches. Mat.24.4.mar. 13.5.Luke 21. 8. 2.thes.2.3.

6 * Let no [d] man deceiue you with vayne wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

d Either in excusing sinne, or in mocking at the menaces & iudgements of God.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are nowe light in the Lord: walke as [e] children of light,

e Seeing God hath adopted you for his, that ye should be holy.

9 (For the fruite of the Spirit [is] in all goodnesse, and righteousnesse, and trueth)

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen [f] reproue them rather.

f And make them knowen by your honest and godly life.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproued of the [g] light, are manifest: for it is light that maketh all things manifest.

g The worde of God discouereth the vices which were hid before.

14 Wherefore he saith, [h] Awake thou that sleepest, & stand vp from the dead, and Christ shall giue thee light.

15 Take heede therefore that ye walke circumspectly, not as fooles, but as *wise,

16 [i] Redeeming the time: for the [k] dayes are euill.

17 *Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and ‖ hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Jesus Christ,

21 Submitting your selues one to another in the [m] feare of God.

22 ¶ *Wiues submit your selues vnto your husbands, as vnto the Lord.

23 *For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of [his] [n] body.

24 Therefore as the Church is in subiection to Christ, euen so [let] [o] wiues [be] to their husbands in euery thing.

25 ¶ *Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 That he might sanctifie it, & cleanse it by the [o] washing of water through the worde,

27 That he might make it vnto him selfe a glorious Church, not hauing [p] spot or wrinckle, or any such thing: but that it shoulde bee holy and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, euen as the Lord [doeth] the Church.

30 For we are members of his body, [q] of his flesh, and of his bones.

31 *For this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shalbe one flesh.

32 This is a great secret, but I speake concerning CHRIST, and concerning the Church.

33 Therefore euery one of you, [doe ye so:] let euery one loue his wife, euen as himselfe, and [let] the wife [see] that she feare her husband.

h God thus speaketh by his seruants to drawe the Infidels from their blindnes. Col.4.5.

i Selling all worldly pleasures to bye time.

k In these perilous dayes and craft of the aduersaries, take heede howe to bye againe the occasions of godlines, which the world hath taken from you. Rom.12.2. 1.thes.4.3.

‖ Or, songs of prayse and thanksgiuing.

l And not onely w tongue.

m Except our friendship be ioyned, and knit in God, it is not to be esteemed. Col.3.18. titus 2.5. 1.pet.3.1. 1.Cor.11.3.

n The Church: so the husband ought to nourish, gouerne, and defende his wife from perils. Col.3.19.

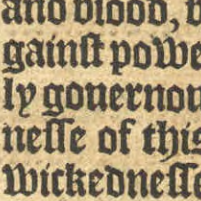
o Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his worde: that is, his promise of free iustification and sanctification in Christ.

p Because it is couered and cladde with Christs iustice and holines.

q This our coniunction with Christ must be considered as Christ is the husband and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lord. Gen.2,24. mat.19,5. marke 10.7. 1.cor,6.16.

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants toward their masters, 9 Masters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.



Children, *obey your parents in the Lord: for this is right. Col.3.20.

2 *Honour thy father and mother (which is the first commandement with [a] promes) Exod.20,12. deut.5.16. ecclus.3.9. mat.15.4. mar.7,10.

3 That it may be well with thee, and that thou mayest liue long on earth.

4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] instruction and information of the Lorde.

5 *Seruants, be obeient vnto them that are [your] masters, [d] according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lorde, and not men.

8 And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether [he be] bond or free.

9 And ye masters, doe the same things vnto them, putting away threatening: and knowe that euen ‖ your master also is in heauen, neither is there *[e] respect of person with him.

10 ¶ Finally, my brethren, be strong in the Lord, & in the power of his might.

11 Put on the ‖ whole armour of God, that ye may be able to stand against the assaultes of the deuill.

12 For we wrestle not against [f] flesh and blood, but against *principalities, against powers, [and] against the worldly gouernours, [the princes] of the darknesse of this worlde, against spirituall wickednesses, [which are] in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girde about with veritie, and hauing on the brestplate of [g] righteousnes,

15 And your feete shod with the [h] preparation of the Gospel of peace.

16 Aboue

a This is, the first commandement of the second table, and hath ỹ promise with condition.

b By austeritie.

c That they be not brought vp in wantonnes, but in the feare of the Lorde. Col.3.22. titus 2.9. 1.pet.2.18.

d Which haue dominion ouer your bodies, but not ouer the soules.

‖ Or, both yours & their Master. Deut.10,17. 2.chro.19.7. iob 34.19. wis. 6.7. ecclus 35. 12,16. act.10. 34. rom.2.11. gal.2.6, col.3. 25. 1.pet.1.17.

e Whether he be seruant or master.

‖ Or, complete harnesse.

f The faithful haue not onely to striue against men and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads so that we can not reach him, but he must be resisted by Gods grace. Chap.2,2.

g Innocencie, and godly life.

h That ye may be ready to suffer all things for the Gospel.

16 Aboue all, take the shielde of faith, wherewith ye may quench all the fierie dartes of the wicked,

17 *And take the helmet of [i] saluation, and the swoorde of the Spirit, which is the woord of God.

18 And pray alwayes with all maner prayer and supplication in the Spirit: and *watch thereunto with all perseuerance and supplication for all Saintes,

19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 But that ye may also know mine affaires, [and] what I doe, Tychicus [my] deare brother and faithful minister in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that hee might comfort your heartes.

23 Peace [be] with the brethren, and loue with faith from God the Father, and [from] the Lord Jesus Christ.

24 Grace [be] with all them which loue our Lorde Jesus Christ, to [their] [k] immortalitie, Amen.

Written from Rome vnto the Ephesians, [and sent] by Tychicus.

Isa.59.17. 1.thess.5.8.
i The saluation purchased by Jesus Christ.

Coloss.4.2.

Coloss.4.3. 2.thess.3.1.

k Or, to be without corruption, that is, to haue life euerlasting, which is the ende of this grace.

The Epistle of Paul to the Philippians.

The Argument.

PAul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he trauailed from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with relefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prooving onely Christ to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection toward them, and thankefull accepting of their beneuolence.

CHAP. I.

1 Saint Paul discouereth his heart towarde them, 3 By his thankesgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7. 12. 20 Hee sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the seruãts of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with [y] [a] Bishops, and Deacons:

2 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

3 *I thanke my God [hauing] you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] fellowship which ye haue in the Gospel, from the [c] first day vnto nowe.

6 And I am perswaded of this same thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the [d] day of Jesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance [e] that both in my bandes, and in [my] defence, and confirmation of the Gospell you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

10 That ye may discerne things that ‖ differ [one from another,] that ye may be pure, and [g] without offence, vntill the day of Christ,

11 Filled with the fruits of [h] righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.

12 I would ye vnderstood, brethren, but also that ye profite more and more without slipping backe, or standing in a stay.

a By Bishops here he meaneth them that had charge of the worde, and gouerning, as pastours, doctours, elders: by deacons, such as had charge of the distribution, and of y poore and sicke. 1.Thess.1.2.
b With other Churches.
c That ye receiued the Gospel,
d When you shall receiue the crowne of glorie.
e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, and in prison, euen as if they had bene prisoners with him.
f Of this peculiar benefite to suffer for Christes sake.
‖ Or, are excellent,
g That you so increase in godlynes that not onely ye can put difference betweene good and euill:
h Righteousnesse is the tree, good workes the fruite.

16 Aboue all, take the shielde of faith, wherewith ye may quench all the fierie dartes of the wicked,

17 *And take the helmet of [i] saluation, and the swoorde of the Spirit, which is the woord of God.

18 And pray alwayes with all maner prayer and supplication in the Spirit: and *watch thereunto with all perseuerance and supplication for all Saintes,

19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 But that ye may also know mine affaires, [and] what I doe, Tychicus [my] deare brother and faithful minister in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that hee might comfort your heartes.

23 Peace [be] with the brethren, and loue with faith from God the Father, and [from] the Lord Jesus Christ.

24 Grace [be] with all them which loue our Lorde Jesus Christ, to [their] [k] immortalitie, Amen.

Written from Rome vnto the Ephesians, [and sent] by Tychicus.

Isa.59.17. 1.thess.5.8.
i The saluation purchased by Jesus Christ.

Coloss.4.2.

Coloss.4.3. 2.thess.3.1.

k Or, to be without corruption, that is, to haue life euerlasting, which is the ende of this grace.

The Epistle of Paul to the Philippians.

The Argument.

PAul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he trauailed from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with relefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prooving onely Christ to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection toward them, and thankefull accepting of their beneuolence.

CHAP. I.

1 Saint Paul discouereth his heart towarde them, 3 By his thankesgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7. 12. 20 Hee sheweth the fruite of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the seruãts of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with [y] [a] Bishops, and Deacons:

2 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

3 *I thanke my God [hauing] you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] fellowship which ye haue in the Gospel, from the [c] first day vnto nowe.

6 And I am perswaded of this same thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the [d] day of Jesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance [e] that both in my bandes, and in [my] defence, and confirmation of the Gospell you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

10 That ye may discerne things that ‖ differ [one from another,] that ye may be pure, and [g] without offence, vntill the day of Christ,

11 Filled with the fruits of [h] righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.

12 I would ye vnderstood, brethren, but also that ye profite more and more without slipping backe, or standing in a stay.

a By Bishops here he meaneth them that had charge of the worde, and gouerning, as pastours, doctours, elders: by deacons, such as had charge of the distribution, and of y poore and sicke. 1.Thess.1.2.
b With other Churches.
c That ye receiued the Gospel,
d When you shall receiue the crowne of glorie.
e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, and in prison, euen as if they had bene prisoners with him.
f Of this peculiar benefite to suffer for Christes sake.
‖ Or, are excellent,
g That you so increase in godlynes that not onely ye can put difference betweene good and euill:
h Righteousnesse is the tree, good workes the fruite.

that the things which [haue come] vnto me, are turned rather to the furthering of the Gospel,

i Which I sustaine for Christes cause.

13 So that my bandes in i Christ are famous throughout all the k iudgement hall, and in all other [places,]

k That is, in the court or Palace of the Emperour Nero.

14 In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the l word.

l Or, professe the Gospel, considering my constancie.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of contention [and] not m purely, supposing to adde more affliction to my bandes:

m But with a corrupt minde.

17 But the others of loue, knowing that I ‖ am set for the defence of the Gospel.

‖ Or, lie in bandes.

18 What then? yet Christ is preached all maner wayes, whether [it n be] vnder a pretence, or syncerely: and I therein ioy: yea, and will ioy.

n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themselues.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so nowe Christ shalbe magnified in my body, whether [it be] by life or by death.

21 For Christ [is] to mee both in life, and in death aduantage.

22 And whether to o liue in the flesh [were] profitable for mee, and what to choose I knowe not.

o To liue in the flesh is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the spirit, and to be plonged in the filthie concupiscences of the flesh.

23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheless, to abide in p ‖ flesh, [is] more needefull for you.

‖ Or, body. Ephes. 4. 1. colos. 1. 10. 1. thess. 2. 12.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of [your] faith,

26 That ye may more abundantly reioyce in Jesus Christ for me, by my comming to you againe.

27 *Onely let your conuersation be, as it becommeth the Gospell of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye ‖ continue in one Spirit, [and] in one minde fighting together through the faith of the Gospel.

‖ Or, stand.

28 And in nothing feare your aduersaries, which is to them q a token of perdition, and to you of saluation, and r that of God.

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constant perseuerance for Christes sake is an euident signe of saluation.

q God sheweth by this meanes of bearing the crosse who are his, and who are not.

29 For vnto you it is giuen for ‖ Christ, that not onely ye should beleeue in him, but also suffer for his sake,

‖ Or, Christes cause.

30 Hauing the same fight, which ye sawe in me, and nowe heare [to be] in me.

CHAP. II.

3 Hee exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefely mainteined, 19 Promising that he and Timotheus will speedily come vnto them, 27 And excuseth the long taryng of Epaphroditus.

IF [there be] therefore any a consolation in Christ, if any comfort of loue, if any fellowship of s Spirit, if any compassion and mercie,

a If you so loue me that you desire my comfort.

2 Fulfill my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of b one iudgement,

b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concorde. Rom. 12. 10.

3 That nothing [be done] through contention or vaine glorie, but that in meekenesse of minde *euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Jesus,

6 Who c being in the forme of God, thought it no d robberie to be equall with God:

c If Christ being very God equall with the Father, layde aside his glorie, and being Lord, became a seruant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues?

d For he that was God, should haue done none iniurie to the Godhead. Matth. 20. 28.

7 *But he made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, and was founde in f shape as a man.

e The poore and weake nature of man.

8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

f Hee was seene & heard of men, so that his behauiour and person declared that he was as a miserable man.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name,

10 *That at t Name of Jesus should euery g knee bowe, [both] of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue shoulde confesse that Jesus Christ [is] the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue allwayes obeyed, not as in my presence onely, but nowe much more in mine absence, [so] h make an ende of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deede, [euen] of [his] k good pleasure.

Hebr. 2. 9. Rom. 14. 11. isa. 45. 23. g Worship, & be subiect to him. Ioh. 13. 13. 1. cor. 8. 6. and 12. 3. h Runne forward in that race of righteousnesse, wherein God hath freely placed you through Jesus Christ, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure. i Which may make you carefull and diligent. k Which is his free grace.

14 Doe

1.Peter 4.9.

14 Doe all things without *murmuring and reasonings,

15 That ye may be blameleſſe, and pure, [and] the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome ye ſhine as* lightes in the worlde,

Matth.5.16.

l As they which in the night ſet forth a candle to giue light to others.

16 l Holding forth the m worde of life, that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

m The goſpel.

17 Yea, and though I be n offered vp vpon the ſacrifice, and ſeruice o of your faith, I am glad, & reioyce with you all.

n The worde ſignifieth to powre out as the drinke offering was powred on the ſacrifice.

o To confirme you in your faith.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

19 And I truſt in the Lord Jeſus, to ſend *Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I knowe your ſtate.

Actes 16.1.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 *For all p ſeeke their owne, [and] not that which is Jeſus Chriſtes.

1.Cor.10.24.

p They rather ſought profite by their preaching then Gods glory.

22 But ye knowe the proofe of him, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſende aſſoone as I know howe it wil go with me,

24 And truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſende [my] brother Epaphroditus vnto you, my companion in labour, and fellowe ſouldier, euen your meſſenger, and hee that miniſtred vnto me ſuch things as I wanted.

26 For hee longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt he was ſicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me alſo, leſt I ſhould haue ſorowe vpon ſorowe.

q He calleth it here the worke of Chriſt, to viſite Chriſt, who was bound in the perſon of Paul, and was in neede of neceſſaries.

r He approueth them which hazard their life to relieue the priſoners of Chriſt.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, ye might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, & make much of ſuch:

30 Becauſe that for q the worke of Chriſt hee r was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

CHAP. III.

2 Hee warneth them to beware of falſe teachers, 3 Againſt whome hee ſetteth Chriſt, 4 Likewiſe himſelfe, 9 And his doctrine, 12 And reproueth mans owne righteouſues.

MOreouer, my brethren, reioyce in the Lorde. It grieueth mee not to write a the ſame things to you, and for you it is a ſure thing.

a Which ye haue often heard of me.

2 Beware of b dogges: beware of euil workers: beware of the c concision.

b Which barke againſt the true doctrine to fill their bellies.

c The falſe apoſtles glorien in their circumciſion, whereunto S. Paul here alludeth, calling them conciſion, which is cutting off and tearing aſunder of the Church.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Jeſus, and haue no confidence d in the fleſh:

d In outward things.

2.Cor.11.22. Actes 23.6.

4 Though I might alſo haue confidence in the fleſhe. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, *an Ebrewe of the Ebrewes, *by the ‖ lawe a Phariſe.

‖ Or, profeſſion.

6 Concerning zeale, I perſecuted the Church: touching e righteouſnes which is in the Lawe, I was vnrebukeable.

7 But the things that were vantage vnto mee, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke all things but loſſe for e excellent knowledge ſake of Chriſt Jeſus my Lord, for whome I haue counted all things loſſe, and doe iudge [them] to be dongue, that I might winne Chriſt,

e As one graſted in him by faith.

9 And might be f founde in him, [that is,] not hauing mine owne righteouſnes, which is of the Lawe, but that which is through e faith of Chriſt, [euen] the righteouſnes which is of God through faith,

f That is, to life euerlaſting.

10 That I may knowe him, and the vertue of his reſurrection, and the felowſhip of his afflictions, and be made conformable vnto his death,

g Or haue now taken full poſſeſſion therof, not that he douted to attaine vnto it, but becauſe he would declare the excellencie thereof.

11 If by any meanes I might attaine vnto the f reſurrection of the dead:

h We can runne no farther then God giueth vs ſtrength, and ſheweth vs the way.

12 g Not as though I had alreadie attained [to it,] either were alreadie perfect: but I followe, if that I may comprehend [that] for whoſe ſake alſo I am h comprehended of Chriſt Jeſus.

i That is, to obteine the crowne of glorie in the heauens.

13 Brethren, I count not my ſelfe, that I haue attained [to it,] but one thing [I do:] I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

k Or, haue more profited then others.

14 And followe harde toward the i marke, for the prize of the hie calling of God in Chriſt Jeſus.

l This perfection ſtandeth in forſaking ſinne, and to be renewed through faith by him which is only perfect.

15 Let vs therefore as many as k be l perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reuele euen the m ſame vnto you.

m That is, that this is the true wiſdome, and ſtraight rule of liuing.

S.4. 16 Neuer-

16 Neuertheleſſe, [in that] Whereunto we are come, let vs proceede by one rule, * that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 * For many walke, of whome I haue tolde you often, and nowe tell you weeping, [that they are] the enemies of the [n] Croſſe of Chriſt,

19 Whoſe ‖ ende [is] damnation, whoſe god [is their] bellie, and [whoſe] [o] glorie [is] to their ſhame, which minde earthly things.

20 But our [p] conuerſation is in heauen, from whence alſo we looke for the * Sauiour, [euen] the Lorde Jeſus Chriſt,

21 Who ſhall change our vile body, that it may be facioned like vnto his glorious body, according to the working, whereby hee is able euen to ſubdue all things vnto himſelfe.

Rom.15.5. 1.cor.1,10.

Rom,16.17, 18.

n That is, of the Goſpel, which is the preaching of the croſſe.

‖ Or, rewarde.

o The vaine glorie which they ſeeke after in this world, ſhall turne to their confuſion and ſhame.

p In minde, and affection. 1.Cor,1.7. titus 2,11,13.

CHAP. IIII.

1 He exhorteth them to be of honeſt conuerſation, 15 And thanketh them, becauſe of the prouiſion that they made for him being in priſon, 21 And ſo concludeth with ſalutations.

Therefore, my brethren, beloued and longed for, [my] ioye and my crowne, ſo continue in the Lord, ye beloued.

2 I pray Euodias, and beſeech Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beſeeche thee, faithfull yokefellow, helpe thoſe [women] which laboured with mee in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names [are] in the *[a] booke of life.

4 Reioyce in the Lord alway, againe I ſay, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord [is] [b] at hand.

6 * Bee nothing carefull, but in all things let your requeſtes be ſhewed vnto God in prayer, and ſupplication with giuing of thankes.

7 And [q] peace of God which paſſeth all vnderſtanding, ſhall [c] preſerue your heartes and minds in Chriſt Jeſus.

8 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things [are] honeſt, whatſoeuer things [are] iuſt, whatſoeuer things [are] pure, whatſoeuer things perteine to loue, whatſoeuer things [are] of good report, if there [be] any vertue, or if there [be] any praiſe, thinke on theſe things,

9 Which ye haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhalbe with you.

10 Nowe I reioyce alſo in the Lord greatly, that nowe at the laſt ye are [d] reuiued againe to care for me, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

11 I ſpeake not becauſe of [e] want: for I haue learned in whatſoeuer ſtate I am, therewith to be content.

12 And I can be abaſed, and I can abound: euery where in all things I am inſtructed both to be full, and to be hungrie, and to abound, and to haue want.

13 I am able to [do] all things through the helpe of [f] Chriſt, which ſtrengtheneth me.

14 Notwithſtanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians knowe alſo that in the [g] beginning of the Goſpell, when I departed from Macedonia, no Church communicated with me concerning the [h] matter of giuing and receiuing, but ye onely.

16 For euen [when I was] in Theſſalonica, ye ſent once, and afterwarde againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖ further your reckoning.

18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which [came] from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glorie in Jeſus Chriſt.

20 Unto God euen our Father [be] praiſe for euermore, Amen.

21 Salute all the Saintes in Chriſt Jeſus. The brethren, which are with me, greete you.

22 All the Saintes ſalute you, [i] moſt of all they which are of [i] Cæſars houſeholde.

23 The grace of our Lorde Jeſus Chriſt [be] with you all, Amen.

Written to the Philippians from Rome, [and ſent] by Epaphroditus.

a This Booke Ezekiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord, chap. 13.9.

b To ſuccour you. Matth.6.25.

c From Satan, who ſeeketh to take from vs this peace of conſcience.

d That is, begin anewe to helpe me.

e That I was not able to endure my pouertie.

f Not of his owne vertue or free will.

g When I firſt preached the Goſpel vnto you.

h He had giuen of his part in communicating with them ſpirituall things, but he receiued nothing of them, which ought at leaſt to haue relieued him in his neceſſitie.

‖ Or, abounde towarde your count.

i Of ſuch as did belong to the Emperour Nero.

The

The Epistle of Paul to the Colossians.

The Argument.

In this Epistle S. Paul putteth difference betweene the liuely, effectuall and true Christ, and the fained, counterfaite and imagined Christ, whom the false apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But forasmuch as the false brethren woulde haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but meere vanitie. And as for Circumcision, abstinence from meates, externall holines, worshipping of Angels as meanes whereby to come to Christ, hee vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that nowe the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faythfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christ, and discouereth the counterfaite Christ of the false apostles. 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the same.

PAul an Apostle of Jesus Christ, by the will of God, and Timotheus [our] brother,

2 To them, which are at [a] Colosse, Saintes and faithfull brethren in Christ: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

3 Wee giue thankes to God euen the Father of our Lorde Jesus Christ, alwayes praying for you:

4 Since we heard of your fayth [b] in Christ IESVS, and of [your] loue toward all Saints,

5 For the hopes sake, which is layde vp for you in heauen, whereof ye haue heard before by the worde of trueth, [which is] the Gospel,

6 Which is come vnto you, euen as [it is] vnto all the worlde, and is fruitefull, as [it is] also among you, from the day that ye heard and truely knewe the grace of God,

7 As ye also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, [which ye haue] [c] by the Spirit.

9 For this cause we also, since the day wee heard [of it,] cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [d] his will, in all wisedome, and spirituall vnderstanding,

10 * That ye might walke worthy of the Lord, and please [him] in all things, being * fruitefull in all good workes, 1.Cor.1.5.
and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffring with ioyfulnes,

12 Giuing thankes vnto the Father, which hath made vs meete to to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome * of his deare Sonne, Mat.3.17. and 17.5. 2.pet.1.17.

14 In whom wee haue redemption through his blood, [that is,] the forgiuenesse of sinnes,

15 Who is the * [e] image of the inuisible God, the [f] first borne of euery creature. Hebr.1.3.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether [they be] Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, Iohn 1.3.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, * [and] [g] the first borne of the dead, that in all things hee might haue the preeminence. 1.Cor.15.20. reuel.1.5.

19 * For it pleased [the Father,] that in him should all [h] fulnes dwell,

20 And by him to reconcile [i] all things vnto himselfe, & to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because [your] mindes [were set] in euill workes, hath he now also reconciled,

22 In

a Which was a citie of Phrygia.

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

c Which commeth of the holy Ghost.

d That is, Gods.

Ephes.4.1. philip.1.27. 1.thes.2.12.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created. Iohn 1.3.

g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth. Iohn 1.14. chap.2.9.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

22 In the body of his fleſh through death, to make you * holy, and vnblameable, and without fault in his ſight,

23 * If ye continue, grounded and ſtabliſhed in the faith, and be not moued away from ẏ hope of the Goſpell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a miniſter.

24 Nowe reioyce I in my ſuffrings for [k] you, and fulfill [l] the reſt of the afflictions of Chriſt in my fleſh, for his bodyes ſake, which is the Church,

25 Whereof I am a miniſter, according to the diſpenſation of God, which is giuen me vnto youward, to fulfill the [m] worde of God,

26 * [which is] the myſterie hid ſince the worlde began, & from [all] ages, but now is made manifeſt to his [n] Saintes,

27 To whom God woulde make knowen what is the riches of this glorious myſterie among ẏ Gentiles, which [riches] is Chriſt in you, * ẏ hope of glory,

28 Whom wee preach, admoniſhing euery man, and teaching euery man in all wiſdome, that we may preſent euery man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour & ſtriue, according to his working which worketh in me mightily.

CHAP. II.

1 Hauing proteſted his good will toward them, 4 Hee admoniſheth them not to turne backe from Chriſt, 8 To the ſeruice of Angels or any other inuention, or els ceremonies of the Lawe, 17 Which haue finiſhed their office, and are endued in Chriſt.

FOr I would ye knewe what great ‖ fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my [a] perſon in the fleſh,

2 That their heartes might be comforted & they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to knowe the myſterie of God euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of wiſdome and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with entiſing wordes:

5 * For though I be abſent in ẏ [b] fleſh, yet am I with you in the [c] ſpirit reioycing, and beholding your order, & your ſtedfaſt faith in Chriſt.

6 As ye haue therfore receiued Chriſt Jeſus the Lord, [ſo] walke in him,

7 Rooted and built in him, and ſtabliſhed in the fayth, as ye haue * beene taught, aboūding therein with thankes giuing.

8 Beware leſt there be any man that ſpoyle you through [d] philoſophie, and vaine deceite, through the traditions of men, according to the rudiments of the world, and not after Chriſt.

9 * For in him dwelleth all the fulnes of the [e] Godhead ‖ bodily.

10 And ye are compleate in him, which is the head of all Principalitie & Power:

11 In whome alſo yee are circumciſed with * circumciſion made without handes, by putting off the ſinfull body of the fleſh, through the circumciſion [f] of Chriſt,

12 In that yee are * buried with him through baptiſme, in whom ye are alſo rayſed vp together through * the fayth [g] of the operation of God which rayſed him from the dead.

13 * And ye which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath hee quickened together with him, forgiuing ‖ you all [your] treſpaſſes,

14 And putting out the * ‖ [h] hand writing of ordinances that was againſt vs, which was contrary to vs, he euē tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath [i] ſpoyled the Principalities, & Powers, and hath made a ſhewe of them openly, and hath triumphed ouer them in the ſame [croſſe.]

16 Let no man therefore condemne you in meate and drinke, or in reſpect of an [k] holy day, or of the new moone, or of the Sabbath [dayes,]

17 Which are [but] a ſhadow of things to come: but the body is in Chriſt.

18 * Let no man [l] at his pleaſure ‖ beare rule ouer you by humblenes of minde, and worſhipping of Angels, aduaūcing himſelfe in thoſe things which hee neuer ſaw, raſhly puft vp with his fleſhly minde,

19 And holdeth not the head, whereof all the body furniſhed and knit together by ioyntes and bandes, increaſeth with the increaſing of God.

20 Wherefore if ye [be] dead wt Chriſt from the ordinances of the world, why, as though ye liued in the worlde, are ye burdened with traditions:

21 [As,] Touch not, Taſte not, Handle not:

Luke 1.75. 1.cor.1.2. epheſ.1.4. tit.2.11,12. Iohn 15.6.

k Or your commoditie.

l As Chriſt hath once ſuffered in himſelfe to redeeme his Church, and to ſanctifie it: ſo doth he dayly ſuffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

m Which is the promiſes of Chriſt, and of the calling of the Gentiles. Rom.16.25. epheſ.3.9. 2.tim.1.10. titus 1.2. 1.pet.1.20.

n Whom he hath elected & conſecrated to him by Chriſt. 1.Tim.1.1.

‖Or, paine and care.

a We preſent in body.

1.Cor.5.3.

b In body.

c In minde.

d Teaching you vaine ſpeculations, as worſhipping of Angels, of blinde ceremonies and beggerly traditions: for nowe they haue none vſe ſeeing Chriſt is come. Chap.1.19. iohn 1.14.

e In ſaying that the Godhead is really in Chriſt, hee ſheweth that he is very God: alſo ſaying, in him, he declareth two diſtinct natures, and by this word dwelleth, he proueth that it is there for euer.

‖Or, eſſētially. Rom.2.29.

f Made by the Spirit of Chriſt. Rom.6.4. Epheſ.1.19.

g In beleeuing that God by his power raiſed vp Chriſt, whereof we haue a ſure token in our baptiſme. Epheſ.2.1.

‖Or, vs all our. Epheſ.2.15.

‖Or, obligatiō.

h The ceremonies, and rites were as it were a publike profeſſion, & hand writing of the miſerable ſtate of mankinde: for circumciſiō did declare our naturall polluction: the purifiings, and waſhings ſignified the filth of ſinne: the ſacrifices teſtified ẏ we were giltie of death, which were all taken away by Chriſtes death.

i As Satan and his angels from whom he hath taken all power.

k Or, diſtinction, as to make diffrence betwixt dayes. Matth.24.4.

l Meaning, that the hypocrites led them at their pleaſure into all ſuperſtition, and error.

‖Or, defraude you of your price.

22 Which all [m] perish with the vsing, [and are] after ỳ commandements and doctrines of men:

23 Which things haue in deede a shew of wisdome, in [n] voluntarie religion and humblenes of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the [o] flesh.

m And appertaine nothing to the kingdome of God.
n Such as men haue chosen according to their owne fantasie.
‖Or, but they are of no value saue for the filling of the flesh.
o They pinche and defraude their bodye to shewe themselues greater hypocrites.

CHAP. III.

1 He sheweth where we should seeke Christ. 5 Hee exhorteth to mortification, 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

IF ye then be [a] risen wᵭ Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, [and] not on things, which [b] are on the earth.

3 For ye are [c] dead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shall ye also appeare with him in glorie.

5 *[d] Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnes which is idolatrie.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein ye also walked once, whē ye liued in them.

8 *But nowe put ye away euen all these things, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seeing that ye haue put off the olde man with his workes,

10 And haue put on the new, which is renewed in knowledge *after the image of him that created him,

11 Where is neither Grecian nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all things.

12 *Now therefore, as the elect of God [e] holy and beloued, put on ‖ tender mercie, kindnes, humblenes of mind, meekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so do ye.

14 And aboue al these things [put on] loue, which is the bond of perfectnes.

15 And let the peace of God [f] rule in your hearts, to the which ye are called in one bodie, and be ye ‖ amiable.

16 Let the [g] worde of Christ dwell in you plenteously in al wisdome, teaching and admonishing your owne selues, in [h] psalmes, and hymnes, and spirituall songs, singing with a * ‖ grace in your hearts to the Lord.

17 *And whatsoeuer ye shall doe, in worde or deede, [do] all in the Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶*Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 *Husbandes, loue your wiues, and be not bitter vnto them.

20 ¶*Children, obey your parents in [i] all things: for that is well pleasing vnto the Lord.

21 Fathers, [k] prouoke not your children to anger, lest they be discouraged.

22 ¶*Seruants, bee obedient vnto them that are [your] masters according to the flesh in al things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye do, doe it heartily, as to the Lorde, and not vnto men,

24 Knowing that of the Lorde, ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.

25 But he [l] that doeth wrong, shal receiue for the wrong that hee hath done, and there is no *[m] respect of persons.

f Let it guide all your doings.
‖Or, gracious, or thankefull.
g The doctrine of the Gospel.
h Psalmes properly conteine complainings to God, narrations & expostulatiōs: hymnes, onely thanksgiuing: songs conteine prayses, and thanksgiuing, but not so largely and amply, as hymnes doe.
Ephes.4.29.
‖Or, thanksgiuing.
1.Cor.10.31.
Ephes.5.22.
1.Pet.3.7.
ephes.5.25.
Ephe.6.1.
i Which are in the Lord.
k By too much rigour.
Ephes.6.5.
tit.2.9.1.pet.2.18.
l The cruell master.
Deut.10.17.
wisd.6.7.
ecclus.35.12.
rom.2.11.
gal.2.6.
ephes.6.9.
m Whether he be master or seruant.

CHAP. IIII.

2 Hee exhorteth them to be feruent in prayer, 5 To walke wisely toward them ỳ are not yet come to ỳ true knowledge of Christ. He saluteth them, & wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen.

2 *Continue in prayer, and watch in the same with thankes giuing,

3 *Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becommeth me to speake.

5 ¶*Walke [b] wisely towarde them that are without, & [c] redeeme the time.

6 [Let] your speach [be] gracious alwayes, and powdred with [d] salt, that ye may knowe howe to answere euery man.

Luke 18.1.
1.thes.5.17.
Ephes.6.18.
2.thes.3.1.
a That I may freely preach the Gospel.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Pertaining to edification, and mixt with no vanitie.

7 ¶Tychicus

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the spirit, that ye may liue in the Spirit, and not in the flesh.
Rom.6.4.
ephes.4.25.
hebr.12.1.
1.pet.2.1.
and 4.1,2.
Gen.1.26.
& 5.1.& 9.6.
Ephes.4.32.
and 6.11.
e He sheweth what fruites are in them that are dead to the world, and are risen againe with Christ.
‖Or, the bowels of mercies.

7 ¶ Tychicus [our] beloued brother, and faithfull miniſter, and fellowe ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whom I haue ſent vnto you for the ſame purpoſe that he might knowe your ſtate, and might comfort your heartes,

Philemon 10. 9 * With Oneſimus a faithfull and a beloued brother, Who is one of you. They ſhall ſhewe you of al things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whom ye receiued commandements, If he come vnto you, receyue him)

11 And Jeſus Which is called Juſtus, Which are of the circumciſion. Theſe e only are my f worke fellowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, Which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued phyſition greeteth you, and Demas. 2.Tim.4.10, 11.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church Which is in his houſe.

16 And When this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle g [Written] from Laodicea,

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace [be] with you, Amen.

Written from Rome to the Coloſſians, [and ſent] by Tychicus, & Oneſimus.

e If they only did helpe him to preache the Goſpell at Rome, where was Peter? or thoſe xxv. yeres that they feine he abode at Rome?

f In preaching the Goſpell.

g Either to Paul, or els which they woulde write as an anſwere to this Epiſtle ſent to the Coloſſians.

The firſt Epiſtle of Paul to the Theſſalonians.

The Argvment.

After that the Theſſalonians had bene well inſtructed in the fayth, perſecution, which perpetually followeth the preaching of the Goſpell, aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in fayth, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their fayth, taught falſly, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch leaſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good woorkes, 6 And receyue the Goſpell with ſuch earneſtnes, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, [Which is] in a God the Father, & in the Lord Jeſus Chriſt: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

2 * Wee giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceaſing, remembring your b effectuall faith, and c diligent loue and the pacience of [your] hope in our Lord Jeſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our d Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with c ioy of the holy Ghoſt,

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

8 For

a For there is no Church which is not ioyned together in God. 2.Theſ.1.3. Phil.1.3,4.

b Which declareth it ſelfe by moſt liuely fruites.

c Whereby you declared your ſelues moſt ready and painefull to helpe § poore.

d The effects all preaching of the Goſpell is an euident token of our election.

e To beleeue, and to be fully perſwaded to haue the gifts of the holy Ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

‖ Or, patternes.

7 ¶ Tychicus [our] beloued brother, and faithfull miniſter, and fellowe ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whom I haue ſent vnto you for the ſame purpoſe that he might knowe your ſtate, and might comfort your heartes,

Philemon 10. 9 * With Oneſimus a faithfull and a beloued brother, Who is one of you. They ſhall ſhewe you of al things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whom ye receiued commandements, If he come vnto you, receyue him)

11 And Jeſus Which is called Juſtus, Which are of the circumciſion. Theſe e only are my f worke fellowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, Which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued phyſition greeteth you, and Demas. 2.Tim.4.10, 11.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church Which is in his houſe.

16 And When this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle g [Written] from Laodicea,

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace [be] with you, Amen.

Written from Rome to the Coloſſians, [and ſent] by Tychicus, & Oneſimus.

e If they only did helpe him to preache the Goſpell at Rome, where was Peter? or thoſe xxv. yeres that they feine he abode at Rome?

f In preaching the Goſpell.

g Either to Paul, or els which they woulde write as an anſwere to this Epiſtle ſent to the Coloſſians.

The firſt Epiſtle of Paul to the Theſſalonians.

The Argvment.

After that the Theſſalonians had bene well inſtructed in the fayth, perſecution, which perpetually followeth the preaching of the Goſpell, aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in fayth, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their fayth, taught falſly, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch leaſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good woorkes, 6 And receyue the Goſpell with ſuch earneſtnes, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, [Which is] in a God the Father, & in the Lord Jeſus Chriſt: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jeſus Chriſt.

2 * Wee giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceaſing, remembring your b effectuall faith, and c diligent loue and the pacience of [your] hope in our Lord Jeſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our d Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with c ioy of the holy Ghoſt,

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

8 For

a For there is no Church which is not ioyned together in God. 2.Theſ.1.3. Phil.1.3,4.

b Which declareth it ſelfe by moſt liuely fruites.

c Whereby you declared your ſelues moſt ready and painefull to helpe § poore.

d The effects all preaching of the Goſpell is an euident token of our election.

e To beleeue, and to be fully perſwaded to haue the gifts of the holy Ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certaine ſignes of our election.

‖ Or, patternes.

8 For from you ſounded out ỹ worde of the Lorde, not in Macedonia and in Achaia onely: but your fayth alſo which is towarde God, ſpread abroade in all quarters, that we neede not to ſpeake any thing.

f To wit, all the faithfull.

9 For [f] they themſelues ſhewe of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to ſerue the [g] liuing and true God,

g For idols are dead things & onely feined fantaſies.

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, [euen] Jeſus which deliuereth vs from the [h] wrath to come.

h Which he ſhall execute vpon the wicked.

CHAP. II.

1 To the intent they ſhould not faint vnder the croſſe, 2 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuſeth his abſence, that he could not come and open his heart to them.

FOr ye your ſelues knowe, Brethrẽ, that our entrance in vnto you was not in [a] vaine,

a Not in outward ſhew and in pompe, but in trauell and in the feare of God. Act.16,12,23.

2 But euen after that we had ſuffred before, and were ſhamefully entreated at *Philippi (as ye know) we were bolde [b] in our God, to ſpeake vnto you the Goſpel of God with much ſtriuing.

b By his helpe and grace.

3 For our exhortation was not by deceite, nor by vncleannes, nor by guile.

4 But as we were alowed of God, that the Goſpel ſhould be committed [vnto vs,] ſo we ſpeake, not as they that [c] pleaſe men, but God, which tryeth our hearts.

c Which declareth a naughtie conſcience.

5 Neither yet did we euer vſe flattring wordes, as ye knowe, nor coloured couetouſnes, God [is] recorde.

6 Neither ſought we prayſe of men, neither of you, nor of others,

‖ Or, in authoritie.

7 When we might haue bin ‖ chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a [d] nource cheriſheth her children.

d He humbled himſelf to ſupport all things without all reſpect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens ſake. Act.24.34. 1.cor.4.12. 2.theſ.3.8.

8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, *our labour and trauaile: for we laboured day and night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye [are] witneſſes, and God [alſo,] howe holily, and iuſtly, and vnblameably we behaued our ſelues among [e] you that beleeue.

e For it is not poſſible to auoyde the reproches of the wicked, which euer hate good doings.

11 As ye knowe howe that we exhorted you, and comforted, & beſought euery one of you (as a father his children)

12 That ye *would walke worthie of God, who hath called you vnto his kingdome and glorie.

Ephe.4.1, phil. 1,27. col.1.10.

13 For this cauſe alſo thanke we God without ceaſing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the worde of men, but as it is in deede the worde of God, which alſo worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in [f] Chriſt Jeſus, becauſe ye haue alſo ſuffered the ſame things of your owne countrey men, euen as they [haue] of the Jewes,

f In his name and vnder his protection.

15 Who both killed the Lorde Jeſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contraries [g] to all men,

g And would hinder all men from their ſaluation.

16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to [h] fulfill their ſinnes alwayes: for the wrath [of God] is [i] come on them, to the vtmoſt.

h And heape vp ỹ meaſure, Matth.23.32.

i He meaneth not this of all the Jewes in general: but of certaine of thẽ particularly, which ceaſed not after they had put Chriſt to death to perſecute his word and his miniſters. Rom.1.11.

17 Foraſmuch, Brethren, as we were kept from you for a ſeaſon, concerning ſight, but not in the heart, we *enforced the more to ſee your face with great deſire.

18 Therefore we would haue come vnto you (I Paul, at leaſt once or twiſe) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing? are [k] not euen you it in the preſence of our Lorde Jeſus Chriſt at his comming?

k Therefore I could not forget you except I would forget my ſelfe.

20 Yes, ye are our glorie and ioy.

CHAP. III.

2 He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10 And alſo prayed for them.

WHerefore ſince we coulde no longer forbeare, we thought it good to remaine at Athens [a] alone,

a Rather ſeeking your commoditie then mine owne, in ſending of Timotheus to you. Acte.16.1.

2 *And haue ſent Timotheus our brother and miniſter of God, and our labour fellowe in the Goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your fayth,

3 That no man ſhould be mooued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhould ſuffer tribulations, euen as it came to paſſe, and ye knowe it.

5 Euen for this cauſe, when [b] I could

b His great affection toward the ſmall flocke.

no longer forbeare, I sent[him]that I might knowe of your fayth, least the [c] tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also [doe]you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your fayth.

8 For now are we [d] aliue, if ye [e] stand fast in the Lorde.

9 For what thankes can we recompence to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day *praying exceedingly that we might see your face, & might [f] accomplish that which is lacking in your fayth?

11 Now God himselfe, euen our Father, and our Lord Jesus Christ, guide our iourney vnto you,

12 And the Lorde encrease you, and make you abounde in loue one toward another, and toward all men, euen as we[doe]toward you:

13 *To make your hearts stable & vnblameable in holines before God euen our Father, at [g] y comming of our Lorde Jesus Christ with all his Saints.

c Meaning, Satan.

d If ye remaine constant in fayth & true doctrine, I shal thinke that all mine afflictiõs be so many pleasures, and shall be restored from death to life.

e If you perseuer[e] in faith, Rom.1.10. and 15.23.

f We must dayly growe from faith to faith.

Chap.5.23. 1,cor,1,8.

CHAP. IIII.

1 Hee exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

AND furthermore we beseech you, Brethren, and exhort you in the Lord Jesus, that [a] ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

2 For ye knowe what [b] commandements we gaue you by the Lord Jesus.

3 *For this is the will of God[euen] your sanctification, [c] [and]that ye should abstaine from fornication,

4 That euery one of you should knowe, howe to possesse his [d] vessel in holines and honor,

5 [And]not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 *That no man oppresse or defraude his brother in any matter: for the Lord [is]auenger of all such things, as we also haue tolde you beforetime, & testified.

7 *For God hath not called vs vnto vncleannes, but vnto holines.

8 He therefore that despiseth [e] [these thinges,] despiseth not man, but God who hath euen giuen * you his holy Spirit.

9 But as touching brotherly loue, ye neede not that I write vnto you: *for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are throughout all Macedonia: but we beseech you, Brethren, that ye increase more & more,

11 *And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your [f] owne hands, as we commanded you,

12 That ye may behaue your selues honestly towarde them that [g] are without, & that nothing be [h] lacking vnto you.

13 ¶ I Would not, brethren, haue you ignorant concerning them which are a sleepe, that ye [i] sorowe not euen as other which haue no hope.

14 For if we beleeue that Jesus is dead, and is risen, euen so them which sleepe in [k] Jesus, will God [l] bring with him.

15 For this say we vnto you by the [m] worde of the Lorde, *that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe.

16 For the Lorde himselfe shall descend from heauen with a shoute, [and] with the voyce of the Archangel, and *with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall [n] we which liue and remaine, be [o] caught vp with them also in the cloudes, to meete y Lord in the aire: and so shall we euer be with the Lorde.

18 Wherefore, comfort your selues one another with these wordes.

a And as it were, ouercome your selues.

b The Greeke word signifieth such commandements as one receiueth from some mã to giue them in his name to others. Rom.12.2. ephe.5.17.

c That is, that you should dedicate your selues wholy vnto God.

d That is, his body which is prophaned by such filthines. 1.Cor.6.8. 1,Cor,1,2.

e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto thẽ. 1,Cor.7.40. Iohn 13.34. and 15.12. 1,Iohn 2,8,& 4.21. 2.Thes.3.7.

f And not be idle.

g As strangers and Infidels.

h But that ye may be able by your diligence to supply your want and necessitie.

i He doeth not condemne all kind of sorow, but that which proceedeth of infidelitie.

k Or, haue cõtinued cõstantly in the faith of Christ.

l By rayling their bodies out of ỹ graue.

m Which is in the name of the Lord, and as he should speake himselfe. 1,Cor,15.23. Matth,24.31. 1,cor,15.52.

n Meaning them which shalbe found aliue.

o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies which shalbe as a kinde of death.

CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods worde among them.

BUt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the *day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman

a So much the more we ought to beware of all dreames and fantasies of men which weary themselues and others in searching out curiously the time that the Lorde shall appeare, alledging for themselues a vaine prophesie, and most falsely ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Lawe the worlde shall endure. Mat.24.44. 2.pet.3.10. reuela.3.3. and 16.15. b That is, suddenly and vnlooked for.

woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as [it were] a thiefe.

5 Ye are all the children of light, and the children of the day: We are not of the night, neither of darkenes.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] Watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Jesus Christ,

10 Which died for vs, that whether we wake or [f] sleepe, we should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe we beseech you, brethren, that ye knowe them, Which labour among you, & are ouer you in the Lorde, and [g] admonish you,

13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this [is] the will of God in Christ Jesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophecying.

21 Trie all things, [and] keepe that which is good.

22 Abstaine frō all appearance of euil.

23 Nowe the very God * of peace sanctifie you throughout: and [I pray God] that your [m] whole spirit and soule and body, may be kept blameless vnto the comming of our Lord Jesus Christ.

24 * Faithfull [is he] which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lorde Jesus Christ [be] with you, Amen.

The first [Epistle] vnto the Thessalonians Written from Athens.

c Here sleepe is taken for contempt of saluation, whē men continue in sinnes, & wil not awake to godlines.

d And not be ouercome with the cares of the world.

e That is, lightened by the Gospel. Isa.59.17. ephes.6.17.

f Here it is taken only to die & is meant of the faithfull.

g As the flock is bound to loue the shepheard, so is it his duetie to teache them & exhort them in true religion.

h Where this cause ceaseth, that they work not: the honour also ceaseth, and they must be expelled as woolues out of ỹ flocke.

Prou.17.13. & 20.22. mat. 5.39. rom.12. 17.1.pet.3.9.

i Haue a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorowes, Rom. 5.3. 2.cor.6. 10. Luke 18.1. ecclus 18.22. col.4.2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlines.

l The preaching of the worde of God. Chap.3.12, 13.1.cor.1.8.

m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing: neither his body doeth execute any thing contrarie to the wil of God. 1.Cor.1.9.

The second Epistle of Paul to the Thessalonians.

The Argvment.

LEast the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their fayth, loue, and patience. 11 He prayeth for the encrease of the same, 12 And sheweth what fruite shall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, [which is] in GOD our Father, and in the Lorde Jesus Christ:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth, 1.Thes.1.2.

4 So that We our selues reioyce of you in the Churches of GOD, because of your [a] patience and fayth in all your persecutions & tribulations that ye suffer,

a Which proceedeth of your fayth as a most notable fruite.

woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as [it were] a thiefe.

5 Ye are all the children of light, and the children of the day: We are not of the night, neither of darkenes.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] Watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Jesus Christ,

10 Which died for vs, that whether we wake or [f] sleepe, we should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe we beseech you, brethren, that ye knowe them, Which labour among you, & are ouer you in the Lorde, and [g] admonish you,

13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this [is] the will of God in Christ Jesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophecying.

21 Trie all things, [and] keepe that which is good.

22 Abstaine frō all appearance of euil.

23 Nowe the very God * of peace sanctifie you throughout: and [I pray God] that your [m] whole spirit and soule and body, may be kept blameless vnto the comming of our Lord Jesus Christ.

24 * Faithfull [is he] which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lorde Jesus Christ [be] with you, Amen.

The first [Epistle] vnto the Thessalonians Written from Athens.

c Here sleepe is taken for contempt of saluation, whē men continue in sinnes, & wil not awake to godlines.

d And not be ouercome with the cares of the world.

e That is, lightened by the Gospel. Isa.59.17. ephes.6.17.

f Here it is taken only to die & is meant of the faithfull.

g As the flock is bound to loue the shepheard, so is it his duetie to teache them & exhort them in true religion.

h Where this cause ceaseth, that they work not: the honour also ceaseth, and they must be expelled as woolues out of ỹ flocke.

Prou.17.13. & 20.22. mat. 5.39. rom.12. 17.1.pet.3.9.

i Haue a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorowes, Rom. 5.3. 2.cor.6. 10. Luke 18.1. ecclus 18.22. col.4.2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlines.

l The preaching of the worde of God. Chap.3.12, 13.1.cor.1.8.

m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing: neither his body doeth execute any thing contrarie to the wil of God. 1.Cor.1.9.

The second Epistle of Paul to the Thessalonians.

The Argvment.

LEast the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their fayth, loue, and patience. 11 He prayeth for the encrease of the same, 12 And sheweth what fruite shall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, [which is] in GOD our Father, and in the Lorde Jesus Christ:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth, 1.Thes.1.2.

4 So that We our selues reioyce of you in the Churches of GOD, because of your [a] patience and fayth in all your persecutions & tribulations that ye suffer,

a Which proceedeth of your fayth as a most notable fruite.

5 [Which is] a [b] token of the righteous* iudgement of God that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lorde Iesus shall shewe himselfe from heauen with his [c] mightie Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shalbe punished with [d] euerlasting perdition, from the presence of the Lorde, and from the glorie of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (because our testimonie towarde you was beleeued) in that day.

11 Wherefore, We also pray alwayes for you, that our God may make you worthie of [his] calling, and fulfill [c] all the good pleasure of [his] goodnes, and the [f] worke of fayth with power,

12 That the Name of our Lord Iesus Christ may be [g] glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

b The faithful by their afflictions see, as in a cleare glasse the ende of Gods iust iudgment, when as they shall reigne with Christ which haue suffered wt him, and the wicked shall feele his extreme wrath & vengeance. Iude 6. 1. Thes. 4, 16.

c By whom he declareth his might.

d As God is euerlasting, so shall their punishment be euerlasting: and as he is most mightie of power, so shall their punishment be most sore.

c The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of fayth conteineth our iustification, to the which God addeth glorification: & all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lorde shall not come, till the departing from the fayth come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOwe we beseech you, brethren, by the comming of our Lorde Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from [your] minde, nor troubled neither by [a] spirit, nor by [b] worde, nor by letter, as [it were] from vs, as though the day of Christ were at hand.

3 * Let no man deceiue you by any meanes: for [that day shall not come,] except there come a [c] departing first, & that that [d] man of sinne be disclosed, [euen] the sonne of [c] perdition,

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And nowe ye know what [f] withholdeth [h] that he might be reuealed in his time.

7 For the mysterie of iniquitie doeth already [g] worke: onely he which [h] nowe withholdeth, [shall let] till he be taken out of the way.

8 And then shall [h] wicked man be reuealed, * whom the Lord shall consume, with [h] [i] Spirit of his mouth, & shal abolish with the brightnes of his comming,

9 [Euen him] whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lyes,

12 That all they might be damned which beleeued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lorde, because that God hath [o] from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto he called you by [q] our Gospel, to obteine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and keepe the [r] instructions, which ye haue bene taught, either [f] by worde, or by our Epistle.

16 Nowe the same Iesus Christ our Lord & our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation & good hope through grace,

17 Comfort your hearts, and stablish you in euery worde and good worke.

a As false reuelation, or dreames.

b Which are spoken or written. Ephe. 5, 6.

c A wonderfull departing of the most part from the fayth.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some were Beares, some Lions, others Leopards, as Daniel describeth them, and is called the man of sinne because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: & therefore rather to prepare themselues to patience then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde be preached throughout al, Matth. 24, 14.

g To wit, priuily, & is therefore called a mystery because it is secret.

h Which shall stay for a time. Isai. 11, 4.

i That is, with his word.

k Meaning the whole time that he shall remaine.

l Satans power is limited that he cannot hurt the elect to their destruction.

m Delighted in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the Spirite, and beleeuing the trueth are testimonies of the same election.

o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine. 1. Thes. 2, 2. Chap. 3, 6. f That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, * pray for vs, that [p] worde of [p] Lord may haue free passage, and be glorified, euen as [it is] wt you, Ephe. 6, 18, 19. col. 4, 3.

2 And

2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But ỹ Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And wee are perswaded of you through the Lord, that ye both do, & will do the things which we [c] command you.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lorde Jesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the [d]* instruction, which he receiued of vs.

7 For ye your selues knowe * how ye ought to follow vs: *for we behaued not our selues inordinately among you,

8 Neither tooke we bread of any man for nought: but we wrought with * labour & trauaile night & day, because we would not be chargeable to any of you.

9 Not but that wee had authoritie, *but that we might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which woulde not [e] worke, that he should not eate.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we commande and exhort by our Lord Jesus Christ, that they worke with quietnesse, and eate their owne bread.

13 *And ye, brethren, be not wearie in well doing.

14 If any man obey not our sayings, note him by a letter, * & haue no companie with him, that he may be ashamed.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lord of peace giue you peace always by all meanes. The Lord [be] with you all.

17 The salutation of me Paul, with mine owne hand, which is the [g] token in euery Epistle: so I write,

18 The grace of our Lorde Jesus Christ [be] with you all, Amen.

¶ The second [Epistle] to the Thessalonians, written from Athens.

a Although they boast themselues thereof.
b From the sleightes of Satan.
c By the word of God.
d Which is, to trauaile, if he will eate as verse 10. Chap. 2.15. 1. Cor. 4.12. 1. thes. 4.11. Actes 20.34. 1. cor. 4.12. 1. Thes. 2.9.
1. Cor. 11.1.
e Then by the word of God none ought to liue idely, but ought to giue himselfe to some vocation to get his liuing by, and to do good to others.
Galat. 6.9.
Matth. 18.17. 1. cor. 5.9.
f The ende of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.
g Whether they be mine Epistles or other mens.

The first Epistle of Paul to Timotheus.

The Argument.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himselfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and sortes of men, because that God by offring his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good cõscience, charitie & edification are the end thereof. 20 And admonisheth of Hymeneus & Alexander.

PAul an Apostle of Jesus Christ, by the ‖ commandement of God our sauiour, and of [our] Lord Jesus Christ * our hope,

2 *Unto Timotheus [my] [a] naturall sonne in the faith: Grace, mercie, [and] peace from God our Father, and [from] Christ Jesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, [so do,] that thou mayest commande some, that they teach none other doctrine,

4 Neither that they giue heede to *fables and genealogies, [*which are] endlesse, which breed questions rather then godly edifying which is by faith.

‖ Or, ordinãce. Col. 1.27. Actes 16.1.
a So called because he followed the simplicitie of the Gospel.
Chap. 4.7. titus 1.14. Chap. 6.4.

2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But ỹ Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And wee are perswaded of you through the Lord, that ye both do, & will do the things which we [c] command you.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lorde Jesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the [d]* instruction, which he receiued of vs.

7 For ye your selues knowe * how ye ought to follow vs: *for we behaued not our selues inordinately among you,

8 Neither tooke we bread of any man for nought: but we wrought with * labour & trauaile night & day, because we would not be chargeable to any of you.

9 Not but that wee had authoritie, *but that we might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which woulde not [e] worke, that he should not eate.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we commande and exhort by our Lord Jesus Christ, that they worke with quietnesse, and eate their owne bread.

13 *And ye, brethren, be not wearie in well doing.

14 If any man obey not our sayings, note him by a letter, * & haue no companie with him, that he may be ashamed.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lord of peace giue you peace always by all meanes. The Lord [be] with you all.

17 The salutation of me Paul, with mine owne hand, which is the [g] token in euery Epistle: so I write,

18 The grace of our Lorde Jesus Christ [be] with you all, Amen.

¶ The second [Epistle] to the Thessalonians, written from Athens.

a Although they boast themselues thereof.
b From the sleightes of Satan.
c By the word of God.
d Which is, to trauaile, if he will eate as verse 10. Chap. 2.15. 1. Cor. 4.12. 1. thes. 4.11. Actes 20.34. 1. cor. 4.12. 1. Thes. 2.9.
1. Cor. 11.1.
e Then by the word of God none ought to liue idely, but ought to giue himselfe to some vocation to get his liuing by, and to do good to others.
Galat. 6.9.
Matth. 18.17. 1. cor. 5.9.
f The ende of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.
g Whether they be mine Epistles or other mens.

The first Epistle of Paul to Timotheus.

The Argument.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himselfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and sortes of men, because that God by offring his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good cõscience, charitie & edification are the end thereof. 20 And admonisheth of Hymeneus & Alexander.

PAul an Apostle of Jesus Christ, by the ‖ commandement of God our sauiour, and of [our] Lord Jesus Christ * our hope,

2 *Unto Timotheus [my] [a] naturall sonne in the faith: Grace, mercie, [and] peace from God our Father, and [from] Christ Jesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, [so do,] that thou mayest commande some, that they teach none other doctrine,

4 Neither that they giue heede to *fables and genealogies, [*which are] endlesse, which breed questions rather then godly edifying which is by faith.

‖ Or, ordinãce. Col. 1.27. Actes 16.1.
a So called because he followed the simplicitie of the Gospel.
Chap. 4.7. titus 1.14. Chap. 6.4.

Rom.13.10.
b Because these questionists preferred their curious fables to all other knowledge, & beautified them with the Lawe, as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which cannot be without a good cõscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing.
‖ Or, of the Lawe.
Rom.7.12.
c Whose heartes Gods spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a lawe without further constraint.
d Such as onely delight in sinning.
e Which steale away children or seruants.
Chap.6.15.
f He declareth to Timothie the excellent force of Gods spirit in them whome he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie.
i Which ouercame crueltie.
‖ Or, faithfull and assured.
Matth.9.13. marke 2.17.
k He hasteth forth into these godly affections, considering Gods great mercie towarde him.
l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reueiled in the primitiue Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles.
Chap.6.12.

5 For* the [b] ende of the ‖ commandement is loue out of a pure heart, and of a good conscience, and of faith vnfayned.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would bee doctours of the Lawe, & yet vnderstand not what they speake, neither whereof they affirme.

8 *And we know, that the Lawe is good, if a man vse it lawfully,

9 Knowing this, that the Lawe is not giuen vnto a [c] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to [e] menstealers, to liars, to the periured, and if there be any other thing, that is contrarie to wholesome doctrine,

11 [Which is] according to the glorious Gospell of the * blessed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hath made me strong, [that is,] Christ Iesus our Lorde: for hee counted mee faithfull, and put me in [his] seruice:

13 When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Christ Iesus.

15 This [is] a ‖ true saying, and by all meanes worthie to bee receiued, that *Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 [k] Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, [be] honour [and] glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophecies, which went before vpon thee, that thou by them shouldest *fight a good fight,

19 Hauing [m] faith and a good conscience, which some haue put away, and as cõcerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, * whome I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

1.Cor.5.5.
m That is, sound doctrine.
n Excommunicate, and cast out of the Church.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how, 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplications, prayers, intercessions, [&] giuing of thanks be made for [a] all men,

2 For [b] Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 *who will that [c] all men shalbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, [which is] the [e] man Christ Iesus,

6 who gaue himselfe a [f] ransome for all [g] men, [to be] a [h] testimonie in due time,

7 *whereunto I am ordeyned a preacher and an Apostle (I speake the trueth in Christ, and lie not) [euen] a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp [i] pure handes without wrath, or douting.

9 *Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and modestie, not with [k] broyded heare, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to [l] teache, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For* Adam was first formed, then Eue.

14 *And Adam was [m] not deceiued, but the woman was deceiued, and was in the [n] transgression.

15 Notwithstãding, through bearing

a That is, of euery degree, and of all sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Julianus Apostata, they may not be prayed for.
Galat.5.12.
1.thess.2.16.
2.tim.4.14.
1.iohn 5.16.
1.Peter 3.9.
c As Iew and Gentile, poore and rich.
d Who will reconcile of all nations, people and sortes to one God.
e Who being God was made man.
f He sheweth that there can be no mediator, except he be also the redeemer.
g Which should beleue.
h Which the Prophets testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined.
2.Tim.1.11.
i As testimonies of a pure heart and conscience.
1.Peter 3.3.
k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curle, or to lay it curiously: whereby all pompe and wantonnes is condemned, which women vse in trimming their heads.
l Reade 1.Cor.14.34. Gen.1.27. Gen.3.6.
m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection & paine in their trauaile, yet if they be faithful and godly in their vocatiõ, they shalbe saued.
n That is, guiltie of the transgression.

of

‖Or, women.

of children she shalbe saued if ‖they continue in faith, and loue, and holinesse with modestie.

CHAP. III.

2 He declareth what is the office of Ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

Titus 1.6.
a With a feruent zeale to profite the Church of God, whereseuer he shall call him.
b Whether he be a Pastor or Elder.

THis [is] a true saying, *If any man [a] desire the office of a [b] Bishop, he desireth [c] a worthie worke.

2 A Bishop therefore must be vnreproueable, the husbande of [d] one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖honestie.

5 For if any can not rule his owne house, how shall he [e] care for the Church of God?

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreys at that time some men had mo then one, which was a signe of incontinencie.
‖Or, reuerence.
e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God?

6 He may not be a yong [f] scholar, lest he being puffed vp fall into the [g] condemnation of the deuill.

7 He must also be wel reported of, euen of them which are [h] without, least he fall into [i] rebuke, and the snare of the deuill.

8 Likewise [must] Deacons [be] honest, not double tongued, not giuen vnto much wine, neither to filthie lucre,

9 *[k] Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 Likewise their [l] wiues [must be] honest, not euill speakers, [but] sober, [and] faithfull in all things.

12 Let the Deacons be the husbands of one wife, ‖such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a [m] good degree, ‖great [n] libertie in the faith, which is in Christ Jesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarie long, that thou mayest yet know, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the [o] pillar and ground of trueth.

16 And without controuersie, great is the mysterie of godlines, [which is,] God is manifested in the flesh, [p] iustified in the Spirit, [q] seene of Angels, preached vnto the Gentiles, beleeued on in the world, [and] receiued vp in [r] glorie.

f In the doctrine of faith.
g Lest being proude of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge.
i As being defamed, should become impudent, and do much harme.
Chap.1.19.
k Hauing the true doctrine of the Gospel and the feare of God.
l Of the Bishops and Deacons.
m The good report of all men. n To serue God with greater assurance, because they haue alway a good conscience. o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is the foundation and the corner stone, which both beareth, and mainteyneth his Church.
p Approued iust, in that he was not onely a man, but God also.
q So that the Angels marueyled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

2 He teacheth him what doctrine he ought to flee, 6. 8. 11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

2.Tim.3.1. 2.peter 3.3. iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker, and corruption bred therein, last of all it was burnt off with an hote yron, so that he meaneth such as haue no conscience, Ephes.4.19.

NOwe the Spirit speaketh euidently, that in the *latter times some shal depart from the faith, and shall giue heed vnto [a] spirites of errour, and doctrines of deuils,

2 Which speake lyes through hypocrisie, and haue their [b] consciences burned with an hote yron,

3 Forbidding to marrie, [and commanding] to abstaine frō meates which God hath created to be receiued with giuing thankes of them which beleeue and knowe the trueth.

4 For euery creature of God [is] good, and nothing [ought] to be refused, if it be receiued with thankesgiuing.

5 For it is [c] sanctified by the worde of God, and prayer.

c Vnto vs, which receiue it, as at Gods handes.
Chap.1.4. and 6.20. 2.tim.2.16,23. titus 3.9.
d Meaning, to be giuen to ceremonies, and to such things as delight the fantasie of man.
e That is, he that hath faith and a good conscience is promised to haue all things necessarie for this life, and to inioy life euerlasting.
f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or giftes of the Spirit.
h And reuelation of the holy Ghost.
i Under this name he containeth the whole ministerie of the Church which was at Ephesus.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 *But cast away prophane, and olde wiues fables, and exercise thy selfe vnto godlinesse.

8 For [d] bodily exercise profiteth litle: but [e] godlinesse is profitable vnto all thinges, which hath the promes of the life present, and of that that is to come.

9 This [is] a true saying, and by all meanes worthy to be receiued.

10 For therefore We labour and are rebuked, because We trust in the liuing God, which is the [f] Sauiour of all men, specially of those that beleeue.

11 These things command and teach.

12 Let no man despise thy youth, but be vnto them that beleeue, an ensample in word, in conuersation, in loue, in [g] spirit, in faith, [and] in purenesse.

13 Till I come, giue attendāce to reading, to exhortation, [and] to doctrine.

14 Despise not the gift that is in thee, which was giuen thee [h] by prophecie with the laying on of the handes of the companie of the [i] Eldership.

15 These things exercise, [and] giue

thy selfe vnto them, that ‖ it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou [k] shalt both saue thy selfe, and them that heare thee.

‖ Or, that all may see how thou profitest.

k Thou shalt faithfully do thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of Ministers. 23 The gouernance of his bodie, 24 And the iudgement of sinnes.

REbuke not an Elder, but exhort him as a father, [and] the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 [a] Honour Widowes, which are widowes in deede.

4 But if any widowe haue children or nephewes, let [b] them learne first to shewe godlines towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.

5 And she that is a widow [c] in deede, and left alone, trusteth in God, and continueth in supplications & prayers night and day.

6 But she that liueth in pleasure, is [d] dead, while she liueth.

7 These things therefore commande, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidel.

9 Let not a widowe be taken into the nomber vnder threescore yere olde, that hath bene the wife of [e] one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if she were cõtinually giuen vnto euery good worke.

11 But refuse [f] yonger widowes: for when they haue begun to waxe [f] wanton against Christ, they will marrie,

12 Hauing [g] damnation, because they haue broken the [h] first faith.

13 And likewyse also being ydle they learne to go about from house to house: yea, [they are] not onely ydle, but also prattelers & busibodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, & beare children, and gouerne the house, [and] giue none occasion to the aduersarie to speake euill.

15 For certaine are alreadie turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in [i] deede.

17 ¶ The Elders that rule well, are worthy of *double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, *Thou shalt not mouzell the mouth of the ore that treadeth out the corne: and, *The labourer is worthie of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶* I ‖ charge [thee] before God and the Lord Jesus Christ, and the elect Angels, that thou obserue these things without ‖ preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, [m] neyther bee partaker of other mens sinnes: keepe thy selfe [n] pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hande, & go before vnto iudgement: but some mens [p] followe after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, that are able to relieue them, but that the children nourish their mother, or kinsefolkes accordiag as nature bindeth them.
c Which hath no maner of worldly meanes to helpe her selfe with.
d Because she is vtterly vnprofitable.
e He meaneth such widowes which being iustly diuorced from their first husbands, maried againe to the slander of the Church: for els he doth not reproue the widowes that haue bene oftener maried then once.
f Forgetting their vocation.
g Not onely haue slaundered the Church in leauing their charge, but haue forsaken their religion, and therefore shalbe punished with euerlasting death.
h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.
i Which are without all mans helpe and succour. Deut.5.16.
Deut.25.4. 1.cor.9.9. Matth.10.10. luke 10.7.
k Except that he which doth accuse him, haue at least two witnesses which promise with the accuser to proue that which they lay to his charge.
l Chiefly the ministers and so all others. Chap.6.13.
‖ Or, protest.
‖ Or, without hastie iudgement.
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the sorcerer.
p Their sinnes followe, which for a time haue deceiued the godly, and after are detected, as Saul, Judas, and other hypocrites.

CHAP. VI.

1 The duetie of seruants toward their masters. 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothie.

LEt as many *seruants as are vnder the yoke, count their masters worthie of all honour, that [p] Name of God, and [his] doctrine be not euill spoken of.

Ephes.6.5. colos.3.22. 1.peter 2.18.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the [a] benefite. These things teache and exhort.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.

3 If any man teache otherwise, and consenteth not to the wholsome wordes of our Lorde Jesus Christ, & to the doctrine, which is according to godlines,

4 He is puft vp, & knoweth nothing, but doteth about *questions, and strife of wordes, whereof commeth enuie, strife, raylings,

Chap.1.4.

raylings, euill surmisings,
5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.
b They that measure religion by riches, are heere taught, that onely religion is the true riches. Iob 1.21. prou.27.24. eccles.5.14.
6 b But godlines is great gaine, if a man be content with that he hath.
7 *For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.
8 Therefore when wee haue foode and rayment, let vs therewith bee content.
c That set their felicitie in riches.
9 For they that will be c rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.
10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the fayth, and d perced themselues through with many sorowes.
d For they are neuer quiet neither in soule nor body.
11 But thou, O c man of God, flee these things, and followe after righteousnes, godlines, fayth, loue, patience, [and] meekenes.
c Whom Gods Spirit doth rule.
12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.
Chap.5.21. 13 *I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ which vnder Pontius Pilate *witnessed a good confession,
Mat.27.11. iohn 18.37. 14 That thou keepe [this] commandement without spot, and vnrebukeable, vntill the appearing of our Lorde Jesus Christ,
15 Which in due time he shall shewe, that is *blessed and prince onely, f the *King of Kings, and Lord of Lordes,
Chap.1.11. f By this mighty power of God the faithfull are admonished boldly to stand in their vocation, although the world, Satan and hell rage against them. Reue.17.14. and 19.16. Iohn 1.18. 1.Iohn 4.12.
16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, *whom neuer man sawe, neither can see, vnto whom [be] honour and power euerlasting, Amen.
17 Charge them that are rich g in this worlde, that they be not high minded, and that they *trust not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy)
g In things perteining to this life. Mar.4.19. luke 12.15.
18 That they do good, [and] be riche in good workes, [and] readie to distribute, and communicate,
19 *Laying vp in store for themselues a good foundation against the time to come, that they may obteyne eternall life.
Mat.6.20. luke 12.33.
20 O Timotheus, keepe h that which is committed vnto thee, and *auoyde prophane [and] vaine babblings, and i oppositions of science falsely so called,
h The gifts of God for the vtilitie of the Church. Chap.1.4. and 4.7.
21 Which while some professe, they haue erred concerning the fayth. Grace [be] with thee, Amen.
i As when question ingendreth question.

The first [Epistle] to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The seconde Epistle of Paul

to Timotheus.

The Argvment.

THe Apostle being nowe ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the constant and syncere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefely the summe of the Gospell, which hee preached, commanding him to preache the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie that the euill must dwell among the good till Gods tryall come: yet he reserueth them whom hee hath elected, euen to the ende. And that Timotheus shoulde not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affayres, and so with his and others salutations endeth.

CHAP.

raylings, euill surmisings,
5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.
b They that measure religion by riches, are heere taught, that onely religion is the true riches. Iob 1.21. prou.27.24. eccles.5.14.
6 b But godlines is great gaine, if a man be content with that he hath.
7 *For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.
8 Therefore when wee haue foode and rayment, let vs therewith bee content.
c That set their felicitie in riches.
9 For they that will be c rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.
10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the fayth, and d perced themselues through with many sorowes.
d For they are neuer quiet neither in soule nor body.
11 But thou, O c man of God, flee these things, and followe after righteousnes, godlines, fayth, loue, patience, [and] meekenes.
c Whom Gods Spirit doth rule.
12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.
Chap.5.21. 13 *I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ which vnder Pontius Pilate *witnessed a good confession,
Mat.27.11. iohn 18.37. 14 That thou keepe [this] commandement without spot, and vnrebukeable, vntill the appearing of our Lorde Jesus Christ,
15 Which in due time he shall shewe, that is *blessed and prince onely, f the *King of Kings, and Lord of Lordes,
Chap.1.11. f By this mighty power of God the faithfull are admonished boldly to stand in their vocation, although the world, Satan and hell rage against them. Reue.17.14. and 19.16. Iohn 1.18. 1.Iohn 4.12.
16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, *whom neuer man sawe, neither can see, vnto whom [be] honour and power euerlasting, Amen.
17 Charge them that are rich g in this worlde, that they be not high minded, and that they *trust not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy)
g In things perteining to this life. Mar.4.19. luke 12.15.
18 That they do good, [and] be riche in good workes, [and] readie to distribute, and communicate,
19 *Laying vp in store for themselues a good foundation against the time to come, that they may obteyne eternall life.
Mat.6.20. luke 12.33.
20 O Timotheus, keepe h that which is committed vnto thee, and *auoyde prophane [and] vaine babblings, and i oppositions of science falsely so called,
h The gifts of God for the vtilitie of the Church. Chap.1.4. and 4.7.
21 Which while some professe, they haue erred concerning the fayth. Grace [be] with thee, Amen.
i As when question ingendreth question.

The first [Epistle] to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The seconde Epistle of Paul

to Timotheus.

The Argvment.

THe Apostle being nowe ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the constant and syncere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefely the summe of the Gospell, which hee preached, commanding him to preache the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie that the euill must dwell among the good till Gods tryall come: yet he reserueth them whom hee hath elected, euen to the ende. And that Timotheus shoulde not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affayres, and so with his and others salutations endeth.

CHAP.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes & pacience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bondes and afflictions were a gage, 16 A commendation of Onesiphorus.

PAul an Apostle of Jesus Christ, by the will of God, [a] according to ỳ promes of life, which is in Christ Jesus,

2 To Timotheus [my] beloued sonne: Grace, mercie [&] peace from God the Father, and [from] Jesus Christ our Lord.

3 I thanke God, *whom I serue frō [mine] [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained fayth that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that [it dwelleth] in thee also.

6 Wherefore, I put thee in remembrance, that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [c] feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the *world was,

10 But is nowe made manifest by the [f] appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 * Whereunto I am appointed a preacher and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleeued, and I am perswaded ỳ hee is able to keepe that which I haue [g] committed to him against that day.

13 Keepe the true paterne of ỳ wholesome wordes, which thou hast heard of me in fayth and loue which is in Christ Jesus.

14 That [h] worthie thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto ỳ house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when hee was at Rome, hee sought me out very diligently, & founde [me.]

18 The Lorde graunt vnto him, that he may finde mercie with the Lorde at that day, and in howe many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 Hee exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholsome doctrine of our Lorde Jesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ‖ by many witnesses, the same deliuer to faithfull men, which shalbe able to [a] teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with [b] the affaires of [this] life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to do.

6 The husbandman [c] must labour before he receiue the fruites.

7 Consider what I say: & the Lorde giue thee vnderstanding in all things.

8 Remember ỳ Jesus Christ [made] of the seede of Dauid, was raised againe from the dead according to my Gospell:

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not [d] bound.

10 Therefore I suffer all things, for the *[e] electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.

11 It [is] a true saying, For if we be *dead with him, we also shall liue with him.

12 If wee suffer, we shall also reigne with him: * if we denie him, he also will deny vs.

13 If

a Being sent of God to preache that life which he had promised in Christ Jesus.

Actes 22.3.

b Following the steppes of mine ancesters, as Abraham, Isaac, Jacob, and others of whō I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs. 1.Cor.1.2. ephes.1.3,4. Titus 3.5. Rom.16.25. ephes.3.9. col.1.26. titus 1.2. 1.pet.1.20.

f Hee speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1.Tim.2.7.

g Which is my selfe.

h The graces of the holy Ghost.

‖ Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, and increaseth. 2.Cor.1.4. col.1.24.

e To confirme their faith, more esteeming the edification of the Church then himselfe. Rom.6.5. Mat.10.33. mar.8.38.

Rom.3.3. and 9.6.

13 If* we beleeue not, [yet] abideth he faythfull: he cannot denie himselfe.

14 Of these things put them in remẽbrance, and protest before the Lord, that they striue not about wordes, which is to no profite, [but] to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, [f] diuiding the worde of trueth aright.

f Giuing to euery one his iust portion. wherein he alludeth to the Priestes of the olde Lawe, which in their sacrifice gaue to God his parte, tooke their owne part, and gaue to him that brought the sacrifice his duetie. 1.Tim.4.7. and 6.20. titus 3.9.

16 * Stay prophane, and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past alreadie, and do destroy the fayth of certaine.

19 But the foundation of God remayneth sure, and hath this seale, [g] The Lorde knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

g He groundeth vpon Gods election and mans faith.

20 Notwithstanding in a [h] great house are not onely vessels of golde & of siluer, but also of wood and of earth, and some for honor, and some vnto dishonour.

h Because the wicked shoulde not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may bee therein.

21 If any man therefore purge himselfe from [i] these, he shalbe a vessell vnto honour, sanctified, & meete for the Lord, and prepared vnto euery good worke.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit. 1.Cor.1.2. 1.Tim.1.4. and 4.7. titus 3.9.

22 Flee also from the lusts of youth, and followe after righteousnes, faith, loue, [and] peace, with them that* call on the Lord with pure heart.

23 *And put away foolish, and [k] vnlearned questions, knowing that they ingender strife.

k Which doe not edifie.

24 But the seruant of the Lord must not striue, but [must] be gentle toward all men, apt to teach, [l] suffring the euill men [patiently,]

l Which faile of ignorance.

25 Instructing them with meekenes that are contrary [m] minded, [proving] if God at any time will giue them repentance, that they may know the trueth,

m He meaneth not this of Apostates or heretikes, whom hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖ Or, that being deliuered out of the snare of the deuill of whom they are taken, they may come to amendment and performe his will.

26 And ‖ that they may come to amendement out of the snare of [y] deuil, which are taken of him at his will.

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And howe to auoyde dangers, 16 Also what profite commeth of the Scriptures.

THis knowe also, that in the * last dayes shall come perilous times. 1.Tim.4.1. 2.pet.3.3. iude 18.

2 For [a] men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholy,

a He speaketh of them which make profession to be Christians.

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

b As monkes, fryers, & such hypocrites.

7 [Which women are] euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Jannes and Jambres withstood Moses, so doe these also resist the trueth, men of [c] corrupt mindes, reprobate concerning the fayth. Exo.7.11,12.

c Which can iudge nothing aright.

9 But they shall preuaile no longer: for their madnes shall be euident vnto al men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, [d] purpose, fayth, long suffering, loue, patience,

d Not onely what I taught and did, but also what my minde and will was.

11 Persecutions, [&] afflictions which came vnto me at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me. Acts.13.14, 50. and 14.1, 6,19.

12 Yea, and all that will liue godly in Christ Jesus, shall suffer persecution.

13 But the euill men and [e] deceyuers, shall waxe worse and worse, deceyuing, and being deceyued.

e The worde signifieth them that by any craftie packing or conueyance beguile men wt false colours, flatteries, and illusions, and such God letteth by to exercise his by them: and here S. Paul admonisheth vs of them.

14 But continue thou in the thinges which thou hast learned, and art perswaded [thereof,] knowing of whom thou hast learned [them:]

15 And that thou hast knowen the holy scriptures of a childe, which are able to make thee wise vnto saluation through the fayth which is in Christ Jesus.

16 * For the whole Scripture [is] giuen by inspiration of God, and [is] profitable to teache, to improoue, to correct [and] to instruct in righteousnes, 2.Pet.1.20.

f Which is content to be gouerned by Gods worde.

17 That the [f] man of God may be [g] absolute, being made perfect vnto all good workes.

g The onely scripture sufficeth to leade vs to perfection.

CHAP.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

‖Or, adiure.

I ‖ Charge [thee] therefore before God, & [before] the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

a Leaue none occasion to preach and to profite.

2 Preach the Word: be instant, [a] in season and out of season: improue, rebuke, exhorte with all long suffring and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

b To false and vnprofitable doctrine.

4 And shall turne their eares from the trueth, and shall be giuen vnto [b] fables.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerie fully knowne.

d Reade Phil. 2.17.

‖Or, dissoluing.

6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished [my] course: I haue kept the fayth.

8 [For] henceforth is layde vp for me the crowne of righteousnes, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto mee at once.

10 For Demas hath forsaken me, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens [is gone] to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

Col. 4.10, 14.

e Hereby it is manifest that Peter as yet was not at Rome, and if euer hee were there, it is vncertaine.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

f Some reade coffer: others, booke.

14 Alexander the coppersmith hath done me much euill: the Lord [g] reward him according to his workes.

g For Paul sawe in him manifest signes of reprobation.

15 Of whom be thou ware also: for he withstoode our preaching sore.

16 At my first answering [h] no man assisted me, but all forsooke me: [I pray God,] that it may not be layde to their charge.

h If S. Peter had bene there, he would not haue forsaken him.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me [ỹ] preaching might be fully knowne, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the [i] lyon.

i Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom [be] praise for euer & euer, Amen.

k That I cõmit nothing vnworthy mine office.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

Chap. 1.16.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The second [Epistle] written frõ Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

The Epistle of Paul to Titus.

The Argvment.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

‖Or, adiure.

I ‖ Charge [thee] therefore before God, & [before] the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

a Leaue none occasion to preach and to profite.

2 Preach the Word: be instant, [a] in season and out of season: improue, rebuke, exhorte with all long suffring and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

b To false and vnprofitable doctrine.

4 And shall turne their eares from the trueth, and shall be giuen vnto [b] fables.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerie fully knowne.

d Reade Phil. 2.17.

‖Or, dissoluing.

6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished [my] course: I haue kept the fayth.

8 [For] henceforth is layde vp for me the crowne of righteousnes, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto mee at once.

10 For Demas hath forsaken me, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens [is gone] to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

Col. 4.10, 14.

e Hereby it is manifest that Peter as yet was not at Rome, and if euer hee were there, it is vncertaine.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

f Some reade coffer: others, booke.

14 Alexander the coppersmith hath done me much euill: the Lord [g] reward him according to his workes.

g For Paul sawe in him manifest signes of reprobation.

15 Of whom be thou ware also: for he withstoode our preaching sore.

16 At my first answering [h] no man assisted me, but all forsooke me: [I pray God,] that it may not be layde to their charge.

h If S. Peter had bene there, he would not haue forsaken him.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me [ỹ] preaching might be fully knowne, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the [i] lyon.

i Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom [be] praise for euer & euer, Amen.

k That I cõmit nothing vnworthy mine office.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

Chap. 1.16.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The second [Epistle] written frõ Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

The Epistle of Paul to Titus.

The Argvment.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of ỹ Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroad Jewish fables and inuentions of men.

PAul a‖ seruant of God, and an Apostle of Jesus Christ, according to the a faith of Gods elect, and the knowledge of he trueth, which is according to godlinesse,

2 Under the hope of eternal life which God that cannot lie, hath b promised before the *world began:

3 But hath made his worde manifest in due time through the preaching, which is *committed vnto mee, according to the commandement of God our c Sauiour:

4 To Titus [my] naturall d sonne according to the common fayth, grace, mercie [and] peace from God the father, and [from] the Lorde Jesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appoynted thee,

6 *If any c be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandred of riot, neither are disobedient.

7 For a bishop must be vnreprooueable, as f Gods steward, not‖froward, not angry, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one ỹ loueth ‖goodnes, wise, g righteous, h holy, temperate,

9 Holding fast the faithfull worde according to doctrine, that he also may bee able to exhort with wholesome doctrine, and improue them that say against it.

10 For there are many disobedient and vaine talkers and deceyuers of mindes, chiefly they of the i Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.

12 One of thẽselues, [euen] one of their owne k prophets said, The Cretians [are] alwayes liars, euill beasts, slow bellies.

13 This witnes is true: wherefore rebuke them sharpely, that they may bee sound in the faith,

14 And not taking heede to *Jewish fables & commandements of men, that turne from the trueth.

15 Unto the pure [*are] all things pure, but vnto them that are defiled, and vnbeleuing, [is] nothing pure, but euẽ their minds and consciences are defiled.

16 They professe that they know God, but by l workes they deny [him,] and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him howe hee shall teach all degrees to behaue themselues, 11 Through the benefite of the grace of Christ.

BUt speake thou the thinges which become a wholesome doctrine,

2 That the elder men bee sober, honest, discrete, sound in the fayth, in loue, [and] in patience:

3 The elder womẽ likewise, that they bee in such behauiour as becõmeth holines, not false accusers, not giuẽ to much wine, [but] teachers of honest things,

4 That they may instruct the yong women to bee sober minded, that they loue their husbandes, that they loue their children,

5 [That they be] discrete, chaste, b keeping at home, good & *subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholesome worde, which can not bee reproued, that hee which withstandeth, may be ashamed, hauing nothing cõcerning you to speake euill of.

9 *Let seruants bee subiect to their masters, and please [them] in all things, not answering againe,

10 Neither pikers, but that they shew all good faythfulnesse, that they may adorne the doctrine of GOD our sauiour in all things.

11 *For the grace of God that bringeth c saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlines, and worldly lusts, & that we should liue soberly and righteously, and godly in this present world,

13 Looking for the blessed hope, & appearing of the glory of the mightie God, and of our Sauiour Jesus Christ,

‖Or, minister.
a That is, to preach the faith to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly, & of his meere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this free mercie. Rom.16,25. ephe.3.9.col.1 26. 2.tim.1.9, 10.1.pet.1.20. Gal.1,1.
c Which both giueth life, and preserueth life.
d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministery Paul begat him as his sonne in fayth. 1.Tim.3,2.
e That is, without all infamie, whereby his authoritie might be diminished.
f Who hath the dispensatiõ of his gifts.
‖Or, selfewilly.
‖Or, good mẽ.
g Toward men.
h Toward God.
i Which were not onely the Jewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Lawe must be ioyned with Christ.
k He calleth Epimenides the Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a god, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

1.Tim,1,4.

Rom,14,20.
l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednes.

a Wherewith our soules are fed & maintened in health.

b Not running to and fro without necessarie occasions, which is a signe of lightnesse. Ephes.5,22, 23,24.

Ephe.6.5. col.3,22. 1.pet.2,18.

1.Cor.1,2. col,1,22.
c Of what condition or state soeuer they be.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of ỹ Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroad Jewish fables and inuentions of men.

PAul a‖ seruant of God, and an Apostle of Jesus Christ, according to the a faith of Gods elect, and the knowledge of he trueth, which is according to godlinesse,

2 Under the hope of eternal life which God that cannot lie, hath b promised before the *world began:

3 But hath made his worde manifest in due time through the preaching, which is *committed vnto mee, according to the commandement of God our c Sauiour:

4 To Titus [my] naturall d sonne according to the common fayth, grace, mercie [and] peace from God the father, and [from] the Lorde Jesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appoynted thee,

6 *If any c be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandred of riot, neither are disobedient.

7 For a bishop must be vnreprooueable, as f Gods steward, not‖froward, not angry, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one ỹ loueth ‖goodnes, wise, g righteous, h holy, temperate,

9 Holding fast the faithfull worde according to doctrine, that he also may bee able to exhort with wholesome doctrine, and improue them that say against it.

10 For there are many disobedient and vaine talkers and deceyuers of mindes, chiefly they of the i Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.

12 One of thẽselues, [euen] one of their owne k prophets said, The Cretians [are] alwayes liars, euill beasts, slow bellies.

13 This witnes is true: wherefore rebuke them sharpely, that they may bee sound in the faith,

14 And not taking heede to *Jewish fables & commandements of men, that turne from the trueth.

15 Unto the pure [*are] all things pure, but vnto them that are defiled, and vnbeleuing, [is] nothing pure, but euẽ their minds and consciences are defiled.

16 They professe that they know God, but by l workes they deny [him,] and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him howe hee shall teach all degrees to behaue themselues, 11 Through the benefite of the grace of Christ.

BUt speake thou the thinges which become a wholesome doctrine,

2 That the elder men bee sober, honest, discrete, sound in the fayth, in loue, [and] in patience:

3 The elder womẽ likewise, that they bee in such behauiour as becõmeth holines, not false accusers, not giuẽ to much wine, [but] teachers of honest things,

4 That they may instruct the yong women to bee sober minded, that they loue their husbandes, that they loue their children,

5 [That they be] discrete, chaste, b keeping at home, good & *subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholesome worde, which can not bee reproued, that hee which withstandeth, may be ashamed, hauing nothing cõcerning you to speake euill of.

9 *Let seruants bee subiect to their masters, and please [them] in all things, not answering againe,

10 Neither pikers, but that they shew all good faythfulnesse, that they may adorne the doctrine of GOD our sauiour in all things.

11 *For the grace of God that bringeth c saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlines, and worldly lusts, & that we should liue soberly and righteously, and godly in this present world,

13 Looking for the blessed hope, & appearing of the glory of the mightie God, and of our Sauiour Jesus Christ,

‖Or, minister.
a That is, to preach the faith to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly, & of his meere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this free mercie. Rom.16,25. ephe.3.9.col.1 26. 2.tim.1.9, 10.1.pet.1.20. Gal.1,1.
c Which both giueth life, and preserueth life.
d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministery Paul begat him as his sonne in fayth. 1.Tim.3,2.
e That is, without all infamie, whereby his authoritie might be diminished.
f Who hath the dispensatiõ of his gifts.
‖Or, selfewilly.
‖Or, good mẽ.
g Toward men.
h Toward God.
i Which were not onely the Jewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Lawe must be ioyned with Christ.
k He calleth Epimenides the Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a god, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

1.Tim,1,4.

Rom,14,20.
l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednes.

a Wherewith our soules are fed & maintened in health.

b Not running to and fro without necessarie occasions, which is a signe of lightnesse. Ephes.5,22, 23,24.

Ephe.6.5. col.3,22. 1.pet.2,18.

1.Cor.1,2. col,1,22.
c Of what condition or state soeuer they be.

14 Who gaue himſelfe for vs, that he might redeeme vs from al iniquitie, and purge vs [to be] a [d] peculiar people vnto himſelfe, zealous of good workes.

15 Theſe things ſpeake, and exhort, and rebuke with al [e] authoritie. See that no man deſpiſe thee.

d Moſt deere and precious.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 Of obedience to ſuch as be in authoritie. 9 He warneth Titus to beware of fooliſh and vnprofitable queſtions, 12 Concluding with certaine priuate matters, 15 And ſalutations.

PVT them in remembrance that they *[a] bee ſubiect to the principalities and powers, [and] that they bee obedient, [and] readie to euery good worke,

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be Infidels, yet we are bound to obey them in ciuill policies, & where as they command vs nothing againſt the word of God.

2 That they ſpeake euill of no man, that they be no fighters, [but] ſoft, ſhewing all meekeneſſe vnto all men.

3 *[b] For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in maliciouſneſſe and enuie, hatefull, [and] hating one another.

1.Cor.6.11.

b For let vs conſider what we our ſelues were when God ſhewed vs fauour.

4 But when the bountifulneſſe and loue of God our Sauiour toward man appeared,

5 *Not [c] by the workes of righteouſnes, which wee had done, but according to his mercie hee ſaued vs, by the [d] waſhing of the newe birth, & the renewing of the holy Ghoſt,

2.Tim.1.9.

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs but doth preuēt vs with his grace & freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy ghoſt.

6 Which he ſhedde on vs abundantly through Jeſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 This [is] a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might bee carefull to ſhewe forth good workes. Theſe things [are] good and profitable vnto men.

9 *But ſtay fooliſh queſtions, and genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

1.Tim.1.4.& 4.7.2.tim.2. 16,23.

10 [e] Reiect him that is an heretike, after once or twiſe admonition,

e This commandement is giuen to the miniſter, and ſo particularly to all men to whō the ſworde is not committed: but els the magiſtrate, whoſe chief office is to maintaine Gods glory in his Church, ought to cut of al ſuch rotten and infectuous members from the bodie.

11 Knowing that hee that is ſuch, is [f] peruerted, and [g] ſinneth being damned of his owne ſelfe.

f So that there is no hope of amendment.

g Willingly & wittingly.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to Winter.

13 Bring Zenas [h] the expounder of the lawe, and Apollos on their iourney diligently, that they lacke nothing.

h It is probable that he was an interpreter of the Lawe of Moſes, as Apollos, &c.

14 And let ours alſo learne to ſhewe forth good workes for neceſſarie vſes that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the fayth. Grace [be] with you all, Amen.

To Titus, elect the firſt biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

The Epiſtle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he fleeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weightie arguments prouing the duetie of one Chriſtian to another, and ſo with ſalutations endeth.

4 He reioyceth to heare of the fayth and loue of Philemon, 9 Whom he deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

PAul a priſoner of IESVS CHRIST, and [our] brother Timotheus, vnto Philemon our deere friende and fellowe helper,

2 And to [our] deere [ſiſter] Apphia, and to Archippus our fellowe ſouldier, and to the Church that is in thine houſe:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde IESVS Chriſt.

4 I* giue thankes to my God, making mention alwayes of thee in my prayers,

1.Theſ.1.2. 2.theſ.1.3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

5 (when I heare of thy loue & fayth, which thou haſt toward the Lorde Jeſus, and toward all Saints)

6 That the [a] felowſhip of thy faith may be made fruitfull, and that whatſoeuer good thing is in you [b] through Chriſt Jeſus, may be knowen.

b That experience may declare that you are the mēbers of Jeſus chriſt.

7 For we haue great ioy and conſolation in thy loue, becauſe by thee, brother, the Saints [c] hearts are comforted.

c Meaning their inward parts & affections were through his charitie comforted.

8 Wherefore,

14 Who gaue himſelfe for vs, that he might redeeme vs from al iniquitie, and purge vs [to be] a [d] peculiar people vnto himſelfe, zealous of good workes.

15 Theſe things ſpeake, and exhort, and rebuke with al [e] authoritie. See that no man deſpiſe thee.

d Moſt deere and precious.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 Of obedience to ſuch as be in authoritie. 9 He warneth Titus to beware of fooliſh and vnprofitable queſtions, 12 Concluding with certaine priuate matters, 15 And ſalutations.

PVT them in remembrance that they *[a] bee ſubiect to the principalities and powers, [and] that they bee obedient, [and] readie to euery good worke,

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be Infidels, yet we are bound to obey them in ciuill policies, & where as they command vs nothing againſt the word of God.

2 That they ſpeake euill of no man, that they be no fighters, [but] ſoft, ſhewing all meekeneſſe vnto all men.

3 *[b] For wee our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in maliciouſneſſe and enuie, hatefull, [and] hating one another.

1.Cor.6.11.

b For let vs conſider what we our ſelues were when God ſhewed vs fauour.

4 But when the bountifulneſſe and loue of God our Sauiour toward man appeared,

5 *Not [c] by the workes of righteouſnes, which wee had done, but according to his mercie hee ſaued vs, by the [d] waſhing of the newe birth, & the renewing of the holy Ghoſt,

2.Tim.1.9.

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs but doth preuēt vs with his grace & freely accepteth vs.

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy ghoſt.

6 Which he ſhedde on vs abundantly through Jeſus Chriſt our Sauiour,

7 That wee, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 This [is] a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might bee carefull to ſhewe forth good workes. Theſe things [are] good and profitable vnto men.

9 *But ſtay fooliſh queſtions, and genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

1.Tim.1.4.& 4.7.2.tim.2. 16,23.

10 [e] Reiect him that is an heretike, after once or twiſe admonition,

e This commandement is giuen to the miniſter, and ſo particularly to all men to whō the ſworde is not committed: but els the magiſtrate, whoſe chief office is to maintaine Gods glory in his Church, ought to cut of al ſuch rotten and infectuous members from the bodie.

11 Knowing that hee that is ſuch, is [f] peruerted, and [g] ſinneth being damned of his owne ſelfe.

f So that there is no hope of amendment.

g Willingly & wittingly.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to Winter.

13 Bring Zenas [h] the expounder of the lawe, and Apollos on their iourney diligently, that they lacke nothing.

h It is probable that he was an interpreter of the Lawe of Moſes, as Apollos, &c.

14 And let ours alſo learne to ſhewe forth good workes for neceſſarie vſes that they be not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the fayth. Grace [be] with you all, Amen.

To Titus, elect the firſt biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

The Epiſtle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he fleeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weightie arguments prouing the duetie of one Chriſtian to another, and ſo with ſalutations endeth.

4 He reioyceth to heare of the fayth and loue of Philemon, 9 Whom he deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

PAul a priſoner of IESVS CHRIST, and [our] brother Timotheus, vnto Philemon our deere friende and fellowe helper,

2 And to [our] deere [ſiſter] Apphia, and to Archippus our fellowe ſouldier, and to the Church that is in thine houſe:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde IESVS Chriſt.

4 I* giue thankes to my God, making mention alwayes of thee in my prayers,

1.Theſ.1.2. 2.theſ.1.3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

5 (when I heare of thy loue & fayth, which thou haſt toward the Lorde Jeſus, and toward all Saints)

6 That the [a] felowſhip of thy faith may be made fruitfull, and that whatſoeuer good thing is in you [b] through Chriſt Jeſus, may be knowen.

b That experience may declare that you are the mēbers of Jeſus chriſt.

7 For we haue great ioy and conſolation in thy loue, becauſe by thee, brother, the Saints [c] hearts are comforted.

c Meaning their inward parts & affections were through his charitie comforted.

8 Wherefore,

8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 [Yet] for loues sake I rather beseech thee, though I bee as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

Col.4.9. 10 I beseech thee for my Sonne *Onesimus, whom I haue begotten in my bondes,

11 Which in time past was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whome I haue sent againe: thou therfore, receiue him, that is mine owne bowels,

13 Whom I would haue reteined with me, that in thy stead he might haue ministred vnto me in ỹ bõds of the Gospell.

14 But without thy mind would I do nothing, that thy benefit should not bee as it were of necessitie, but willingly.

d He fled away from thee. c For he is thy seruant by condition, and also now ỹ Lords: so that both for thine own sake & for ỹ Lords, thou oughtest to loue him.

15 It may be that he therfore [d] departed for a seaon, that thou shouldst receiue him for euer,

16 [c] Not now as a seruant, but aboue a seruant, [euen as] a brother beloued, specially to me: how much more thē vnto thee, both in the flesh, & in the Lord?

17 If therfore thou count our things [f] common, receiue him as my selfe.

f That all thine is mine, and all mine is thine.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written [this] with mine owne hand: I will recompence it, albeit I do not say to thee, ỹ thou owest vnto me euen thine owne selfe.

20 Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

g Grant me this benefite, which shall be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shal be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,

h That is, for Christs cause.

24 Marcus, Aristarchus, Demas [&] Luke my fellow helpers.

25 The grace of our Lorde Iesus Christ [be] with your spirit, Amen.

Written from Rome to Philemon, [and sent] by Onesimus a seruant.

The Epistle to the Hebrevves.

The Argvment.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the spirit of God is the authour therof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the propheſies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priestes were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the 25. vers. of the same Chap. yea, and is the King to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last chap. Wherfore according to the examples of the old fathers, we must cõstantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and couragiously perseuere euen to the end in hope of that ioy that is set before our eies, occupying our selues in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

CHAP. I.

1 He sheweth the excellencie of Christ 4 Aboue the Angels, 7 And of their office.

AT sundrie times and in diuers maners [a] God spake in the olde time to [our] Fathers by the Prophets:

2 In these [b] last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, [c] by whom also he made the worldes,

3 *Who being the brightnes of the glorie, and the [d] ingraued forme of his person, & bearing vp all things by his mightie worde, hath by himselfe [e] purged our sinnes, and sitteth at the right hande of

a God, who is euer constant, and mercifull to his Church declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his sõne. b So that now we may not credite any new reuelations after him.

c He entreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, wherby he is King, Prophet, and Priest. Wisd. 7.26. col. 1.15. d The liuely image and paterne, so that he that seeth him, seeth the Father, Iohn 14.9: for else the person of the Father is not seene, but apprehended by fayth. e So that our sinnes can be purged by none other meanes.

8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 [Yet] for loues sake I rather beseech thee, though I bee as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

Col.4.9. 10 I beseech thee for my Sonne *Onesimus, whom I haue begotten in my bondes,

11 Which in time past was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whome I haue sent againe: thou therfore, receiue him, that is mine owne bowels,

13 Whom I would haue reteined with me, that in thy stead he might haue ministred vnto me in ỹ bõds of the Gospell.

14 But without thy mind would I do nothing, that thy benefit should not bee as it were of necessitie, but willingly.

d He fled away from thee. c For he is thy seruant by condition, and also now ỹ Lords: so that both for thine own sake & for ỹ Lords, thou oughtest to loue him.

15 It may be that he therfore [d] departed for a seaon, that thou shouldst receiue him for euer,

16 [c] Not now as a seruant, but aboue a seruant, [euen as] a brother beloued, specially to me: how much more thē vnto thee, both in the flesh, & in the Lord?

17 If therfore thou count our things [f] common, receiue him as my selfe.

f That all thine is mine, and all mine is thine.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written [this] with mine owne hand: I will recompence it, albeit I do not say to thee, ỹ thou owest vnto me euen thine owne selfe.

20 Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

g Grant me this benefite, which shall be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shal be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,

h That is, for Christs cause.

24 Marcus, Aristarchus, Demas [&] Luke my fellow helpers.

25 The grace of our Lorde Iesus Christ [be] with your spirit, Amen.

Written from Rome to Philemon, [and sent] by Onesimus a seruant.

The Epistle to the Hebrevves.

The Argvment.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the spirit of God is the authour therof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the propheſies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priestes were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the 25. vers. of the same Chap. yea, and is the King to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last chap. Wherfore according to the examples of the old fathers, we must cõstantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and couragiously perseuere euen to the end in hope of that ioy that is set before our eies, occupying our selues in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

CHAP. I.

1 He sheweth the excellencie of Christ 4 Aboue the Angels, 7 And of their office.

AT sundrie times and in diuers maners [a] God spake in the olde time to [our] Fathers by the Prophets:

2 In these [b] last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, [c] by whom also he made the worldes,

3 *Who being the brightnes of the glorie, and the [d] ingraued forme of his person, & bearing vp all things by his mightie worde, hath by himselfe [e] purged our sinnes, and sitteth at the right hande of

a God, who is euer constant, and mercifull to his Church declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his sõne. b So that now we may not credite any new reuelations after him.

c He entreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, wherby he is King, Prophet, and Priest. Wisd. 7.26. col. 1.15. d The liuely image and paterne, so that he that seeth him, seeth the Father, Iohn 14.9: for else the person of the Father is not seene, but apprehended by fayth. e So that our sinnes can be purged by none other meanes.

the maiestie in the highest places,

4 And is made so much more excellent then the [f] Angels in as much as hee hath obteyned a more excellent name then they.

5 For vnto which of the Angels sayd hee at any time, *Thou art my Sonne, [g] this day begate I thee: and againe, I *will be his Father, and he shalbe my sonne:

6 And againe when hee bringeth in [his] first begotten Sonne into [h] the world, he sayth, *And let all the Angels of God worship him.

7 And of the Angels he saith, *He maketh the [h] Spirits his messengers, and his ministers a flame of fire.

8 But vnto the sonne [hee saith,] *O GOD, thy throne [is] for euer and euer: the [i] scepter of thy kingdome [is] a scepter of righteousnesse.

9 Thou hast loued righteousnes and hated iniquitie. Wherefore God, [euen] thy God, hath [k] anointed thee with the oyle of gladnes aboue thy fellowes.

10 And, *Thou, Lorde, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe old as doth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same and thy yeeres shall not fasle.

13 Vnto which also of the Angels sayde hee at any time, *Sit at my right hande, till I make thine enemies thy footestoole:

14 Are they not all ministring spirits, sent foorth to minister, for their sakes which shalbe heires of saluation:

f Much more then, then all other things created.

Psal.2.7.chap.5.5.act.13.33.

g Because he was at the time appointed, declared to the world.

2.Sam.7.14. 1.chro.22.10. Psal.97.7.

Psal.104.4.

h He compareth the Angels to the windes, which are here beneath as Gods messengers.

Psal.45.6,7.

i The administration of thy kingdome is iust.

k This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may al receiue of him euery one according to his measure.

Psal.102.25.

Psal.110.1. matth.22.44. 1.cor.15.25. chap.10.12.

CHAP. II.

1 He exhorteth vs to bee obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to bee offended at the infirmitie and low degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpō him, that he might be like vnto his brethren.

Wherefore wee ought diligently to giue heede to the things which wee haue heard, least at any [a] time wee shoulde let them slippe.

2 For if the [b] word spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of rewarde,

3 Howe shall We escape, if We neglect so [c] great saluation, which at the first began to be preached by the Lord, and [afterwarde] was confirmed vnto vs by [d] them that heard him,

4 *God bearing witnes thereto, both with signes and wonders, and with diuers miracles, & gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the [e] world to come, whereof We speake.

6 But *one in a certaine place witnessed, saying, [f] What is man, that thou shouldest bee mindefull of him! or the sonne of man that thou wouldest consider him!

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with [g] glorie and honour, and hast set him aboue the workes of thine hands.

8 *Thou hast put all things in subiection vnder his feete. And in that he hath put al things in subiection vnder him, he left nothing that should not bee subiect vnto him. [h] But We yet see not all things subdued vnto [i] him.

9 But wee see Jesus [k] crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom [are] all things, and by whom [are] al things, seeing that hee brought many children vnto glorie, that he should consecrate the [l] Prince of their saluation through [m] afflictions.

11 For he that sanctifieth, & they which are sanctified, are all [n] of one: wherefore he is not ashamed to call them brethren,

12 Saying, *I Wil declare thy Name vnto my [o] brethren: in the middes of the Church will I sing prayses to thee.

13 And againe, *I will put my [p] trust in him. And againe, *[q] Behold, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy *through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them,

a We must diligently keepe in memorie the doctrine, which we haue learned, least like vessels full of chappes we leake, and run out on euery part.

b Which was the lawe giuen to Moses by the handes of Angels, Gal.3.19. Actes.7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. Mat.16.20.

e Which Isai calleth the new heauens, and the new earth, chap.65.17. whereof Christ is the father, Isa.9.6. that is, the head of vs his members. Psal.8.4.

f He speaketh here chiefly of the faithfull, which are made through Christ, cittizens of the world to come, where they shall inioy with their prince all these things which now they haue onely but in part.

g In making him fellowe heire with Christ. Mat.28.18. 1.cor.15.27. phil. 2.9,10,11.

h To them which obiect that they see not these things accomplished in man, the apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glorie with him.

i To man, as he is of Christ.

k By his vertue which most manifestly appeareth in the Church.

l Jesus Christ by humbling himselfe & taking vpon him the forme of a seruant, which was our flesh, & mortalitie, giueth vs assurance of our saluation.

m Therefore we by afflictions are made like to the sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, & we that are sanctified, are al one by ỹ vnion of our flesh. Psal.22.22. o This moueth Christs humanitie. Psal.18.2. p Meaning, that Christ touching his humanitie put his trust in God. Isai.8.18. q Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers. Hos.13.14. 1.cor.15.55.

which for feare of [r] death were all their life time subiect to bondage.

16 For he in no sort tooke the [s] Angels, but he tooke the seede of Abraham.

17 Wherefore [t] in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faythfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he [u] suffered, and was tempted, he is able to succour them that are tempted.

r And Gods anger.
s Not the nature of Angels but of man.
t Not onely as touching nature but also qualities, only sinne except.
u Forasmuch as he is exercised in our miseries, we may be assured, that at al times in our tentations he wil succour vs.

CHAP. III.

1 He requireth them to bee obedient vnto the worde of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

Therefore, holy brethren, partakers of the heauenly vocation, [a] consider the Apostle and high Priest of our [b] profession, Christ Jesus:

2 Who was faithfull to him that hath appointed [c] him, euen as * Moses [was] in all his house.

3 For this man is counted worthie of more glorie then Moses, inasmuch as hee which hath builded the house, [d] hath more honour then the house.

4 For euery house is builded of some man, and hee that hath built all things, [is] [e] God.

5 Now Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things which should bee spoken after.

6 But Christ [is] as the Sonne, ouer his owne house, whose [f] house we are, if we hold fast the confidence and the reioicing of the hope vnto the end.

7 Wherefore, as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted mee, proued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They erre euer in [their] heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, [h] If they shall enter into my [i] rest.

12 Take heede, brethren, least at any time there be in any of you an euil heart, and vnfaythfull, to depart away from the liuing God.

13 But exhorte one another dayly, while it is called [k] To day, least any of you be hardened through the deceitfulnes of sinne.

14 For wee are made partakers of Christ, if we keepe sure vnto the ‖ end the ‖ beginning, wherewith we are vpholde,

15 So long as it is said, To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked [m] him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased fourty yeeres? was hee not displeased with them that sinned, * whose ‖ carkeises fell in the wildernes?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

a Take heede to his wordes & receiue him
b Of that doctrine which we beleeue, and ought to confesse.
c To be ỳ ambassadour and hie Priest.
Nom.12.7.
d Moses was but part of the house, that is, of the Church whereof the pastours are ỳ liuely stones, but Christ builded it, and laid the stones: therefore he deserueth more prayse.
e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, & Lord: he is the sonne of God, and verie God working all things by his owne power.
f For in obeying the Sonne we are made the house of God.
Psal.95.7,8.
chap.4.7.
g As when ye prouoked Gods anger in Massa and Meriba,
Exod.17.7.
h Meaning by this othe, that they should not enter.
i As disobeying God, they in old time were debarred from the quietnes of the land of Chanaan: so they which do not obey Christ, shall not enter into the heauenly rest.
k Which is all ỳ time wherin God doth call vs: while hee therefore speaketh, let vs heare.
l Which is by faith to imbrace and hold fast the true doctrine of Jesus Christ.
‖ Or, foundatiō of our assurāce,
m To wit, the Lord.
Nom.14.37.
‖ Or, bodies & members.

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the worde of God.

Let vs feare therefore, least at any time by forsaking ỳ promises of entring into his rest any of you should seeme to be depriued.

2 For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 For we which haue beleeued, do enter into rest, as he said [to the other,] * As I haue sworne in my wrath, If [b] they shall enter into my rest: although [c] the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth daye from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in [d] Dauid a certaine day by To day, after so long a time, saying, as it is sayd, * This day if yee heare his voyce, harden not your heartes.

8 For if [e] Jesus had giuen them rest, then would hee not after this day haue

a He compareth the preaching of the Gospell, as it were, to wine, whereof if we will taste, that is, heare and vnderstande with profite, we must temper or mixe it with faith.
Psal.95.11.
b Although that God by his rest, after the creation of his workes, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of ỳ heauenly rest, and oured but for a time.
c The perfection of Gods workes, and so his rest, signifie our heauenly rest.
Gen.2.2.
deut.5.14.
d That is, in the Psalmes.
Chap.3.7.
e Meaning, Joshua.

ſpoken of another.

9 There remaineth therfore a reſt to the people of God.

10 For he that is entred into his reſt, f hath alſo ceaſed from his owne workes, as God [did] from his.

11 Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame enſample of diſobedience.

12 For the Word of God [is] liuely, and mightie in operation, and ſharper then any two edged ſworde, and g entreth through, euen vnto the deuiding aſunder of the h ſoule and the i ſpirite, and of the ioynts, and the marow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is their any creature, which is not manifeſt in his ſight: but al things [are] naked & k open vnto his eies, ‖ With whom we haue l to do.

14 Seeing then that we haue a great high Prieſt, which is entred into heauē, [euen] Jeſus the Sonne of God, let vs hold faſt our profeſſion.

15 For we haue not an hie Prieſt, which cannot bee touched with the feeling of our infirmities, but was in all thinges tempted in like ſort, [yet] without ſinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and find grace to helpe in time of neede.

f Hath caſt off his appetites, mortified his fleſh, renounced himſelfe, & followeth God.

g For it mortally woūdeth the rebellious, and in the elect it killeth the old man that they ſhould liue vnto God.

h Where the affections are.

i Which conteyneth will and reaſon.

k As that thing which is cleft aſunder euen through the mids of the backe, and ſo is made open, that it may be ſeene throughout.

‖ Or, cōcerning whō we ſpeake

l Therefore when we heare his worde, we muſt tremble, knowing therby that God ſoundeth our hearts.

CHAP. V.

5 He compareth Jeſus Chriſt with the Leuitical Prieſts, ſhewing wherein they eyther agree or diſſent. 11 Afterward he reproueth the negligence of the Jewes.

For euerie hie Prieſt is taken from among men, and is a ordeined for men, in thinges perteyning to God, that hee may offer both b gifts and c ſacrifices for ſinnes,

2 Which is able ſufficiently to haue compaſſion on them d that are ignorant, and that are out of the way, becauſe that he alſo is compaſſed with infirmitie,

3 And for the ſames ſake he is bounde to offer for ſinnes, as well for his owne part, as for the peoples.

4 *And no man taketh this honour vnto himſelfe, but hee that is called of God, as [was] Aaron.

5 So likewiſe Chriſt tooke not to him ſelfe this honour, to bee made the hie Prieſt, but he that ſaid vnto him, *Thou art my Sonne, this day begate I thee, [gaue it him.]

6 As hee alſo in an other place ſpeaketh, *Thou art a Prieſt for euer after the c order of Melchi-ſedec.

7 Which in the f dayes of his fleſh did offer vp prayers and ſupplicatiōs, with g ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard h in that which hee feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he ſuffered.

9 And being conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 i Of whom we haue many things to ſay, which are hard to be vttered, becauſe ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye need againe that we teach you the firſt ‖ principles of the Word of God: and are become ſuch as haue neede of k milke, and not of ſtrong meate.

13 For euery one that vſeth milke, is inexperte in the l Word of righteouſnes: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through lōg cuſtome haue their wittes exerciſed, to diſcerne both good and euill.

a He ſheweth that man can haue none acceſſe to God without an hie prieſt, becauſe that of himſelfe he is prophane and ſinfull.

b Which were of things without life.

c As, of beaſts which are killed.

d That is, of ſinners.

1.Chro.13,10

Pſal.2.7. chap.1.5.

Pſal.110.4. chap.7.17.

e Who was both Prieſt and King.

f When he liued in this world.

g He meaneth that moſt earneſt Prayer which Chriſt prayed in the garden: where he ſweat drops of blood.

h Being in perplexitie, & fearing ỹ horrors of death.

i He digreſſeth till he come to the beginning of the 7. Chap.

‖ Or, rudimēts.

k Read.1, Cor. 3.2.

l That is, the Goſpel which is ỹ true knowledge that teacheth vs where we haue our iuſtice.

CHAP. VI.

1 He proceedeth in reproouing them, and exhorteth them not to faint, 12 But to be ſtedfaſt and patient, 18 Foraſmuch as God is ſure in his promes.

Therefore, leauing ỹ doctrine of the a beginning of Chriſt, let vs be led forwarde vnto perfection, not laying againe the foundation b of repentāce from dead workes, and of faith toward God,

2 Of the doctrine of c baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternal iudgement.

3 And this wil we do, d if God permit.

4 *For it is impoſſible ỹ they, which were once lightened, and haue taſted of the heauenly gifte, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good worde of God, and of the powers of the worlde to come,

6 If they fal away, ſhould be renewed againe by repentance: ſeeing they

a That is, the firſt rudiments of our Chriſtiā religion.

b He mentioneth v. points of the catechiſme, which was thē in vſe: the confeſſion of amēdment of life: ỹ ſumme of the faith: a briefe explication of Baptiſme, and laying on of hands: the article of the reſurrection, and the laſt iudgement.

c Then the vſe of Baptiſme was declared, when on the ſolemne dayes appointed to baptize,

the Church came together. d It is Gods ſingular gift to increaſe in knowledge, and to go forwarde in the vnderſtanding of Gods worde. Mat.12.31,32. 2.pet.2.20, chap.10,26.

e They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie & mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.

e crucifie againe to them selues the sonne of God and make a mocke of him.

7 For the earth which drinketh in ỹ raine that cõmeth oft vpon it, & bringeth forth herbes meete for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes & briars, [is] reproued, and is neere vnto cursing, whose ende [is] to be burned.

9 But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though wee thus speake.

10 For God [is] not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed towarde his Name, in that yee haue ministred vnto the Saints, and [yet] minister.

11 And we desire that euery one of you shew the same diligence, to the f full assurance of hope vnto the ende,

f Whereby it may appeare, that you are fully perswaded of life euerlasting.

12 That ye bee not slouthfull, but followers of g them, which through fayth and patience, inherit the promises.

g As the holy fathers, Prophets, & martyres that were before vs.

13 For Whē God made the promes to Abraham, because hee had no greater to sweare by, he sware by himselfe,

Gene. 12.2. & 17.4. & 22.17.

14 Saying, * Surely I will abundantly blesse thee & multiplie thee marueilously.

15 And so after that he had tarried patiently, he enioyed the promes.

16 For mẽ verely sweare by him that is greater [then themselues,] and an oth for confirmation is among them an end of all strife.

h Because of mans wickednes, which wil not beleue God except he sweare.

17 So God willing more h abundantly to shew vnto the heires of promes the stablenesse of his counsel, bound himself by an othe,

i Gods word and othe are two things in him vnchangeable.

18 That by i two immutable things, wherin it is vnpossible that God should lie, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

k He returneth to the cõparison betwene Christs priesthood and the Leuiticall which he had begun in the 5. Chap.

19 Which we haue, as an ancre of the soule, both sure & stedfast, and it k entreth into that which is within the l vaile,

l Which is heauen whither Christ is gone before to prepare vs place.

20 Whither the forerunner is for vs entred in, [euen] Jesus that is made an hie Priest for euer after ỹ order of Melchi-sedec.

CHAP. VII.

1 He compareth the Priesthoode of Christ vnto Melchi-sedec,
11 Also Christs Priesthoode with the Leuites.

Gene. 14.18.

For this Melchi-sedec *[was] king of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kinges, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, [he is] also King of Salem, that is, King of peace,

3 Without a father, without mother, Without kinred, and hath neither beginning of [his] dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

a So called, because that Moses maketh no mention of his parents or kinsfolkes, but as he had bene sodenly sent of God into the worlde, to be a figure of Christ our euerlasting Priest, & shortly taken out of the worlde againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

4 Now consider howe great this man [was,] vnto whom euen ỹ b Patriarke Abrahã gaue the tithe of ỹ spoyles.

b That is, the chiefe of fathers.

5 For verely they which are the children of Leui, which receiue the office of the Priesthoode, haue a * c commandement to take, according to the Lawe, tythes of the people (that is, of their brethren) though they d came out of the loynes of Abraham.

Nom. 18.21. deut. 18.1,2. iosh. 14.4.

c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchisedec.

d Was begotten of Abraham.

6 But he whose kinred is not counted among them, e receiued tithes of Abraham, and blessed him that had the promises.

e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham the patriarke: therefore his Priesthoode is more excellent then the Leuiticall.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men ỹ die, receiue tythes: but there he [receiueth them,] of whom it is witnessed, that he f liueth.

f Because there is no mention of his death.

9 And to say as the thing is, Leui also which receiueth tythes, payed tithes in Abraham.

10 For he was yet in the loines of his father [Abraham,] when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthoode be changed, then of necessitie must there be a change of the g Lawe.

g The Lawe and the priesthoode are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and lawe maker.

13 For he of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprong out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthoode.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made [Priest] after ỹ

h Which stood in outwarde & corporall ceremonies. Psal.1104. chap.5,6.

Lawe [h] of the carnall commandement, but after the power of the endles life.

17 For he testifieth [thus,] *Thou art a Priest for euer after the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because [i] of ỹ weakenesse thereof, and vnprofitablenesse.

i For the lawe hath no vertue nor profit till a man be come to Christ. ‖Or, it was an introduction of a better hope.

19 For the Lawe made nothing perfite, but ‖ the bringing in of a better hope [made perfite,] whereby We draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:

21 But this, he [is made] with an othe by him that saide vnto him, *The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

Psal.110.4. ‖Or, couenant.

22 By so much is Jesus made a suretie of a better ‖ Testament.

23 And among thē many were made Priests, because they were not suffred to endure by the reason of death.

24 But this man, because hee endureth euer, hath an [k] euerlasting Priesthoode.

k Therefore al others are blasphemous, that either make them selues his successors, or pretende any other sacrifice.

25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the lawe which is vnperfect by reason of our infirmities.

26 For such an high Priest it became vs to haue, [which is] holy, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

Leuit.16,6.

27 Which needed not daily as those high Priestes to offer vp sacrifice, *first for his owne sinnes, and thē for the peoples: for that did he [m] once, When he offred vp himselfe.

m And can not without blasphemie be said to be offred againe, or else by any creature: for none coulde offer him, but himselfe.

28 For ỹ lawe maketh men hie priests, which haue infirmitie: but the worde of the othe that was [n] since the lawe, [maketh] the Sonne, who is consecrated for euermore.

n Not that it was first made after the lawe was giuen: but because the declaration of that eternall oth was then reuealed to the world.

CHAP. VIII.

6 He proueth the abolishing as wel of the Leuitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, 8 And by the newe Couenant.

NOwe of the thinges which we haue spoken, [this is] the summe, that We haue such an hie Priest, that sitteth at the right hande of the throne of the maiestie in heauens,

a That is, heauen.

2 And [is] a minister of the [a] Sanctuarie, and of the true [b] Tabernacle which the Lord pight, and not [c] man.

b Which is the body of Christ.

c For else it should be corruptible.

3 For [d] euery hie Priest is ordeined to offer both giftes and sacrifices: Wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

d He proueth that Christs bodie is ỹ true tabernacle, and that he must needs be made man, to the intent that he might haue a thing to offer, which was his bodie.

4 For he Were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, When he was about to finish the Tabernacle. *See, sayde he, that thou make all things according to the [e] paterne, shewed to thee in the mount.

Exod.25.40. actes 7.44.

e Seeing the offrings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christes heauenly sanctuarie, his Tabernacle and office are farre more excellent.

6 But nowe [our hie Priest] hath obteined a more excellent office, in as much as he is the Mediatour of a better ‖ Testament, which is established vpon better promises.

‖Or, couenant. Iere.31,31. rom.11,27. chap.10,16.

7 For if that first [Testament] had bene faultlesse, no place should haue bene sought for the seconde.

8 For in rebuking them he sayeth, *Beholde, the dayes will [f] come, saith the Lord, When I shall make With the house of Israel, and With the house [g] of Juda a newe Testament:

f That is, when Christ shall remit our sinnes by the preaching of the Gospell.

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hande, to leade thē out of the lande of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lorde.

g Signifying that there shoulde be no more diuision, but all shall be made one Church.

10 For this is the Testament that I will make With the house of Israel, After those dayes, saith the Lord, I will put my lawes in their mind, and in their heart I will write them, and I will be their God, and they shall be my people,

h Man by transgressing the bands of the couenant, could not inioy the commoditie thereof.

11 And they shall not [i] teach euery mā his neighbour, and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the least of them to the greatest of them.

i Men shall not in the time of the Gospell be so ignorant as they were before, but shall knowe God much more perfectly through Christ

12 For I will bee mercifull to their vnrighteousnesse, and I Wil remember their sinnes & their iniquities no more.

13 In that he sayeth a newe [Testament,] he hath abrogate the olde: nowe that which is disanulled and waxed olde, is readie to vanish away.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Lawe are abolished 11 By the eternitie and perfection of Christes sacrifice.

THen ỹ first [‖ Testament] had also ‖ ordinances of religion, & a [a] Worldly Sanctuarie.

‖Or, tabernacle. ‖Or, ceremonies.

2 For ỹ first * Tabernacle was made, Wherein was ỹ candlesticke, and

a Not heauenly and spirituall, Exod.26,1. and 36.1.

and the table, and the shewbread, which [Tabernacle] is called the Holy places.

3 And after the [b] second vaile [was] the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayed round about with golde, wherein the golden pot which had Manna, [was,] and *Aarons rodde that had budded, & the *tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the ‖mercy seate: of which things wee will not nowe speake particularly.

6 Nowe when these thinges were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the *hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ‖ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the Holiest of all was not yet opened, while as yet ỹ first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make ‖holy, concerning the conscience, [d] him that did the seruice,

10 Which onely stood in meates and drinkes, & diuers washings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good thinges to come, by a greater and a more perfect [g] Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates & calues: but by his owne blood entred he in once vnto the [h] Holy place, [i] and obtained eternall redemption [for vs.]

13 *For if the [k] blood of bulles and of goates and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the* blood of Christ which through ỹ eternall Spirit offered him self without spot to God, purge your conscience frō [m] dead works, *to serue the liuing God?

15 And for this cause is he the Mediatour of ỹ new Testament, that through *death which was for the redemption of the transgressions [that were] in the [n] former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament [is,] there must be the death of him that made the Testament.

17 *For the [o] Testamēt is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the first ordeined without [p] blood.

19 For whē Moses had spoken euery precept to the people, according to the Lawe, he tooke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled both ỹ booke, and all the people,

20 *Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Lawe purged with blood, and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauenly things shoulde bee purified with such things: but the heauenly things them selues [are purified] with better [q] sacrifices thē are these.

24 For Christ is not entred into the holy places that are made with handes, which are ‖similitudes of the true [Sānctuarie:] but [is entred] into very heauen, to appeare nowe in the sight of God for vs,

25 Not that he should offer him selfe [r] often, as the hie Priest entred into the Holie place euery yere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but now in the [s] ende of the worlde hath he appeared once to put away sinne, by the sacrifice of him selfe.

27 And as it is appointed vnto men that they shall once die, and after that [commeth] the iudgement,

28 So *Christ was once offered to take away the sinnes of [t] many, and vnto them that looke for him, shall hee appeare the second time [u] without sinne vnto saluation.

b That is, on the inwarde side of the vaile which was hid from the people. Nom.17.10. 1.King.8.9. 2.chro.5.10. Exod.25.22. ‖Or, couer of the Arke. Exod.30.10. leui.16.2. ‖Or, errors.

c For so long as the hye Priest offered once a yeere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly Tabernacle, which is made open by Christes blood, could not be entred into. ‖Or, perfect.

d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of GOD, yet considered in them selues, or els compared with Christ, are but carnal, grosse, & earthly and touch not the soule.

f Till the new testament was appointed.

g Which was his body and humane nature.

h Which is, heauen.

i For Christ was the sacrifice, the tabernacle and the Priest. Leui.16.14. nom.19.4.

k The Leuiticall Priest offered beastes blood: but Christ the true and eternall Priest offered his own blood, which was most holy and pure: the Leuiticall Priest offered peerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holy for euer all them that beleeue.

l Outwardly in the sight of man. 1.Pet.1.19. 1.iohn 1.7. reue.1.5.

m Which of them selues procure death and are the fruites thereof. Luk.1.74.

Rom.5.6. 1.pet.3.18.

n Made betweene God & Christ, who by his death shuld make vs heires.

Gal.3.15.

o He proueth ỹ Christ must die, because the couenant or testament is of none effect wout the death of the testator.

p Without the death of beasts that were sacrificed: which signified, that Christ would pacifie his Fathers wrath with his blood. Exod.24.8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plurall number, sacrifices. ‖Or, paterns.

r Therefore to make any other offring or sacrifice for sinne after that Christes body was once offered, is blasphemie.

s Which is, the latter dayes when Christ came. Rom.5.8. 1.pet.3.18.

t Of the elect.

u That is, without a sacrifice for sinne or sinne abolished.

CHAP. X.

1 The olde Law had no power to clense away sinne, 10 But Christ did it with offring of his body once for all. 22 An exhortation to receiue the goodnes of God thankefully with patience and stedfast faith.

For

FOr the * Lawe hauing the [a] shadowe of good things to [b] come & not the very ‖image of ỹ things, can neuer with those sacrifices, which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes:

3 But in those [sacrifices] there [is] a remembrance againe of sinnes euery yeere,

4 For it is vnpossible that the blood of bulles and goates should * take away sinnes.

5 Wherefore when hee [c] commeth into the World, hee saieth, * Sacrifice and offring thou wouldest not: but a [d] body hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the beginning of the [e] booke it is written of me) that I should doe thy Will, O God.

8 Aboue, when he said, Sacrifice and offring and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure [therein] (which are offred by the Law)

9 Then said he, Lo, I come to do thy Will, O God, he taketh away [f] the first, that he may establish the [g] second.

10 By the which Will we are sanctified, [euen] by the offering of the body of Jesus Christ once [made.]

11 And euery Priest appeareth daily ministring, and oft times offereth one maner of offring, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth, * till his enemies be made his footestoole.

14 For With one offring hath [h] hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This [is] the Testament that I will make vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes & iniquities will I remember no more.

18 Now where [i] remission of these things [is,] there [is] no more [k] offring for sinne.

19 Seeing therefore, Brethren, that by the blood of Jesus We [l] may be bolde to enter into the Holy place,

20 By the newe and [m] liuing Way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 [And seeing wee haue] an high Priest, [which is] ouer the house of God,

22 Let vs draw neere With a true heart in assurance of faith, [n] sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope, without wauering (for [hee is] faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, & to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some [is:] but let vs exhorte [one another,] and that so much the more, because yee see that the [o] day draweth neere.

26 * For if We sinne [p] Willingly after that We haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearful looking for of iudgement, and violent fire, Which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth Without mercy * vnder two, or three Witnesses.

29 Of howe much sorer punishment suppose ye shall he bee worthy, which treadeth vnder foote the Sõne of God, and counteth the blood of the Testamẽt as an vnholy thing, Wherewith he was sanctified, and [q] doeth despite the Spirit of grace:

30 For We know him that hath said, * Vengeance [belongeth] vnto mee: I Will recompence, saith the Lorde. And againe, The Lorde shall [r] iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Now call to remembrance the daies that are passed, in the Which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly whyle you were made a gazing stocke both by reproches and afflictions, and partly Whyle yee became [s] companions of them Which were ‖ so tossed to and fro.

34 For both ye sorowed With me for my

Leuit.16,14, 21.

a Which was as it were the first draught and purtrait of the liuely paterne to come.

b Which are eternall.

‖ Or, substance.

‖ Or, make perfect.

Leuit.16.21.

c Whē Christ was made man.

Psal.40.6,7.

d In the Hebrue it is, thou hast pearced mine eares thorowe, that is, hast made me prompt and ready to heare: & in ỹ Greeke, thou hast made me a body, that is to obey thee, which both tende to one purpose.

e Or role and folding: for in old time they vsed to folde Bookes like rolles.

f That is, sacrifices.

g Which is, the wil of God to stand content with Christs sacrifice.

Chap.1.13. Psal.110.1. 1.cor.15.25. chap.1.13.

h That is, sanctifyed to God & made perfect.

Iere.31.33. chap.8.8,10. rom.11.27.

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christes death hath washed away all sinnes, and doth euer a fresh when sinners do repent there can be none other sacrifice but that, and it can be no more reiterated.

k For the offring of thākesgiuing, which is the only sacrifice now of the Christians is not for sinne: but a thankesgiuing, and an offring vp of our selues and ours for the same.

l Wee by Christ haue that libertie which the ancient fathers could not haue by the lawe.

m The blood of Christ is alwayes fresh & liuely, before ỹ father to sprinkle and quicken vs.

n That is, hauing our harts made pure.

o Of Christes second comming.

Chap.6.4.

p That is, forsake Jesus Christ, as Iudas, Saul, Arrius, Julian ỹ Apostate did.

Deut.19.15. mat.18.16. iohn 8.17. 2.cor.13.1.

q Whereby it is euident that the Apostle heere onely meaneth that sinne, which is against the holy Ghost, as also Chap.6.4. Deut.32.35. rom.12.19.

r Defend the godly and punish the wicked.

s For ỹ which thing also S. Paul prayseth the Philippians & Thessalonians.

‖ Or, of that state.

my bondes, & ſuffred with ioy the ſpoiling of your goods, knowing in your ſelues how that ye haue in heauen a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promes.

37 For yet a very litle while, & he that ſhall come, will come, and will not tary.

Habak.2.4. rom.1.17. gal.3.11.

38 *Nowe the iuſt ſhall liue by faith: but if [any] withdraw himſelf, my ſoule ſhall haue no pleaſure in him.

39 But we are not they which withdraw our ſelues vnto perdition, but [followe] faith vnto the conſeruation of the ſoule.

CHAP. XI.

1 What faith is, and a commendation of the ſame. 9 Without faith we can not pleaſe God. 16 The ſtedfaſt beliefe of the fathers in olde time.

NOwe faith is the grounde of things, which are hoped for, and the euidence of things which are not ſeene.

a Haue bene approued, and ſo obtained ſaluation. Gen.1.3. iohn 1.10.

2 For by it [our] Elders were well a reported of.

b For God made al things of nothing. Gen.4.4.

3 *Through faith we vnderſtād that the world was ordeined by the word of God, ſo that the things which wee ſee, are not made of things, which b did appeare.

c Meaning faith. Mat.23.35.

4 By faith Abel *offred vnto God a greater ſacrifice then Cain, c by * the which he obtained witnes that hee was d righteous, God teſtifying of his gifts: by the which [faith] alſo he being dead, yet c ſpeaketh.

d Becauſe God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth. Gen.5.24 ecclus.44.16. and 49.14.

5 By faith was *f Enoch taken away, that he ſhould not ſee death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that hee had pleaſed God.

f For Enochs and Elias taking vp was ſuch a thing, as is ſpoken of, 1.Cor.15.51. and 1.Theſ.4.17.

6 But without faith it is vnpoſſible to pleaſe [him:] for hee that commeth to God, muſt beleeue that [God] is, and that hee is g a rewarder of them that ſeeke him.

g Firſt God muſt finde vs before we can ſeeke him: then we muſt ſeeke him w a pure heart in Chriſt, who is reuiled in his word: and thereby we learne to beleue Gods free mercy toward vs in his Sonne through whome we obteine the reward of his promes, and not of our deſerts. Gen.6.13. ecclus.44.17.

7 By faith *Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which [Arke] he condemned the world, and was made heire of the righteouſnes, which is by faith.

8 By faith *Abraham, when he was called, obeyed [God,] to goe out into a place, which hee ſhould afterward receiue for inheritance, and he went out, not knowing whither he went. Gen.12.4.

9 By faith he abode in the land of promes, as in a ſtrange coūtrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a h foundation, whoſe builder and maker [is] God.

h For al things in the world are ſubiect to corruption. Gen.17.19. and 21.2.

11 Through faith *Sarra alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang there of one, euen of one which was i dead, [ſo many] as *the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

i Euen as dead. Eccluſ. 44.21.

13 All theſe died in faith, and k receiued not the promiſes, but ſawe them l afarre off, and beleeued [them,] and receiued [them] thankefully, and confeſſed that they were m ſtrangers & pilgrimes on the earth.

k Which was the inioying of the land of Canaan. l With ỹ eyes of fayth. m And therefore put not their confidēce in things of this world.

14 For they that ſay ſuch things, declare plainely that they ſeeke a coūtrey.

15 And if they had bene mindefull of n that [countrey,] from whēce they came out, they had leaſure to haue returned.

n That is, of Meſopotamia.

16 But now they deſire a better, that is an heauenly: wherefore God is not aſhamed of them to bee called their God: for hee hath prepared for them a citie.

17 By faith *Abraham offered vp Iſaac, when he o was tried, and he that had receiued the promiſes, offered his onely begotten ſonne. Gen.22.10. ecclus.44.20.

o For it might ſeeme to the fleſh that the promiſe was cōtrary to this cōmandement, to ſacrifice his ſonne. Gen.21.12. rom.9.7.

18 (To whome it was ſaid, *In Iſaac ſhall thy ſeede be called)

19 For hee conſidered that God was able to raiſe [him] vp euē from the dead: from whence he receiued him alſo after a ſorte.

20 By faith *Iſaac bleſſed Iacob & Eſau, concerning things to come. Gen.27.28.

21 By faith *Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and ‖*[leaning] on the ende of his ſtaffe, worſhipped [God.] Gen.48.15,16 Gen.47.31. ‖ Or, worſhipped toward the end of his ſtaffe.

22 By faith *Joſeph when he died, made mention of the departing of the children of Iſrael, and gaue commandement of his bones. Gen.50.24,25

23 *By faith Moſes when hee was borne, Exod.2.2. act.7.20.

borne, was hid three moneths of his parents, because they sawe hee was a proper childe, neither feared they the kings
Exod.1.16. *commandement.
Exod.2.11. 24 By fayth *Moses when hee was come to age, refused to be called the sõne of Pharaos daughter,
25 And chose rather to suffer aduersitie with the people of God, then to enp The entisings of the world, which drawe vs from God, and which we can not vse without prouoking of Gods anger. ioy the [p] pleasures of sinnes for a season,
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.
27 By fayth he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as he that sawe him which is inuisible.
28 Through fayth hee ordained the
Exod.12.21,22. *Passeouer and the effusion of bloude, least hee that destroied the first borne, should touch them.
Exod.14.22,23. 29 By fayth they * passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.
Iosh.6.20. 30 By fayth the *walles of Jericho fell downe after they were compassed about seuen dayes.
Iosh.6 23. 31 By faith [y] harlot *Rahab perished not with them which obeyed not, when
Iosh.2.1. *she had receiued the spies peaceably.
32 And what shall I more say: for the time would be to short for me to tell
Iud.6.11, of *Gedeon, of *Barac and of *Sampson, and of *Jephte, also of *Dauid, and
Iud.4.6. Iud.13.24. Iud.11.1. and 12.7. 1.Sam.1.20. and.13.14. Samuel, and of the Prophets:
33 Which through faith subdued kingdoms, wrought righteousnes, obteined
q Or fruite thereof. the [q] promises, stopped the mouthes of Lions,
34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
r As Elias rayled vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne. 35 The [r] women receiued their dead raised to life: other also were racked, & would not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tried by mockings and scourgings, yea, moreouer by bondes and prisonment.
37 They were stoned, they were hewē asunder, they were tempted, they were slaine with the sworde, they wandered vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, [and] tormented:
38 Whome the world was not worthie of: they wandred in wildernesses and mountaines, and dennes, and caues of the earth.
39 And these al through faith obteined good report, & receiued [t] not the promes,
40 God prouiding a better thing for vs, that they [t] without vs should not be made perfite.

[t] They had not such cleare light of Christ as we: for they looked for that which we haue: therfore it were shame for vs, if at least we haue not as great cõstancy as they.
t For we are all one body together.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward. 25 A commendation of the newe Testament aboue the olde.

Wherefore, *let vs also, seeing that we are compassed with so great a ‖ cloude of witnesses, cast away euery thing [y] [a] presseth downe, and the sinne that ‖ hangeth so fast on: let vs runne with patiẽce the race that is set before vs,
Rom.6.4. ephe.4.23,24. col.3,8. 1.pet. 2,1.
‖ Or, multitude
a As riches, cares and such like, & so to become Christes disciples by denying our selues, and taking our crosse to follow him.
‖ Or, so easely compasseth vs about.
2 [b] Looking vnto Jesus the author and finisher of our faith, who for the ioy [y] was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
b As being our marke,
3 Consider therefore him that endured such speaking against of sinners, least ye should bee wearied and faint in your mindes.
4 Ye haue not yet resisted vnto blood, striuing against [c] sinne.
c Which by reason of our concupiscence assaileth vs on all sides.
5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
Prou.3.11. reue.3.19.
6 For whome the Lorde loueth, hee chasteneth: & he scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God offereth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?
8 If therefore ye bee without correction, wherof all are partakers, then are ye bastardes, and not [d] sonnes.
d He concludeth that they which refuse ẏ crosse, deny to be of the nomber of Gods children, but are bastards.
9 Moreouer wee haue had the fathers of our [e] bodies which corrected vs, and wee gaue them reuerence: shoulde we not much rather be in subiectiõ vnto the father of [f] spirits, that we might liue?
e Which haue naturally begotten vs.
10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he [chasteneth vs] for our profite, ẏ we might be partakers of his holines.
f As he doeth create our spirits without any worldly meane, so he doth instruct & mainteine thē by the wonderfull vertue of his Spirit.
11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnes, vnto them which are thereby exercised.
12 Where-

12 Wherefore lift vp [your] handes which hang downe, and [your] weake knees,

13 And make straight steps vnto your feete, leste g ỹ which [is] halting, be turned out of ỹ way, but let it rather be healed.

14 *Followe peace with all men, and holinesse, without ỹ which no man shall see the Lord.

15 Take heede, that no man fal away from the grace of God: let no h roote of bitternesse spring vp and trouble [you,] least thereby many be defiled.

16 Let there bee no fornicator, or prophane person as *Esau, which for a portion of meate solde his birthright.

17 *For ye knowe howe ỹ afterward also when he woulde haue inherited the blessing, he was reiected: for he found no place to i repentance, though hee sought [the blessing] with teares.

18 For ye are not come vnto ỹ *mount that k might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the word shoulde not be spoken to them any more.

20 (For they were not able to abide ỹ which was commanded, *Yea, though a beast touche the mountaine, it shall bee stoned, or thrust through with a dart:

21 And so terrible was ỹ sight which appeared, that Moses said, I feare and quake.)

22 But yee are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Ierusalem, & to the company of innumerable n Angels,

23 And to the Congregation of ỹ first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of *Abel.

25 See that ye despise not him ỹ speaketh: for if they escaped not which refused him, ỹ spake on o earth: much more shall we [not escape,] if we turne away from him, that [speaketh] from heauen.

26 Whose voyce then shooke ỹ earth, and nowe hath declared, saying, *Yet once more will I shake, not the earth onely, but also heauen.

27 And this [worde,] Yet once more, signifieth the removing of those things, which are shaken, as of thinges which are made [with hands,] that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which cannot be shakē, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.

29 For *euen our God [is] a p consuming fire.

g Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished. Rom.12.18.

h As heresies or apostasie. Gene.25.33. Gene.27.38.

i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sinnes and so seeke amendment. Exod.19.16. and 20.21.

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded ỹ none should touch it.

Exod.19.13.

l Whence the worde of God must come.

m Which shal be extended through all the world.

n By the Gospel we are ioyned with the Angels and Patriarkes.

Gen.4.10.

o Which spake but rudely in comparison of Christ, who preached not the lawe but the Gospel. Hag.2.7.

p To destroy them that resist him. Deut.4.24.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoide couetousnesse, 7 To make much of them that preache Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

LEt *brotherly loue continue. Rom.12.10. 1.pet.4.8.

2 Bee not forgetfull to lodge strangers: for thereby some haue *receyued Angels into their houses vnwares. Gen.18.3. and 19.3.

3 Remember them that are in bonds, as though ye were bound with them: & them that are in affliction, as if yee were also [afflicted] in the body.

4 a Mariage [is] honourable among all, & the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnes, and bee content with those things that ye haue: for b he hath said, *I will not faile thee, neither forsake thee:

6 So that we may boldly say, *The Lorde [is] mine helper, neither will I feare what man can do vnto me.

7 Remember thē which haue the ouersight of you, which haue declared vnto you the word of God: whose faith followe, considering what hath bene ỹ end of their conuersation.

8 Iesus Christ c yesterday, and to day, the same also [is] for euer.

9 Bee not caried about with diuers [and] strange d doctrines: for it is a good thing that the heart be stablished with grace, [and] not with e meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar wherof they haue no authoritie to f eate which serue in the Tabernacle.

11 *For ỹ bodies of those beasts whose blood is brought into the Holie place by the high priest for sinne, are g burnt without the campe.

12 Therefore euen Iesus, that hee

a As incontinencie is a disease common to men of all sorts and degrees, so mariage the remedy is offered by the free mercy of God to all maner of men without respect.

b The Lord. Iosh.1.9. Psal.118.6.

c He was, is, and shalbe the foundation of the Church for euer.

d Whatsoeuer doctrine is not according to ỹ simple trueth of Gods word, is straunge.

e By reproouing them which superstitiously put difference betwixt meats, he condēneth all the seruice which stood in ceremonies, cōparing it wt the spirituall worshipping, & regeneration.

f They that sticke to the ceremonies of ỹ Lawe, cannot eat, that is, cannot be partakers of our altar, which is thankesgiuing and liberalitie, which two sacrifices or offerings are now onely left to the Christians. Leu.4.11. & 6.30, & 16.27. g So that the Priests had no piece there of.

might sanctifie ỹ people with his owne blood, suffred without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich.2.10. 14 *For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the *fruite of the lips, which confesse his Name.

Hose.14.2.

h Thankesgiuing and doing good are our only sacrifices which please

16 hTo do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue ỹ ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.

20 The God of peace that brought againe frō the dead our Lorde Iesus, the great ishepheard of the sheepe, through the blood of the euerlasting Couenant,

i Read Actes. 20.28. & Iohn 10.11.

21 Make you perfect in al good workes, to doe his will, working in you ỹ which is pleasant in his sight through Iesus Christ, to whom [be] prayse for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that [our] brother Timotheus is deliuered, with whome (if hee come shortly) I will see you.

24 Salute all them that haue the ouersight of you, & all the Saints. They of Italie salute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from Italie, [and sent] by Timotheus.

*That is, written to no one man, citie or countrey, but to all ỹ Iewes generally, being nowe dispersed.

The *generall Epistle of Iames.

The Argvment.

Iames the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

IAmes a seruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are scattered abroade, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

‖ Or, afflictions Rom.5.3.

3 *Knowing that the a trying of your faith bringeth forth patience.

a Afflictions try our faith and ingender patience.

4 And let patience haue [her] b perfect worke, that yee may bee perfect and entire, lacking nothing.

b Our patience ought to continue to the ende till by working it hath polished vs and made vs perfect in Christ.

5 If any of you lacke c wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

c To endure patiently what soeuer God layeth vpon him.

6 *But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

Matt.7.7. mar. 11.24. luk.11.9. iohn. 14.13. and 16.23.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 Ad ‖ wauering minded man [is] vnstable in all his wayes.

d Douting in doctrine, or of Gods will.

‖ Or, double.

9 Let the brother of lowe degree reioyce in that he is e exalted:

e That he is called to the company of Christ and his Angels.

10 Againe he that is rich, in that he is made f low: for as ỹ flower of the grasse, shall he *vanish away.

f Or contemptible to the world.

11 For [as when] ỹ sunne riseth with heate, thē the grasse withereth, and his flower falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man fade away in [all] his ‖ wayes.

Ecclus.14.18. isa.40.6.1.pet. 1.24.

‖ Or, in all his thoughts and deedes.

12 *Blessed [is] ỹ man, that endureth tentation: for whē he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

Iob.5.17.

13 Let

might sanctifie ỹ people with his owne blood, suffred without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich.2.10. 14 *For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the *fruite of the lips, which confesse his Name.

Hose.14.2.

h Thankesgiuing and doing good are our only sacrifices which please

16 hTo do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue ỹ ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.

20 The God of peace that brought againe frō the dead our Lorde Iesus, the great ishepheard of the sheepe, through the blood of the euerlasting Couenant,

i Read Actes. 20.28. & Iohn 10.11.

21 Make you perfect in al good workes, to doe his will, working in you ỹ which is pleasant in his sight through Iesus Christ, to whom [be] prayse for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that [our] brother Timotheus is deliuered, with whome (if hee come shortly) I will see you.

24 Salute all them that haue the ouersight of you, & all the Saints. They of Italie salute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from Italie, [and sent] by Timotheus.

*That is, written to no one man, citie or countrey, but to all ỹ Iewes generally, being nowe dispersed.

The *generall Epistle of Iames.

The Argvment.

Iames the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

IAmes a seruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are scattered abroade, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

‖ Or, afflictions Rom.5.3.

3 *Knowing that the a trying of your faith bringeth forth patience.

a Afflictions try our faith and ingender patience.

4 And let patience haue [her] b perfect worke, that yee may bee perfect and entire, lacking nothing.

b Our patience ought to continue to the ende till by working it hath polished vs and made vs perfect in Christ.

5 If any of you lacke c wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

c To endure patiently what soeuer God layeth vpon him.

6 *But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

Matt.7.7. mar. 11.24. luk.11.9. iohn. 14.13. and 16.23.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 Ad ‖ wauering minded man [is] vnstable in all his wayes.

d Douting in doctrine, or of Gods will.

‖ Or, double.

9 Let the brother of lowe degree reioyce in that he is e exalted:

e That he is called to the company of Christ and his Angels.

10 Againe he that is rich, in that he is made f low: for as ỹ flower of the grasse, shall he *vanish away.

f Or contemptible to the world.

11 For [as when] ỹ sunne riseth with heate, thē the grasse withereth, and his flower falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man fade away in [all] his ‖ wayes.

Ecclus.14.18. isa.40.6.1.pet. 1.24.

‖ Or, in all his thoughts and deedes.

12 *Blessed [is] ỹ man, that endureth tentation: for whē he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

Iob.5.17.

13 Let

‖Or, moued to euill.
g He meaneth nowe of the inwarde tentations as of our disordered appetites, which cause vs to sinne.

13 Let no man say whē he is ‖[g] tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted whē he is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

h Seeing, all good things come of God, we ought not to make him the author of euill.
i He alludeth vnto ỹ Sunne which in his course & turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like vnto it selfe, bright & continually shining. Pro. 17.27.

17 Euery good [h] giuing, & euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesse, [i] neither shadowing by turning.

18 Of his owne will begat he vs with the word of trueth, that we should be as the first fruites of his creatures.

k That is, prompt to learne.
l For we can not heare God except we be peaceable, and modest.

19 Wherefore my deare brethren, *let euery man bee [k] swift to heare, slowe to speake, [and] [l] slowe to wrath.

20 For the wrath of man doth not accomplish the [m] righteousnes of God.

m But hindreth Gods worke in vs.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, [and] receiue with meekenesse the worde that is [n] grafted in you, which is able to saue your soules.

n By hearing the word preached. Matth. 7.21. rom. 2.13.

22 *And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.

o So Gods worde is a glasse wherein we must behold our selues and become like vnto him.

24 For when he hath considered him selfe, hee goeth his way, and forgetteth immediately what maner of one hee was.

25 But who so looketh in the perfect Lawe of libertie, and continueth [therein,] he not being a forgetfull hearer, but a doer of the worke, shall be blessed [p] in his deede.

p In so behauing himselfe.

26 If any man among you seemeth religious, & refrayneth not his tongue, but deceiueth his own heart, this mans religion [is] vayne.

27 Pure religiō and vndefiled before God, euen the Father, is this, to visite the fatherles, and widowes in their aduersitie, [and] to keepe him selfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regarde the poore as well as the rich, 8 To bee louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead fayth, where good workes followe not.

MY brethrē, haue not the faith of our glorious Lorde Iesus Christ [a] in ‖respect of persons.

a As esteeming faith and religion by the outwarde appearance of men.
‖Or, acceptation.

2 For if there come into your companie a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

b That is, are ye not euill affectioned?

4 Are ye not partiall in your selues, & are become iudges of euill [b] thoughts.

c Seeing God esteemeth them we may not contemne them.

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this world, [that they shoulde bee] rich in faith, and heires of the kingdome which he promised to them that loue him?

d The name of God and Christ, whereof you make profession: and in that they dishonor God, it is not meete that you his children should honor them.

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, & do not they drawe you before the iudgement seates?

7 Do not they blaspheme the [d] worthie Name after which ye be named?

e Which is here taken prouerbially, for the hie or broad way, wherein there is no turnings & euery man can go it: so euery mā is our neighbour as well the poore as ỹ rich. Leuit. 19.18. matth. 12.39. mark. 12.31. rom. 13.9. galat. 5.14. Leuit. 19.15. deut. 1.17. and 16.19. Matth. 5.19. Exod. 20.14. deut. 5.18.

8 But if yee fulfill the [e] royall Lawe according to the scripture, [which saith,] *Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 *But if yee regarde the persons, ye commit sinne, & are rebuked of the lawe, as transgressours.

10 For *whosoeuer shall keepe the whole Lawe, [and] yet fayleth in one [poynt,] he is guiltie of all.

11 For he that saide, *Thou shalt not commit adulterie, saide also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if ỹ killest, thou art a transgressour of the Lawe.

f By the mercie of God which deliuereth vs from the curse of the Lawe.

12 So speake yee, and so doe, as they that shall bee iudged by the [f] Lawe of libertie.

g And feareth it not.

13 For there shalbe iudgement merciless to him that sheweth no mercy, and mercy [g] reioyceth against iudgement.

h S. Paul to the Romanes and Galatians, disputeth against them which attributed iustificatiō to the workes: and here S. Iames reasoneth against them, which vtterly condemne workes: therefore Paul sheweth the causes of our iustification, & here howe wee are knowen to be iustified: there workes are excluded as not the cause of our iustification: here they are approued as effects proceeding thereof: there they are denyed to go before them that shalbe iustified: and here they are said to followe them that are iustified. Luk. 3.11. 1. iohn. 3.17.

14 What auayleth it, my brethren, though a man saith he hath [h] faith, whē he hath no woorkes? can the fayth saue him?

15 For if a brother or a sister be *naked, and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, & fill your bellies, notwithstanding yee giue

them not those things which are needefull to the bodie, what helpeth it?

17 Euen so ỹ faith, if it haue no workes, is dead in it selfe.

18 But some man might saye, Thou hast [i] the faith, & I haue workes: shewe me thy faith out of thy ‖ [k] workes, & I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that ỹ faith [which is] without workes, is dead?

21 Was not Abraham our father iustified through workes, when hee offred Isaac his sonne vpon the altar?

22 Seest ỹ not that ỹ faith [l] wrought with his workes? and through ỹ workes was the faith made [m] perfect.

23 And the Scripture was fulfilled which saith, * Abraham beleeued God, & it was imputed vnto him for righteousnesse: & he was called the friend of God.

24 Ye see then how that of workes, a man is [n] iustified, & not [o] of faith onely.

25 Likewise also was not * [p] Rahab the harlot iustified through workes, whē shee had receiued the messengers, & sent them out another way?

26 For as the body without the spirit is dead, euē [q] so the faith without workes is dead.

i In thine owne opinion.
‖ Or, without workes.
k Here deedes are considered as ioyned with true faith.
l So that faith was not idle.
m The more his faith was declared by his obedience & good workes, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gene. 15.6. rom. 4.3. gal. 3.6.
n Is so knowen & declared to man.
o Of that baren and dead faith where of ye boast. Iosh. 2.1.
p Meaning hereby al them that were not Iewes, and were receiued to grace.
q Wherefore wee are iustified onely by that liuely faith, which doeth apprehende the mercy of God toward vs in Iesus Christ.

6 And ỹ tongue is fire, [yea,] a [d] world of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and [e] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of birdes, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.

8 But ỹ tongue can no man tame. [It is] an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing & cursing: my brethren, these things ought not so to be.

11 Doth a fountaine send forth at one place sweete [water] and bitter?

12 Can ỹ figge tree, my brethren, bring forth oliues, either a vyne figges? so can no fountaine make both salt water and sweete.

13 Who is a wise man & endued with knowledge among you? let him shewe by good conuersation his woorkes in meekenesse of wisedome.

14 But if ye haue bitter enuying, and strife in your hearts, reioyce not, neither be lyers against the trueth.

15 This wisedome descendeth not from aboue, but [is] earthly, sensuall, and deuilish.

16 For where enuing and strife [is,] there [is] sedition, and all maner of euill workes.

17 But the wisedome that [is] from aboue, is first [f] pure, then peaceable, gentle, easie to be entreated, ful of mercy and good fruites without [g] iudging, & without hypocrisie.

18 And the [h] fruite of righteousnes is sowen in peace, of thē that make peace.

d An heape & full measure of all iniquitie.
e The intemperancie of the tongue is as a flame of hell fire.
f Without mixtion & dissimulation.
g And examining things to extremerigour as hypocrites, who onely iustifie thēselues, and cōdemne all others.
h So ỹ their life is according to their profession.

CHAP. III.

1 He forbiddeth al ambition to seeke honour aboue our brethrē. 3 He describeth the propertie of the tongue, 15.16 And what difference there is betwixt the wisedome of God, and the wisdome of the world.

Be not [a] many maisters, my brethren, knowing that wee shal receiue the greater condemnation.

2 For in many thinges wee ‖ [b] sinne all. * If any man sinne not in [c] worde, hee is a perfect man, and able to bridle all the bodie.

3 Behold, we put bits into the horses mouthes that they shoulde obey vs, and we turne about all their bodie.

4 Behold also ỹ ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great thinges: beholde, how great a ‖ thing a little fire kindleth.

a Usurpe not through ambition authoritie ouer your brethren.
‖ Or, stumble.
b He that well considereth himselfe, shall not be rigorous toward his brethren. Eccles. 14.1. & 19.16. & 25.8.
c He that is able to moderate his tōgue, hath attained to an excellent vertue.
‖ Or, matter.

CHAP. IIII.

1 Hauing shewed the cause of all wrong, and wickednesse, and also of al graces & goodnes, 4 He exhorteth thē to loue God, 7 And submit them selues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depende on Gods prouidence.

From whence [are] warres and cōtentions among you? are they not hence, [euen] of your lusts, that [a] fight in your members?

2 Ye lust, and haue not: ye enuie, and haue indignation, and cannot obteine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because yee aske

a For the lawe of the members continually fighteth against the lawe of the minde.

aske amisse, that ye might consume it on your lusts.

4 Ye adulterers & [b]adulteresses, know ye not that the amitie of the worlde is the enimitie of God? *Whosoeuer therefore will bee a friend of the worlde, maketh himselfe the enemie of God.

5 Doe yee thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But [the Scripture] offreth more grace, [&] therefore saith, *God resisteth the proud, & giueth grace to the humble.

7 *Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and hee will draw neere to you. Cleanse your handes ye sinners, & purge your hearts, yee wauering minded.

9 Suffer afflictions, & [d] sorow ye, and weepe: let your laughter be turned into mourning, and [your] ioy into heauines.

10 *Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. Hee that speaketh euill of his brother, or he that condemneth his brother, speaketh euil of the Law, and [e] condemneth the Law: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer which is able to saue, & to destroy. *who art thou that iudgest another man?

13 Go to now ye that say, [g] To day or to morow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye can not tell what [shal be] to morrowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterwarde vanisheth away)

15 For that yee ought to say, *If the Lord will, and, If we liue, wee will do this or that.

16 But nowe yee reioyce in your boastings: all such reioycing is euill.

17 Therfore, [h] to him ỳ knoweth how to do well, & doth it not, to him it is sinne.

b He calleth adulterers here after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God. 1.Iohn 2.15.

c The imagination of mãs heart is wicked, Gen.6,5. and 8.21. Pro.3,34. 1.pet.5.5. Ephes.4.27.

d The Greeke worde signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in the countenance. 1.Pet.5,6.

e In vsurping the authoritie of iudging, which is due to the lawe.

f He sheweth that this seuere iudging of others is to depriue God of his authoritie. Rom.14.4.

g We ought to submit our selues to the prouidence of God.

Acts.18.21. 1.cor.4.19.

h He answereth to them, which said they knewe what was good, but they would not do it.

CHAP. V.

2 He threatneth ỳ wicked rich men, 7 Exhorteth vnto pacience, 12 To beware of swearing, 16 One to knowledge his faults to another, 20 And one to labor to bring another to the truth.

O to nowe, yee rich men: weepe, and [a] howle for your miseries that shall come vpon you.

a He menaceth them with the vengeance of God, which shal not only make them to weepe, but to houle and dispaire.

2 Your riches are corrupt: and your garments are motheaten.

3 Your gold & siluer is cankred, and the rust of them shalbe a [b] witnes against you, and shal eate your flesh as [it were] fire. *Ye haue heaped vp treasure for the [c] last daies.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cryes of them which haue reaped, are entred into ỳ eares of the Lord of hostes.

5 Ye haue liued in pleasure on ỳ earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Ye haue condemned [and] haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath lõg pacience for it, vntill he receiue the [e] former, and the latter raine.

8 Be ye also patient therefore & settle your hearts: for the cõming of the Lord draweth neere.

9 [f] Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Beholde, wee count them blessed which endure. Ye haue heard of the pacience of Job, and haue knowen what end the Lord [made.] For the Lorde is very pitifull and mercifull.

12 But before al things, my brethren, *sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and [your] nay, nay, least ye fall into ‖ condemnation.

13 Is any among you afflicted? Let him pray. Is any mery? Let him sing.

14 Is any sicke amõg you? Let him call for the [h] Elders of the Church, & let them pray for him, & anoynt him with *[i] oyle in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lorde shall raise him vp: and if he haue cõmitted sinne, it shall be forgiuen him.

16 Acknowledge [l] your faultes one to another, & pray one for another, that ye may be healed: for ỳ prayer of a righteous man auaileth much, if it be feruent.

17 *Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained

b And kindle the wrath of God against you. Rom.2.5.

c To suffice till the end of the world.

d Which were the daies of the sacrifices or feasts, whẽ they vsed to banket and feede more abundantly then other dayes.

e Which is when the corne is sowen and a little before it is mowen.

f Be not grieued nor aske vengeance. Mat.5.34.

g That which must be affirmed, affirme it simply & without other: likewise ỳ which must be denied: by this he taketh not from the magistrate his authoritie who may require an othe for the maintenãce of iustice, iudgemẽt, and trueth.

‖ Or, hypocrisie

h The gift of healig was thẽ in the Church. Mar.6.13.

i Which in those daies was a signe of the gift of healing, but now ỳ gift being taken away, the signe is to no vse.

k In calling on the name of the Lord.

l Open that which grieueth you, that a remedy may be found: and this is commanded both for him ỳ complaineth, & for him ỳ heareth, that the one shold shew his griefe to the other.

1.King.17.1. ecclus.48.3. luke 4.25.

ned not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, & shall hide a multitude of sinnes.

The first Epistle generall of Peter.

The Argument.

He exhorteth the faythfull to deny themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by fayth, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should bee the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching subiects how to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue themselues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good yssue their afflictions shall haue, & contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apostle of Jesus Christ, to [a] the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

a Which were Iewes to whom he was appointed to be an Apostle.

2 Elect according to the [b] foreknowledge of God ỹ Father vnto sanctificatiõ of the spirite, ‖ through [c] obedience and sprinkling of the blood of Jesus Christ: Grace & peace be multiplied vnto you.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectual calling is the formall cause, and the finall cause is our sanctification.

‖Or, vnto obedience.

c To wit of Christ. 2.Cor.1.3. ephe.1.3.

3 *Blessed [be] God euen the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Jesus Christ frõ ỹ dead,

d For it is but dead and vaine hope which is without Christ

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

e Therefore they ought to looke for no earthly kingdome of the Messias.

5 Which are kept by ỹ power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

f At the day of iudgement.

6 Wherein ye reioyce, though nowe for a season (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

g And neede doth so require when it pleaseth God to lay his crosse vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

7 That the triall of your fayth, being much more precious then golde that perisheth (though it be tried with fire) might be founde vnto [your] prayse, and honour and glorie, at the [h] appearing of Jesus Christ:

h At his secõd comming.

8 Whome ye haue not seene, and yet loue [him,] in whome nowe, though ye see him not, yet do you beleeue, & reioyce with ioye vnspeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the saluation of your soules.

‖Or, rewarde.

10 Of the which saluation the Prophets haue inquired & searched, which prophecied of ỹ grace that should come vnto you,

11 Searching when or what time the Spirit which testifieth before of Christ which was in them, should declare the suffrings [that should come] vnto Christ, and the glorie that should follow.

12 Vnto whom it was reueiled, that [i] not vnto themselues, but vnto vs they should minister the things which are nowe shewed vnto you by them which *haue preached vnto you the Gospel by the holy Ghost sent downe frõ heauen, ỹ which things ỹ Angels desire to behold.

i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophecied. Acts.2.4.

13 Wherefore, [k] girde vp the *loynes of your minde: bee sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Jesus Christ,

k Prepare your selues to the Lord. Luk.12.35.

l Until his second cõming.

14 As obedient children, not fashioning your selues vnto ỹ former [m] lustes of your ignorance:

m When you were in ignorance & knewe not Christ.

15 But as he which hath called you, is holy, so bee yee holy in *all maner of conuersation,

Luk.1.75.

16 Because it is written, *Be ye holy, for

Leui.11.44. & 19.2. & 20.7.

ned not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, & shall hide a multitude of sinnes.

The first Epistle generall of Peter.

The Argument.

He exhorteth the faythfull to deny themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by fayth, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should bee the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching subiects how to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue themselues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good yssue their afflictions shall haue, & contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apostle of Jesus Christ, to [a] the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

a Which were Iewes to whom he was appointed to be an Apostle.

2 Elect according to the [b] foreknowledge of God ỹ Father vnto sanctificatiõ of the spirite, ‖ through [c] obedience and sprinkling of the blood of Jesus Christ: Grace & peace be multiplied vnto you.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectual calling is the formall cause, and the finall cause is our sanctification.

‖Or, vnto obedience.

c To wit of Christ. 2.Cor.1.3. ephe.1.3.

3 *Blessed [be] God euen the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Jesus Christ frõ ỹ dead,

d For it is but dead and vaine hope which is without Christ

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

e Therefore they ought to looke for no earthly kingdome of the Messias.

5 Which are kept by ỹ power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

f At the day of iudgement.

6 Wherein ye reioyce, though nowe for a season (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

g And neede doth so require when it pleaseth God to lay his crosse vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

7 That the triall of your fayth, being much more precious then golde that perisheth (though it be tried with fire) might be founde vnto [your] prayse, and honour and glorie, at the [h] appearing of Jesus Christ:

h At his secõd comming.

8 Whome ye haue not seene, and yet loue [him,] in whome nowe, though ye see him not, yet do you beleeue, & reioyce with ioye vnspeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the saluation of your soules.

‖Or, rewarde.

10 Of the which saluation the Prophets haue inquired & searched, which prophecied of ỹ grace that should come vnto you,

11 Searching when or what time the Spirit which testifieth before of Christ which was in them, should declare the suffrings [that should come] vnto Christ, and the glorie that should follow.

12 Vnto whom it was reueiled, that [i] not vnto themselues, but vnto vs they should minister the things which are nowe shewed vnto you by them which *haue preached vnto you the Gospel by the holy Ghost sent downe frõ heauen, ỹ which things ỹ Angels desire to behold.

i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophecied. Acts.2.4.

13 Wherefore, [k] girde vp the *loynes of your minde: bee sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Jesus Christ,

k Prepare your selues to the Lord. Luk.12.35.

l Until his second cõming.

14 As obedient children, not fashioning your selues vnto ỹ former [m] lustes of your ignorance:

m When you were in ignorance & knewe not Christ.

15 But as he which hath called you, is holy, so bee yee holy in *all maner of conuersation,

Luk.1.75.

16 Because it is written, *Be ye holy, for

Leui.11.44. & 19.2. & 20.7.

for I am holy.

17 And if yee call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing ỹ ye were not redeemed with corruptible things, [as] siluer and gold, frō your vaine conuersation, receiued by the traditions of the [o] fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was * ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glory, that your faith & hope might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit, to * loue brotherly without feyning, loue one another with a pure heart feruētly,

23 Being borne anewe, not of mortall seede, but of [q] immortall, by the worde of God, who liueth & endureth for euer.

24 For all * flesh [is] as grasse, and al the glory of mā [is] as ỹ flower of grasse. The grasse withereth, and the flower falleth away.

25 But ỹ word of the Lord endureth for euer: and this is the worde which is preached among you.

n According to ỹ synceritie of the heart.

o Reade Ezekiel.20.18. 1.Cor.6.20.& 7.23.heb.9.14 1.iohn.1.7. reuel.1.5. Rom.16.25. ephe.3.9.col. 1.26.2. tim.1. 9.tit.1.2.

p When Christ appeared vnto the world, and when the Gospel was preached.

Rom.12.10. ephe.4.2. chap.2.17.

q Therefore we must renounce our former nature. Isa.40.6.ecclus 14.18.iam. 1.10.

CHAP. II.

1 He exhorteth them to lay aside all vice, 4 Shewing ỹ Christ is the foundation whereupon they builde. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine frō fleshly lustes. 13 To obey the rulers. 18 Howe seruantes shoulde behaue them selues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom.6.4. ephe.4.23,25. col.3.8.heb. 12.1.

Wherefore, * laying aside al maliciousnes & all guile, and dissimulation, and enuie, and all euill speaking,

2 As newe borne babes desire [a] the ‖syncere milke of the worde, that ye may growe thereby,

a In this their infancie and newe cōming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the syncere word, they be not deceiued by them which chop & change it, and giue poyson in stead thereof. ‖Or, the milke of vnderstanding which is without deceit.

3 If so bee that yee haue tasted howe bountifull the Lord [is.]

4 To whom ye come as vnto a liuing stone disalowed of men, but chosen of God [and] precious.

5 And yee as liuely stones, be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is conteined in ỹ scripture, * Behold, I put in [b] Sion a chiefe corner stone, elect and precious: & he that beleeueth therein, shall not be ashamed.

Reue.1.6. Isa.28.16.rom.9.33. b Meaning that God hath appointed Christ to be chiefe and head of his Church.

7 Unto you therfore which beleeue, it is precious: but vnto them which be disobedient, the * stone which the [c] builders disalowed, the same is made the head of the corner,

Psal.118.22. mat.21.42. actes 4.11.

c The Priests, doctors and ancients of the people. Isa.8.14. rom.9.33.

8 And a * stone to stumble at, & a rocke of offence, euen [to them] which stumble at ỹ word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a [d] royall * Priesthoode, an holy nation, a ‖peculiar people, that ye shoulde shewe forth the vertues of him that hath called you out of darkenesse into his marueilous light,

d That is, partakers of Christs Priesthoode & kingdome. Exod.19.6. reue.5.10.

10 * Which in time past were not a people, yet [are] now the people of God: which in time past were not vnder mercie, but nowe haue obteined mercie:

‖Or, gotten by purchase. Hose.2.23. rom.9.25.

11 Dearely beloued, I beseech you, as straungers and pilgrims, * abstaine from fleshly lustes, which fight against the soule,

Gal.5.16. rom.13.14.

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by [your] * good workes which they shall see, glorifie God in the day of [e] the visitation.

Chap.3.16. Mat.5.16.

e Your good conuersation shall be as a preparatiue against that day that God shall shewe mercie vnto them & turne them.

13 * Submit your selues vnto al ‖ maner ordināce of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

Rom.13.1. ‖Or, publike gouernement.

14 Or vnto gouernours, as vnto thē that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

Chap.1.22. rom.12.10.

16 As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men: * loue [f] brotherly fellowshippe: feare God: honour the King.

f With them which acknowledge one selfe Father in heauen. Eph.6.5. col.3.22.

18 * Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the [g] frowarde.

g In all obedience: this must be before our eyes, that we obey in the Lorde: for if any commaund things against God, then let vs answere, It is better to obey God then men.

19 * For this is thanke worthie, if a man for [h] conscience toward God endure griefe suffering wrongfully.

2.Cor.7.10.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently: but and if when ye doe well, ye suffer [wrong] and take it patiently, this is acceptable to God.

h Knowing that God layeth this charge vpon him.

21 For hereunto ye are called: for Christ also suffred for vs, leauing vs an ensample that ye should followe his steppes.

Isai.53.9. 1.iohn 3.9.

22 *Who did no sinne, neither was there guile found in his mouth.

23 Who When he was reuiled, reuiled not againe: When he suffered, he threatned not, but cõmitted it to him that iudgeth righteously.

Isai.53.5. matth.8.17.

24 *Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, shoulde liue in righteousnesse: by Whose stripes yee were healed.

25 For ye were as sheepe going astray: but are nowe returned vnto ỹ shepherd and Bishop of your soules.

CHAP. III.

1 Howe wiues ought to order them selues towarde their husbandes, 3 And in their apparell. 7 The duetie of men toward their wiues. 8 He exhorteth all men to vnitie and loue, 14 And pacietly to suffer trouble by the example and benefite of Christ.

Colos.3.18. ephe.5.22. 1.Tim.2.9. Gene.18.11.

LIkewise *let the wiues bee subiect to their husbands that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

‖Or, master. a But willingly do your dutie: for your condition is not the worse for your obedience.

2 while they beholde your pure conuersation, which is With feare.

3 *Whose apparelling let it not be outward, [as] With broyded heare, & golde put about, or in putting on of apparell.

4 But let ỹ hid man of ỹ heart be vncorrupt, with a meeke and quiet spirite, which is before God a thing much set by.

5 For euen after this maner in time past did the holy Women, which trusted in God, tier them selues, & were subiect to their husbands.

6 As Sarra obeyed Abraham, and *called him ‖ Syr: Whose daughters ye are, Whiles ye do well, not being [a] afraid of any terrour.

7 *Likewise ye husbands, dwel With them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one sufferwith another: loue as brethren: [be] pitifull: [be] courteous,

9 *Not rendring euil for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, ỹ ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

Isa.1.16.

11 *Let him eschew euil and do good: let him seeke peace, and followe after it.

12 For the eies of the Lord [are] ouer the righteous, and his eares [are open] vnto their prayers: and the face of the Lorde [g][is] vpon them that doe euill.

g To take bengeance on him.

13 And Who is it that Wil harme you, if ye followe that Which is good?

14 *Notwithstãding blessed [are ye,] if ye suffer for righteousnesse sake. Yea, [h]feare not their feare, neither be troubled.

Mat.5.10.

h That is, when they thinke to make you afraid by their threatnings. Isa.8.13.

15 *But [i] sanctifie the Lorde God in your heartes: and be readie alwayes to giue an answere to euery man ỹ asketh you a reason of the hope that is in you,

i Giue him praise and depend on him. Chap.2.12.

16 *[And that] With meekenesse and reuerence, hauing a good cõscience, that When they speake euill of you as of euill doers, they may be ashamed, Which blame your good conuersation in Christ.

Rom.5.6. heb.9.15,28.

17 For [it is] better (if the Will of God be so) that ye suffer for Well doing, then for euill doing.

18 *For Christ also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] Spirite.

k By the power of God.

19 By the Which [l] he also went, and preached vnto the spirits ỹ [are] in prison

l Christ being from the beginning head and gouernor of his Church, came in the dayes of Noe, not in body, which then he had not, but in spirit, and preached by the mouth of Noe for the space of 120. yeeres to the disobedient, which woulde not repent, & therefore are nowe in prison reserued to the last iudgemẽt. Gen.6.14. mat.24.38. luke 17.26.

20 Which were in time passed disobedient, When once the long suffering of God abode in ỹ daies of *Noe, While the arke was preparing, Wherein few, that is, eight ‖ soules were saued in ỹ Water.

‖Or, persons.

21 To the Which also the figure that nowe saueth vs, [euen] Baptisme [agreeth] (not the putting away of ỹ filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Jesus Christ,

‖Or, the taking to witnes of a good conscience. Heb.1.3.

22 Which is* at ỹ right hand of God, gone into heauen, to Whom the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOr as much then as Christ hath suffred for vs in ỹ flesh, Harme your selues likewise With ỹ same [a] minde, [Which is,] that he Which hath suffered in the flesh, hath ceased from sinne,

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

2 That he henceforward should liue (as

f God hath made vs When we were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small faulte? Psalm.34.13.

c Taking care and prouiding for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellowe heires together of life euerlasting.

e For they can not pray When they are at dissension. Prou.17.13, & 20.22. matt.5.39. rom.12.17. 1.thes.5.15.

b By neither keeping them too straite, nor in giuing them too much libertie.

..Cor.7.3.

‖Or, body.

(as much time as remaineth in ỹ ‖ flesh) not after the lustes of men, but after the will of God.

Ephe.4.22.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gētiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, & in abominable idolatries.

4 Wherein it seemeth to them strāge, that ye runne not with them vnto the same excesse of ryote: [therefore] speake they euill [of you.]

5 Which shall giue accountes to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the [b] dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.

b Although the wicked think this gospell newe, and here you that embrace it: yet, hath it bene preached to them of time past, which nowe are dead, to the intent ỹ they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the Spirit, which two are the effect of the Gospell.

7 Nowe the ende of all things is at hande. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: * for [c] loue couereth the multitude of sinnes.

Prou.10.12.

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they be neuer so many.

9 *Be ye harberous one to another, without grudging.

Rom.12.13. heb.13.2.

10 *Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

Rom.12.6. phil.2.14.

11 If any man speake, [let him talke] as the wordes of God. If any man ministre, [let him doe it] as of the ability which God ministreth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion for euer, and euer, Amen.

Mat.5.10.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you to proue you, as though some strāge thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christes sufferings, that when his glorie shall appeare, ye may be glad and reioyce.

14 *If ye be rayled vpon for the Name of Christ, blessed [are ye:] for the spirit of glorie, and of God resteth vpon you: [which] on their [d] part is euill spoken of: but on your part is glorified.

d That is, by the Infidels.

15 But let none of you suffer as a murtherer, or [as] a thiefe, or an euill doer, or as a busie bodie in others mēs matters.

16 But if [any man suffer] as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

‖Or, punishment.

17 For ỹ time [is come,] that ‖ iudgement must begin at *ỹ house of God. If it first [begin] at vs, what shal ỹ end be of thē which obey not the Gospel of God?

Iere.25.29. luke 23.31.

18 *And if the righteous scarcely be [e] saued, where shall the vngodly and the sinner appeare?

Prou.2.21,22.

e As concerning this life where he is punished.

19 Wherefore let them that suffer according to the will of God, commit their soules [to him] in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duetie of Pastours is to feede the flocke of Christ, and what rewarde they shall haue, if they be diligent. 5 He exhorteth yong persons to submit them selues to the Elders, 8 To be sober, & to watch that they may resist the enemie.

THe [a] elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reuealed,

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

2 Feede the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

‖Or, Christ.

‖Or, which is committed vnto you, or, as much as in you lyeth.

3 Not as though ye were Lordes ouer [Gods] heritage, but that ye may be ensamples to the flocke.

4 And whē the chiefe shepherd shall appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man, one to another: *decke your selues inwardly in lowlinesse of minde: for God * resisteth the proude, and giueth grace to the humble.

Rom.12.10.

Iam.4.6.

6 *Humble * your selues therefore vnder the mightie hande of God, that he may exalt you in due time.

Iam.4.10. Psal.55.22. wisd.12.13. mat.6.25. luke 12.22. Luke 22.31.

7 Cast * all your care on him: for he careth for you.

8 Be sober & watch: for *your aduersarie ỹ deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing [b] that the same afflictions are accomplished in your brethren which are in the worlde.

b Nothing commeth vnto vs, which we see not to apperteine to the rest of Christs members: and therefore we ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Christ Jesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish [you.]

11 To him [be] glorie and dominion for euer and euer. Amen.

12 By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of GOD, wherein ye stande.

13 [The

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at cBabylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the *kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen. Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

The Argvment.

THe effect of the Apostle here is to exhorte them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

4 For as much as the power of God hath giuen thē all things perteining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

SImon Peter a seruant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the a righteousnesse of our God and Sauiour Jesus Christ:

a In that he declared him selfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his b godly power hath giuē vnto vs all things ẏ [perteine] vnto c life and godlinesse, d through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

b He speaketh of Christ as he is God and Sauiour.
c That is, saluation.
d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.
‖ Or, through his glorie.

4 Whereby most great, and precious promises are giuen vnto vs, that by thē ye shoulde be partakers of the e godly nature, in that ye flee the corruption, which is in the worlde through lust.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience, godlinesse:

f Godly maners.

7 And w̄ godlinesse, brotherly kindnesse: and with brotherly kindnes, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

9 For he that hath not these thinges, is blinde, and g can not see farre off, and hath forgotten that he was purged frō his olde sinnes.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.

10 Wherefore, brethren, giue rather diligence to make your calling and election h sure: for if ye doe these things, ye shall neuer i fall.

h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God will euer vpholde you.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauiour Jesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though ẏ ye haue knowledge, & be stablished in ẏ present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance.

k In this bodie, 2. Cor. 5. 3, 4.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath * shewed me. Iohn 21.18.

15 I wil endeuour therfore alwaies, that ye also may be able to haue remembrāce of these things after my departing

16 For we followed not * ‖ deceiueable fables whē we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie: 1.Cor.1.19. and 2.1.

‖ Or, sophisticall and crafty.

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from the excellent glorie, * This is my beloued Sonne, in whome I am well pleased. Mat.17.5.

18 And this voyce we heard when it came from heauen, being with him in the l holy mount.

l For by Christes presence it was for the time holy.

19 We

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at cBabylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the *kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen. Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

The Argvment.

THe effect of the Apostle here is to exhorte them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

CHAP. I.

4 For as much as the power of God hath giuen thē all things perteining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

SImon Peter a seruant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the a righteousnesse of our God and Sauiour Jesus Christ:

a In that he declared him selfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his b godly power hath giuē vnto vs all things ẏ [perteine] vnto c life and godlinesse, d through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

b He speaketh of Christ as he is God and Sauiour.
c That is, saluation.
d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.
‖ Or, through his glorie.

4 Whereby most great, and precious promises are giuen vnto vs, that by thē ye shoulde be partakers of the e godly nature, in that ye flee the corruption, which is in the worlde through lust.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience, godlinesse:

f Godly maners.

7 And w̄ godlinesse, brotherly kindnesse: and with brotherly kindnes, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

9 For he that hath not these thinges, is blinde, and g can not see farre off, and hath forgotten that he was purged frō his olde sinnes.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.

10 Wherefore, brethren, giue rather diligence to make your calling and election h sure: for if ye doe these things, ye shall neuer i fall.

h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God will euer vpholde you.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauiour Jesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though ẏ ye haue knowledge, & be stablished in ẏ present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance.

k In this bodie, 2. Cor. 5. 3, 4.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath * shewed me. Iohn 21.18.

15 I wil endeuour therfore alwaies, that ye also may be able to haue remembrāce of these things after my departing

16 For we followed not * ‖ deceiueable fables whē we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie: 1.Cor.1.19. and 2.1.

‖ Or, sophisticall and crafty.

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from the excellent glorie, * This is my beloued Sonne, in whome I am well pleased. Mat.17.5.

18 And this voyce we heard when it came from heauen, being with him in the l holy mount.

l For by Christes presence it was for the time holy.

19 We

m That is, the doctrine of the Prophets.

19 We haue also a most sure [m] Worde of the Prophets, to the which ye doe well, that ye take heede, as vnto a light that shineth in a darke place, vntill the [n] day dawne, and the [o] day starre arise in your heartes.

n A perfecter knowledge the vnder the law.

o Meaning, Christ the sunne of iustice, by his Gospell. 2.Tim.3.16.

20 *So that ye first knowe this, that no prophecie in the Scripture is of [p] any priuate ‖ motion.

p Commeth not of men.

‖Or, interpretation.

21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

The prophecieth of false teachers, and sheweth their punishment.

Actes 20.29. 1.tim.4.1. iude 4.and 18.

BVt * there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon thē selues swift damnation.

‖Or, insolent and wanton.

2 And many shall follow their ‖ damnable wayes, by whome the way of trueth shall be euill spoken of,

a This is euidently seene in the Pope & his Prelates, which by lyes and flatteries sel mēs soules, so that it is certaine that he is not the successour of Simon Peter but of Simon Magus.

3 And through couetousnesse shall they with fayned wordes make [a] marchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.

Iob.4.18. iude 6. Gen.7.1. Gen.19.24, 25.

4 For if God spared not the *Angels, that had sinned, but cast them down into hell & deliuered them into chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight [person] a preacher of righteousnesse, and brought in the flood vpō the world of ỹ vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shoulde liue vngodly,

Gen.19.16.

7 *And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling amōg them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefely them that walke after the flesh, in the lust of vncleanesse, and despise the gouernement, [which are] presumptuous, and stande in their owne conceite, and feare not to speake euill of them that are in dignitie.

11 Where as the Angels which are greater both in power and might, *giue not [b] rayling iudgement against them before the Lorde.

1.King.22.22. iob.1.12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

12 But these, as [c] brute beastes, ledde with sensualitie and made to be taken, & destroyed, speake euill of those thinges which they knowe not, and shall perish through their owne corruption.

c As beasts without reason or wit followe whither nature leadeth them: so these wicked men destitute of the Spirit of God onely seeke to fulfil their sensualitie, and as they are vessels made to destruction, & appointed to this iudgemēt, so they fall into the snares of Satan to their destruction.

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spottes [they are] and blottes, [d] delighting them selues in their deceiuings, m feasting with you,

d For in your holy feastes they sit as members of the Church, whereas in deede they be but spottes, and so deceiue you, reade Iude 12.

14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue heartes exercised with couetousnesse, cursed children,

Nom.22.23. iude 11. Iude 12.

15 Which forsaking the right way, haue gone astray, following the way of *Balaam, [the sonne] of Bosor, which loued the wages of vnrighteousnesse.

16 But he was rebuked for his iniquitie: [for] the domme asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 *These are welles without water, [and] [e] cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

e They haue some appearance outwarde, but within they are dry and barren, or at most they cause but a tempest.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are thē selues the *seruants of corruptiō: for of whom soeuer a man is ouercome, euen vnto the same is he in bondage.

Iohn 8.34. rom.6.20.

20 *For if they, after they haue escaped from the filthinesse of the worlde, through the [f] knowledge of the Lorde, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with thē then the beginning.

Mat.12.45. heb.6.4,5,6. and 10.26, 27.

21 For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commaundement giuen vnto them.

f Which commeth by hearing the Gospell preached.

‖Or, doctrine.

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomite: and, The sow that was washed, to the wallowing in the myre.

Prou.26.11.

CHAP.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the worlde shall be. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of Saint Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesus.

THis seconde Epistle I nowe write vnto you, beloued, wherewith [a] I stirre vp, and warne your pure mindes,

2 To call to remembrãce the wordes, which were tolde before of the holy Prophets, & also the commandement of vs the Apostles of the Lorde and Sauiour.

3 *This first vnderstande, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, where is the promes of his comming? for since the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they [b] willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the [c] worlde that then was, perished, ouerflowed with the water.

7 But the heauẽs and earth, which are nowe, are kept by the same worde in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, * as a thousande yeeres, and a thousande yeeres, as one day.

9 The Lorde is not slacke concerning [his] promise (as some men counte slackenesse) but is patient towarde vs, and * [d] woulde haue no man to perishe, but woulde all men to come to repentance.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe awaye with a noyse, and the elements shall melt with heate, and the earth with the woorkes, that are therein, shall be burnt vp.

11 Seeing therefore that all these thinges must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and hasting vnto the comming of the day of GOD, by the which the heauens being on fire, shall be dissolued, and the elements shal melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promes, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be founde of him in [e] peace, without spot and blameles.

15 *And suppose that the lõg suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisedom giuen vnto him wrote to [f] you,

16 As one, that in all [his] Epistles speaketh of these thinges: among the which some things are [g] harde to be vnderstande, which they that are vnlearned and vnstable, ‖ peruert, as they [do] also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing yee knowe these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him [be] glorie both nowe and for euermore. Amen.

a For we fall quickly a sleep and forget that which we are taught.

1.Tim.4.1. 2,tim.3,1. iude 18.

b He meaneth them which had once professed Christian religion, but became afterwarde contemners and mockers, as Epicureans, and Atheists.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke. Psal.90.4. Ezek.33.11. 1,tim.2.4.

d He speaketh not here of the secret and eternall counsel of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet.

Mat,24.44. 1.thess.5.2. reuel.3.3. and 16,15.

Isa.65.17. and 66,22. reuel,21,1.

e In quiet conscience. Rom.2.4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a generall doctrine appertaining to all men.

g As no man condemneth the brightnesse of the Sunne because his eye is not able to sustaine the clearenesse thereof: so the hardnesse which we can not sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ Or, wrest.

The first Epistle generall of Iohn.

The Argvment.

After that Saint Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man shoulde thereby take a boldenesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour him selfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false Prophets, whome he calleth Antichristes, and to trie the spirites. Last of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

CHAP.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the worlde shall be. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of Saint Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesus.

THis seconde Epistle I nowe write vnto you, beloued, wherewith [a] I stirre vp, and warne your pure mindes,

2 To call to remembrãce the wordes, which were tolde before of the holy Prophets, & also the commandement of vs the Apostles of the Lorde and Sauiour.

3 *This first vnderstande, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, where is the promes of his comming? for since the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they [b] willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the [c] worlde that then was, perished, ouerflowed with the water.

7 But the heauẽs and earth, which are nowe, are kept by the same worde in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, * as a thousande yeeres, and a thousande yeeres, as one day.

9 The Lorde is not slacke concerning [his] promise (as some men counte slackenesse) but is patient towarde vs, and * [d] woulde haue no man to perishe, but woulde all men to come to repentance.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe awaye with a noyse, and the elements shall melt with heate, and the earth with the woorkes, that are therein, shall be burnt vp.

11 Seeing therefore that all these thinges must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and hasting vnto the comming of the day of GOD, by the which the heauens being on fire, shall be dissolued, and the elements shal melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promes, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be founde of him in [e] peace, without spot and blameles.

15 *And suppose that the lõg suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisedom giuen vnto him wrote to [f] you,

16 As one, that in all [his] Epistles speaketh of these thinges: among the which some things are [g] harde to be vnderstande, which they that are vnlearned and vnstable, ‖ peruert, as they [do] also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing yee knowe these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him [be] glorie both nowe and for euermore. Amen.

a For we fall quickly a sleep and forget that which we are taught.

1.Tim.4.1. 2,tim.3,1. iude 18.

b He meaneth them which had once professed Christian religion, but became afterwarde contemners and mockers, as Epicureans, and Atheists.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke. Psal.90.4. Ezek.33.11. 1,tim.2.4.

d He speaketh not here of the secret and eternall counsel of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet.

Mat,24.44. 1.thess.5.2. reuel.3.3. and 16,15.

Isa.65.17. and 66,22. reuel,21,1.

e In quiet conscience. Rom.2.4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a generall doctrine appertaining to all men.

g As no man condemneth the brightnesse of the Sunne because his eye is not able to sustaine the clearenesse thereof: so the hardnesse which we can not sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ Or, wrest.

The first Epistle generall of Iohn.

The Argvment.

After that Saint Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man shoulde thereby take a boldenesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour him selfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false Prophets, whome he calleth Antichristes, and to trie the spirites. Last of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

CHAP.

CHAP. I.

2 True witnes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

THat which was [a] from the beginning, which we haue [b] heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of ỹ Worde [c] of life,

2 (For the life appeared, and we haue seene it, and beare witnes, and shew vnto you the eternall life, which was [d] with the Father, and appeared vnto vs)

3 That, [I say,] which we haue seene and heard, declare we vnto you, that ye may also [e] haue felowship with vs, [f] that our felowship also may be with the Father, and with his Sonne Jesus Christ.

4 And these thinges write we vnto you, that your ioy may be full.

5 This then is the message, which we haue heard of him, and declare vnto you, that God* is [f] light, and in him is no darkenes.

6 If we say that we haue felowship with him, and walke in [g] darkenes, we lie, and doe not truely:

7 But if we walke in the light as he is in the light, we haue felowship [h] one with another, and the* blood of Jesus Christ his Sonne cleanseth vs from all sinne.

8 *If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we [i] acknowledge our sinnes, he is faythfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.

10 If we say we haue not sinned, we make him a liar, and his ‖ Worde is not in vs.

a That is, Christ God eternall.
b That is, Christ being man.
c Which giueth life & had it in himselfe, Iohn.1.4.
d Before all beginning.
e The effect of the Gospel is, that we all being ioyned together in Christ by faith should be the sonnes of God, Iohn.8.12.
f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie & light, will not haue felowship with them which lye in sinne and darknesse.
g In an euill conscience and without the feare of God.
h That is, Christ with vs and we with our selues. Hebr.9.14. 1.pet.1.19. reuel.1,5. 1.King.8.46. 2.chro.6.36. prou.20.9. eccles.7.22.
i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners.
‖Or, doctrine.

CHAP. II.

1 Christ is our Aduocate. 10 Of true loue, and howe it is tried. 18 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an [a] Aduocate with the Father, Jesus Christ, the Just.

2 And he is the reconciliation for our sinnes: and not for ours onely, but also for [the sinnes] of [b] the whole world.

3 And hereby we are sure that we [c] knowe him, if we keepe his commandements.

4 He that sayth, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is [d] the loue of God perfect in deede: hereby we knowe that we are in him.

6 He that sayth he remaineth in him, ought euen so to walke, as hee hath walked.

7 Brethren, I write no newe ‖ commandement vnto you: but an olde commandement, which ye haue had from the [e] beginning: the [f] olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light nowe shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 *He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, & walketh in darknes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 [g] Litle children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.

13 I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, yong men, because ye haue ouercome the ‖ Wicked.

14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, Fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ Wicked.

15 Loue not the [i] World, neither the things that are in the worlde. If any man loue the* World, the loue of the Father is not in him.

16 For all that is in the worlde ([as] the lust of the [k] flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of the worlde.

17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen nowe are there many Antichristes: whereby we knowe that it is the last time.

d Whereby he loueth God: so that to loue God is to obey his word.
‖Or, doctrine.
e When the lawe was giuen.
f Loue thy neighbour as thy selfe, is the olde commandement taught in the law: but when Christ saith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching the nature or substance of the precept. Chap.3.14.
g He nameth al the faithfull, children, as he being their spirituall Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.
h For Christs sake.
‖Or, the deuill.
‖Or, the deuill.
i As it is aduersarie to God. Iames 4.4.
k To liue in pleasure.
l Wantonnes.
m Ambition and pride.

a Christ is our onely Aduocate & atonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospel by faith in al ages, degrees, and places: for there is no saluation without Christ.
c That is, by faith and so obey him: for knowledge can not be without obedience.

19 [n] They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But [this commeth to passe,] that it might appeare, that they are not all of vs.

n Which seemed to haue bene of our nomber, because for a time they occupied a place in the Church.

20 But ye haue an [o] oyntment from him, that is [p] Holy, and ye haue knowen all things.

o The grace of the holy ghost.
p Which is Christ.

21 I [q] haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

q In this Epistle which I nowe write vnto you.

22 Who is a liar, but he that denieth that Iesus is [r] Christ? the same is the Antichrist that denieth the Father and the Sonne.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betwene the person of the Sonne, & also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

23 Whosoeuer denieth the Sonne, the same [s] hath not the Father [†].

s Then the infidels worship not the true God.
† But he that confesseth the Sonne, hath also the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, [euen] eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anoynting which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the same [t] Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shall abide ‖ in him.

t Christ communicateth himselfe vnto you, and teacheth you by the holy ghost and his ministers.
‖ Or, in Christ.

28 And nowe, [u] litle children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

u By this name he meaneth the whole Church of Christ in generall.

22 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 The singular loue of God towarde vs, 7 And howe we againe ought to loue one another.

BEholde, what loue the Father hath shewed on vs, that we should be [a] called ẏ sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

2 Dearely beloued, nowe are we the sonnes of God, but yet it doeth not appeare what we shall be: and we knowe that when [b] he shall appeare, we shalbe [c] like him: for we shall see him as he is.

b That is, Christ.
c As ẏ members and head are, which make one perfect body.

3 And euery man that hath this hope in him, purgeth himselfe, euen as hee is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the Lawe: for sinne is the transgression of the Lawe.

d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified, Isa. 53.4,9. 1.pet.2.22.

5 And ye knowe that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 He that * committeth sinne, is of the deuil: for the deuil sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

Iohn.8.44.
e As appeared by Adam.

9 Whosoeuer is borne of God, sinneth not: for his [f] seede remaineth in him, neither can he [g] sinne, because he is borne of God.

f Which is the holy Ghost.
g He cannot be vnder the power of sinne because ẏ spirit of God correcteth his euil and corrupt affections.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnes, is not of God, neither he that [h] loueth not his brother.

h He declineth from the first table of the cõmandements to the second.

11 For this is ẏ [i] message that ye heard from the beginning, that * we should loue one another.

Iohn 13.34 & 15.12.

12 Not as * Cain which was of the wicked, & slewe his brother: and wherefore slewe he him? because his owne workes were euil, & his brothers good.

Gene.4.8.

13 Marueile not, my brethren, though the world hate you.

14 We knowe that we are translated from death vnto life, because we [i] loue the brethren: * he that loueth not [his] brother, abideth in death.

i This loue is the spirituall fruite of our faith, & a certaine signe of our regeneration.

15 Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

Chap.2.10. leui.19.17,18. Iohn 15.13. ephes.5.2. Luke 3.11.

16 * Hereby haue we perceiued loue, that he layde downe his life for vs: therefore we ought also to lay downe [our] liues for the brethren.

k Which is not the cause, wherefore we are the sonnes of God, but a most certaine signe.

17 * And whosoeuer hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

l If our conscience being guiltie of any thing, be able to cõdemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

18 My litle children, let vs not loue in worde, neither in tongue [onely,] but in [k] deede and in trueth.

19 For thereby we know that we are of the trueth, and shal before him assure our hearts.

20 For if our [l] heart condemne vs, God

God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse towarde God.

22 *And whatsoeuer we aske, we receiue of him, because we keepe his commaundements, and doe those thinges which are pleasing in his sight.

23 *This is then his commaunde-ment, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 *For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

John 13.7.& 16.23. matt. 21.22.chap. 5.14.

John 6.29.& 17.3.

John 13.34.& 15.10.

CHAP. IIII.

1 Difference of spirits. 2 Howe the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the [spirit] of Antichrist, of whome ye haue heard, howe that he should come, and [c] nowe already he is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

5 They are of the worlde, therefore speake they of the world, and the world heareth them.

6 We are of God, *he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne [to be] a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 *No man hath seene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

13 Hereby know we that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne [to be] the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath ‖ [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 *And this commaundement haue we of him, that he which loueth God, should loue his brother also.

a Them which boast that they haue the spirit to preach or prophecie.

b Who being very God came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, els not.

c He began to builde the mysterie of iniquitie.

d Satan the prince of the world.

John 8.47.

e With pure affection and obedience.

John 3.16.

f Trueth it is, that God hath declared his loue in many other things, but herein hath passed al other.

g By his onely death.

John 1.18. 1.tim.6,16.

h So that his confession proceedeth of fayth.

‖ Or, towarde vs.

i By inspiring it into vs.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them which beare his image.

John 13.34. and 15.12.

CHAP. V.

1, 10. 13 Of the fruites of fayth. 14. 20 The office, authoritie and diuinitie of Christ. 21 Against images.

WHosoeuer beleeueth that Iesus is the Christ, is [a] borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God that we keepe his commaundements: and his *commandements are not [c] grieuous.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, [euen] our fayth.

5 *Who is it that ouercommeth the world, but he which beleeueth that Iesus is the Sonne of God?

a Is regenerate by the vertue of his Spirit.

b The loue of God must goe before, or els we can not loue aright.

c They are easie to the sonnes of God which are led with his Spirit: for they delight therein.

Mat.11.30. 1.Cor.15.57.

God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse towarde God.

22 *And whatsoeuer we aske, we receiue of him, because we keepe his commaundements, and doe those thinges which are pleasing in his sight.

23 *This is then his commaunde-ment, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 *For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

John 13.7.& 16.23. matt. 21.22.chap. 5.14.

John 6.29.& 17.3.

John 13.34.& 15.10.

CHAP. IIII.

1 Difference of spirits. 2 Howe the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the [spirit] of Antichrist, of whome ye haue heard, howe that he should come, and [c] nowe already he is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

5 They are of the worlde, therefore speake they of the world, and the world heareth them.

6 We are of God, *he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne [to be] a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 *No man hath seene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

13 Hereby know we that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne [to be] the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath ‖ [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 *And this commaundement haue we of him, that he which loueth God, should loue his brother also.

a Them which boast that they haue the spirit to preach or prophecie.

b Who being very God came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, els not.

c He began to builde the mysterie of iniquitie.

d Satan the prince of the world.

John 8.47.

e With pure affection and obedience.

John 3.16.

f Trueth it is, that God hath declared his loue in many other things, but herein hath passed al other.

g By his onely death.

John 1.18. 1.tim.6,16.

h So that his confession proceedeth of fayth.

‖ Or, towarde vs.

i By inspiring it into vs.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them which beare his image.

John 13.34. and 15.12.

CHAP. V.

1, 10. 13 Of the fruites of fayth. 14. 20 The office, authoritie and diuinitie of Christ. 21 Against images.

WHosoeuer beleeueth that Iesus is the Christ, is [a] borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God that we keepe his commaundements: and his *commandements are not [c] grieuous.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the worlde, [euen] our fayth.

5 *Who is it that ouercommeth the world, but he which beleeueth that Iesus is the Sonne of God?

a Is regenerate by the vertue of his Spirit.

b The loue of God must goe before, or els we can not loue aright.

c They are easie to the sonnes of God which are led with his Spirit: for they delight therein.

Mat.11.30. 1.Cor.15.57.

6 This is that Jesus Christ that came by [d] Water [e] and blood, not by Water onely, but by Water and blood: and it is the [f] spirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Worde, and the holy Ghost: and these three are one.

8 And there are three, which beare recorde in the earth, the spirite and the Water and the blood: and these three agree in one.

9 If We receiue the Witnesse of men, the Witnesse of God is greater: for this is the Witnesse of God, which he testified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the Witnesse [†] in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance that We haue in him, *that if We aske any thing according to his Will, he heareth vs.

15 And if We knowe that he heareth vs, whatsoeuer We aske, We know that We haue the petitions that We haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not [h] vnto death. *There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that Whosoeuer is borne of God, [k] sinneth not: but he that is begotten of God, [l] keepeth himselfe, and the [m] Wicked [n] toucheth him not.

19 We know that We are of God, and the whole World [o] lieth in Wickednesse.

20 But We knowe that the Sonne of God is *come, [‡] hath giuen vs a minde to knowe him, Which is true: and We are in him that is true, [that is,] in his Sonne IESVS Christ: this same is very [p] GOD, and eternall life.

21 Babes, keepe your selues from [q] idoles. Amen.

d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our minde inspired by the holy Ghost.
g Which testifieth to our hearts, that we be the children of God.
Iohn 3.36.
† Of God.
Mat.7.7.& 21.22.chap.3.22.
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Sonne Christ.
Mat.12.31. mar.3.29.luke 12.10.
i As theirs is whome God doth so forsake þ they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heed þ he sinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themselues lye as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Jesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Jesus our Sauiour.

The Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be With you, mercie & peace from God the Father, & from the Lord Jesus Christ the Sonne of the Father, With [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as We haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as Writing a newe commandement vnto thee, but that same which We had from the beginning) that We *loue one another.

6 And this is the loue, that We should walke after his ‖ commaundements. This commaundement is, that as ye haue heard from [þ] beginning, ye should walke in it.

7 For many deceiuers are entred into the Worlde, Which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that We [d] lose not the things which We haue done, but that We may receyue a full rewarde.

9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If

‖ Or, worthie, and noble.
a According to godlinesse and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods worde.
Iohn 15.12.
‖ Or, doctrine.
d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.

6 This is that Jesus Christ that came by [d] Water [e] and blood, not by Water onely, but by Water and blood: and it is the [f] spirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Worde, and the holy Ghost: and these three are one.

8 And there are three, which beare recorde in the earth, the spirite and the Water and the blood: and these three agree in one.

9 If We receiue the Witnesse of men, the Witnesse of God is greater: for this is the Witnesse of God, which he testified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the Witnesse [†] in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance that We haue in him, *that if We aske any thing according to his Will, he heareth vs.

15 And if We knowe that he heareth vs, whatsoeuer We aske, We know that We haue the petitions that We haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not [h] vnto death. *There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that Whosoeuer is borne of God, [k] sinneth not: but he that is begotten of God, [l] keepeth himselfe, and the [m] Wicked [n] toucheth him not.

19 We know that We are of God, and the whole World [o] lieth in Wickednesse.

20 But We knowe that the Sonne of God is *come, [‡] hath giuen vs a minde to knowe him, Which is true: and We are in him that is true, [that is,] in his Sonne IESVS Christ: this same is very [p] GOD, and eternall life.

21 Babes, keepe your selues from [q] idoles. Amen.

d That is, regeneration.
e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our minde inspired by the holy Ghost.
g Which testifieth to our hearts, that we be the children of God.
Iohn 3.36.
† Of God.
Mat.7.7.& 21.22.chap.3.22.
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Sonne Christ.
Mat.12.31. mar.3.29.luke 12.10.
i As theirs is whome God doth so forsake þ they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heed þ he sinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themselues lye as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Jesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Jesus our Sauiour.

The Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be With you, mercie & peace from God the Father, & from the Lord Jesus Christ the Sonne of the Father, With [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as We haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as Writing a newe commandement vnto thee, but that same which We had from the beginning) that We *loue one another.

6 And this is the loue, that We should walke after his ‖ commaundements. This commaundement is, that as ye haue heard from [þ] beginning, ye should walke in it.

7 For many deceiuers are entred into the Worlde, Which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that We [d] lose not the things which We haue done, but that We may receyue a full rewarde.

9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If

‖ Or, worthie, and noble.
a According to godlinesse and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods worde.
Iohn 15.12.
‖ Or, doctrine.
d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.

Rom.16.17. f Haue nothing to doe with him, neither shewe him any signe of familiaritie or acquaintance.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, f God speede.
11 For hee that biddeth him, God speede, is partaker of his euil deedes.
12 Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
The sonnes of thine ‖ elect sister greete thee, Amen. ‖ Or, worthie.

The thirde Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius, whome I loue in the trueth.
2 Beloued, I wishe chiefely that thou prosperedst and faredst wel, as thy soule prospereth.
2 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioye then this, [that is,] to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,
6 which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney as it [c] beseemeth according to God, thou shalt do well,
7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ seene God. ‖ Or, knowen.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not with ynke and pen write vnto thee.
14 For I trust I shal shortly see thee, and wee shall speake mouth to mouth. Peace [be] with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

The generall Epistle of Iude.

The Argvment.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whome hee setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVde a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:
2 Mercie vnto you, and peace and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye should earnestly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.
4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonnesse, and * denie God the only Lord, and our Lord Iesus Christ.

2 The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That hee should keepe you, Iob.17.6.
c Against the assaultes of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God. 2.Peter 2,1.

Rom.16.17. f Haue nothing to doe with him, neither shewe him any signe of familiaritie or acquaintance.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, f God speede.
11 For hee that biddeth him, God speede, is partaker of his euil deedes.
12 Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
The sonnes of thine ‖ elect sister greete thee, Amen. ‖ Or, worthie.

The thirde Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius, whome I loue in the trueth.
2 Beloued, I wishe chiefely that thou prosperedst and faredst wel, as thy soule prospereth.
2 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioye then this, [that is,] to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,
6 which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney as it [c] beseemeth according to God, thou shalt do well,
7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ seene God. ‖ Or, knowen.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not with ynke and pen write vnto thee.
14 For I trust I shal shortly see thee, and wee shall speake mouth to mouth. Peace [be] with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

The generall Epistle of Iude.

The Argvment.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whome hee setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVde a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:
2 Mercie vnto you, and peace and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye should earnestly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.
4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonnesse, and * denie God the only Lord, and our Lord Iesus Christ.

2 The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That hee should keepe you, Iob.17.6.
c Against the assaultes of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God. 2.Peter 2,1.

Rom.16.17. f Haue nothing to doe with him, neither shewe him any signe of familiaritie or acquaintance.

10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, f God speede.
11 For hee that biddeth him, God speede, is partaker of his euil deedes.
12 Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
The sonnes of thine ‖ elect sister greete thee, Amen. ‖ Or, worthie.

The thirde Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius, whome I loue in the trueth.
2 Beloued, I wishe chiefely that thou prosperedst and faredst wel, as thy soule prospereth.
2 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioye then this, [that is,] to heare that my sonnes walke in [a] veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,
6 which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney as it [c] beseemeth according to God, thou shalt do well,
7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ seene God. ‖ Or, knowen.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not with ynke and pen write vnto thee.
14 For I trust I shal shortly see thee, and wee shall speake mouth to mouth. Peace [be] with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

The generall Epistle of Iude.

The Argvment.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whome hee setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVde a seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of God the Father, and [b] reserued to Iesus Christ:
2 Mercie vnto you, and peace and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye should earnestly [c] contende for [the maintenance] of the faith, which was [d] once giuen vnto the Saintes.
4 For there are certaine men crept in which were before of olde [e] ordeined to this condemnation: vngodly men [they are] which turne the grace of our God into wantonnesse, and * denie God the only Lord, and our Lord Iesus Christ.

2 The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That hee should keepe you, Iob.17.6.
c Against the assaultes of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God. 2.Peter 2,1.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, *destroyed them afterwarde which [f] beleeued not.

6 The *Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto ỹ [g] iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [h] strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouernement, and speake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when hee stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.

10 But these speake euill of those thinges, which they knowe not: and whatsoeuer things they knowe [m] naturally, as beastes, which are without reason, in those things they corrupt themselues.

11 Wo [be] vnto them: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the [n] gainesaying * of Core.

12 These are spottes [o] in your feastes of charitie when they feast with you, without [p] all feare, feeding themselues: *cloudes [they are] without water, caried about of winds, corrupt trees, [and] without fruit, twise dead, [and] plucked vp by the rootes.

13 [They are] the raging waues of the sea, foming out their owne shame: [they are] wandring starres, to whome is reserued the blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * [q] Behold, the Lorde commeth with thousands of his Saintes,

15 To giue iudgemẽt against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes [†]: *whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christ, vnto eternall life.

22 And haue compassion of some, [f] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 [That is,] to God onely wise, our Sauiour, [be] glorie, and maiestie, and dominion, and power, both nowe, and for euer, Amen.

Nom. 14.37.
f Their incredulitie was the fountaine of all their euill.
2. Peter 2.4.
‖ Or, originall.
g Then shalbe their extreme punishment.
Gen. 19.24, 25.
h Most horrible pollutions.
i Which shew themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Nomb. 21.14. Iosh. 10. 13. 2. Chron. 9.29.
l In Zecharie 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement.
Gen. 4.8.
Nomb. 22.23.
n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. Nomb. 16. 1, 2.
o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. chap. 39.
p Either of God, or of his Church. 2. Per. 2.17.

Reuel. 1.7.
q This saying of Enoch might for the worthynesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which nowe remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Jesus Christ to saluation, John 20.31.
† In vngodlynesse and iniquitie.
Psal. 17.10.
1. Tim. 4.1.
2. tim. 3.1.
2. peter 3.3.
r Of regeneration.
f Some may be wonne with gentlenesse, other by sharpnesse.
t By sharpe reproofes to drawe them out of danger.
u He willeth not onely to cut off the euil, but also to take away all occasions which are preparatiues, and accessaries to the same.

The Reuelation ‖ of Iohn

‖ Or, declared to Iohn.

the Diuine.

The Argvment.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lorde, after that hee had deliuered the people out of Egypt, *destroyed them afterwarde which [f] beleeued not.

6 The *Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto ỹ [g] iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed [h] strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouernement, and speake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when hee stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.

10 But these speake euill of those thinges, which they knowe not: and whatsoeuer things they knowe [m] naturally, as beastes, which are without reason, in those things they corrupt themselues.

11 Wo [be] vnto them: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the [n] gainesaying * of Core.

12 These are spottes [o] in your feastes of charitie when they feast with you, without [p] all feare, feeding themselues: *cloudes [they are] without water, caried about of winds, corrupt trees, [and] without fruit, twise dead, [and] plucked vp by the rootes.

13 [They are] the raging waues of the sea, foming out their owne shame: [they are] wandring starres, to whome is reserued the blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * [q] Behold, the Lorde commeth with thousands of his Saintes,

15 To giue iudgemẽt against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes [†]: *whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christ, vnto eternall life.

22 And haue compassion of some, [f] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 [That is,] to God onely wise, our Sauiour, [be] glorie, and maiestie, and dominion, and power, both nowe, and for euer, Amen.

Nom. 14.37.
f Their incredulitie was the fountaine of all their euill.
2. Peter 2.4.
‖ Or, originall.
g Then shalbe their extreme punishment.
Gen. 19.24, 25.
h Most horrible pollutions.
i Which shew themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Nomb. 21.14. Iosh. 10. 13. 2. Chron. 9.29.
l In Zecharie 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement.
Gen. 4.8.
Nomb. 22.23.
n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. Nomb. 16. 1, 2.
o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. chap. 39.
p Either of God, or of his Church. 2. Per. 2.17.

Reuel. 1.7.
q This saying of Enoch might for the worthynesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which nowe remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Jesus Christ to saluation, John 20.31.
† In vngodlynesse and iniquitie.
Psal. 17.10.
1. Tim. 4.1.
2. tim. 3.1.
2. peter 3.3.
r Of regeneration.
f Some may be wonne with gentlenesse, other by sharpnesse.
t By sharpe reproofes to drawe them out of danger.
u He willeth not onely to cut off the euil, but also to take away all occasions which are preparatiues, and accessaries to the same.

The Reuelation ‖ of Iohn

‖ Or, declared to Iohn.

the Diuine.

The Argvment.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

destroyed, but the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limitted, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length hee shalbe destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichrist, and strumpet vnder colour of faire speach and pleasant doctrine to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries, and bragges, whose ruine without mercie they shall see, and with the heauenly companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy Citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glorie. Reade diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

THe [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to shewe vnto his seruantes thinges which must shortly be [c] done: which he sent, and shewed by his Angel vnto his seruant John,

2 Who bare recorde of the worde of God, & of the testimonie of Jesus Christ, and of all things that he saw.

3 Blessed [is hee] that readeth, and they that heare the wordes of this [d] prophesie, and keepe those thinges which are written therein: for the time is [c] at hande.

4 John, to the [f] seuen Churches which are in Asia, Grace [be] with you, and peace from him, which * is, and which was, and which is to come, and from the [g] seuen Spirits which are before his Throne,

5 And from Jesus Christ, which is a *faithfull witnesse, [and] * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his *blood,

6 And made vs *Kings and Priestes vnto God euen his Father, to him [be] glorie, and dominion for euermore, Amen.

7 Beholde, he cõmeth with *cloudes, and euery eye shall see him: [yea,] euen they which [h] pearced him through: and all kinreds of the earth shall waile ‖ before him, Euen so, Amen.

8 I *am [i] Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, [euen] the Almightie.

9 I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Jesus Christ.

10 And I was [rauished] in spirite on [k] the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [n] voyce, that spake with me: and when I was turned, I sawe [o] seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girde about [r] the pappes with a golden girdle.

14 His head, & heares [were] [s] white as white wooll, [and] as snowe, and his eyes [were] as [t] a flame of fire.

15 And his feete like vnto ‖ fine [u] brasse, burning as in a fornace: and his [x] voyce as the sound of many waters.

16 And he had in his right hand seuen [y] starres: and out of his mouth went a [z] sharpe two edged sworde: and his face [shoone] as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as * dead: then hee layed his right [a] hand vpon mee, saying vnto mee, Feare not: I am the *[b] first and the last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell & of death.

a Of things which were hid before.
b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reueiled it to John his seruant by the ministerie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the old Prophets, and sheweth what shall come to passe in the newe Testament.
e And began euen then.
f Meaning, the Church vniuersall.
Exod.3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes & eyes of the Lambe, Chap.5.6. In a like phrase Paul taketh God and Christ, and the Angels to witnesse, 1. Timoth.5.21.
Psalm.89.37. 1.Corinth.15.20,21. coloss.1.18. Hebr.9.14. 1.peter 1.19. 1.iohn 1.7,9. 1.Peter 2.5. Matth.24.30. isai.3.14. iude 14. h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. ‖ Or, for him. Chap.21.6. and 22.13. i Alpha and Omega are the first and the last letters of the a, b, c, of the Greekes.

k Which some call sunday: Saint Paul the first day of the weeke, 1. Cor.16.2. act. 20.7. and it was established after that the Jewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and he that shall remaine when all things shall perish, euen I am the eternall God.
m Of the which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all.
n That is, him whose voyce I heard.
o Meaning the Churches.
p Which was Christ ỹ head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the lopnes.
s To signifie his wisedome, eternitie and diuinitie.
t To see the secrets of the heart.
‖ Or, Alcumine.
u His iudgements and wayes are most perfect. x Both because all nations praise him, and also his worde is heard and preached through the worlde. y Which are the pastors of the Churches. z This sword signified his word and the vertue thereof, as is declared, Hebr.4.12. Dan.10.8,9. a To comfort me. Isai.41.4. and 44.6. b Equall God with my Father, and eternall. c That is, power ouer them.

19 Write the things which thou hast seene, and the things which are, and the things which shall come here [d] after.

20 The mysterie of the seuen starres which thou sawest [e] in my right hande, and the seuen golden candlestickes, [is this,] The seuen starres are the [f] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

d In the latter dayes.

e In my protection.

f That is, the ministers, Mal.2,7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience, and amendement: 5.14.20.23 As well by threatnings, 7.10.17.26 As promises of rewarde.

UNto the [a] Angel of the Church of Ephesus write, These things saith hee that [b] holdeth the seuen starres in his [c] right hand, and [d] walketh in the middes of the seuen golden candlestickes.

2 I knowe thy workes, and thy labour, and thy patience, and howe thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyers.

3 And thou hast suffred, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue [somewhat] against thee, because thou hast left thy first [e] loue.

5 Remember therefore from whence thou art fallen, & repent, and do the first workes: or els I will come against thee shortly, & will remoue thy [f] candlesticke out of his place, except thou amende.

6 But this thou hast, that thou hatest the workes of the [g] Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.

8 And vnto the [i] Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is [k] aliue.

9 I knowe thy workes and [l] tribulation, and pouertie, (but thou art [m] riche) and [I knowe] the blasphemie of them, which say they are Iewes, & [n] are not, but [are] the Synagogue of Satan.

a To the pastor or minister which are called by this name, because they are Gods messengers, and haue their office common with Iesus Christ, who also is called an Angell.

b Read Chap. 1,13.

c In his protection.

d According to his promes, Matth.28,20. he will be with them to the ende of the worlde.

e The first loue that thou haddest toward God and thy neighbour at the first preaching of the Gospel.

f The office of the Pastor is compared to a candlesticke or lampe, forasmuch as he ought to shine before men.

g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Actes 6,5. which was chosen among the Deacons.

h Meaning the life euerlasting: thus by corporall benefits, he raiseth them vp to consider spirituall blessings. i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeres as he himselfe cõfessed before Herodes, when as he was led to be burned for Christes cause.

k The eternal Diuinitie of Iesus Christ is here most plainly declared, with his manhood and victorie ouer death, to assure his that they shall not be ouercome by death. l This was the persecution vnder the Emperour Domitian. m In spirituall treasures. n They are not Abrahams children according to the faith.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the [o] deuill shall cast some of you into prison, that ye may be [p] tryed, and ye shal haue tribulation [q] ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the spirit saith to the Churches. He that ouercommeth, shall not be hurt of the [r] seconde death.

12 And to the Angell of the Church which is at Pergamus write, This saith he which hath the sharpe [s] sworde with two edges.

13 I knowe thy workes and where thou dwellest, [euen] where Satans [t] throne is, and thou keepest my Name, and hast not denied my faith, [u] euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the [x] doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I wil come vnto thee shortly, and will fight against them with the sworde of my mouth.

17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [y] hid, & will giue him a [z] white stone, and in the stone a [a] newe name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine brasse.

19 I know thy workes and thy loue, and [b] seruice, and faith, and thy patience, and thy workes, and that [they are] mo at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman * [c] Iezabel, which calleth

o Here he nameth the authour of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.

p The ende of affliction is, that we may be tryed and not destroyed.

q Signifying many times as Gen.31,41. nom.14,22, although there shalbe comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, Ioh n 5.24.

s The word of God is the sword with two edges, Heb. 4.12.

t All townes and countries whence Gods word and good liuing is banished, are the throne of Satan, and all those places where the word is not preached syncerely, nor maners arighte reformed.

u In the verie heate of persecution and slaughter of the martyrs they continued in the pure faith, and therefore are commended after a sort.

x All such are like counsellours to Balaam, which for lucre perswade to idolatrie or whoredome. Nomb. 23.14. and 25.1.

y And not common to all.

z Such a stone was wont to be giuen to them that had gotten any victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement.

a The new name also signifieth, renoume and honour. ‖ Or, Alcumine. b To helpe the Saints. 1.King.16,31. c As that harlot Iezabel maintained strange religion, and exercised crueltie against the seruants of God, so are there among them that doe the like.

her

her selfe a Prophetesse, to teache and to deceiue my seruãts to make them [d] commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her [e] children with death: and all the Churches shall know that I am he which [*] searche the reines and hearts: and I will giue vnto euerye one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, as many as haue not this learning, neither haue known the [f] deepenesse of Satan (as [g] they speake) I will put vpon you none other burden.

25 But that which ye haue already, holde fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 [*] And hee shall rule them with a rodde of yron: [and] as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hose.4.13.

e Them that followe her wayes, 1.Sam.16.7. psal.7.9. iere.11.20. and 17.10.

f The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heauenly things, and was in deede drawen out of ye deepe dungeon of hell: by such learnes nowe the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their mischeuous errors and blasphemies.

g The children of Iezabel. Psal.2.9.

CHAP. III.

He exhorteth the Churches or ministers to the true profession of fayth and to watching, 12 With promes to them that perseuere.

AND write vnto the Angell of the Church which is at Sardi, These things sayth hee that hath the seuen spirits of God, and the seuen starres, I know thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

a The minister liueth when he hath greate fruites, els he is dead.

2 Bee awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. [*] If therefore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

Chap.16.15. 1.thes.5.2. 2.per.3.10.

4 [Notwithstanding] thou hast a fewe [||] names yet in Sardi, which haue not [b] defiled their garments: and they shall walke with me in white: for they are worthie.

||Or, persons.

b Either by consenting to idolaters, or els polluting their confessiõ with any euill

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the [*] booke of life, but I will confesse his Name before my Father, and before his Angels.

Chap.20.12. and 21.27. phil.4.3.

6 Let him that hath an eare, heare, what the Spirit sayth vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These things sayth hee that is holye and True, which hath the [*] [c] keye of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

Es.22.22. iob 12.14.

c Which signifieth that Christ hath all the power ouer the house of Dauid, which is the Church, so that he may either receiue or put out who he will.

8 I knowe thy workes: beholde, I haue set before thee an open [d] doore, and no man can shut it: for thou hast a litle strength and hast kept my worde, and hast not denied my Name.

d Which is to aduance the kingdome of God.

9 Beholde, I will make them of the Synagogue of Satan, which call them selues Iewes and are not, but doe lie: beholde, [I say,] I will make them, that they shal come and [e] worship before thy feete, and shall know that I haue loued thee.

e I will cause them in thy sight to humble themselues, and to giue due honor to God, and to his sonne Christ.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy [f] crowne.

f Let no man plucke them away which thou hast wone to God: for they are thy crowne, as S. Paul witnesseth, saying, Brethren, ye are my ioy and my crowne, Phili.4.1. 1.thes.2.19.

12 Him that ouercommeth, will I make a pillar in [g] the Temple of my God, and he shall go no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, [which is] the newe Ierusalem, which commeth downe out of heauē from my God, and [I will write vpon him] my newe Name.

13 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth [h] Amen, the faythfull and true witnesse, the [i] beginning of [k] creatures of God.

g That is, truethe selfe.

h Of whom all creatures haue their beginning.

15 I know thy workes, that thou art neither colde nor hote: I would thou were colde or hote.

16 Therefore, because thou art lukewarme, and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou sayest, I [i] am rich and increased with goods, and haue [k] neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buie of me golde tryed by the fire, that thou mayest be made riche, & white rayment, that thou mayest be clothed, and that thy filthie nakednes do not appeare: and [l] anoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I *rebuke and chasten: be [m] zealous therefore and amende.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will suppe with him, and hee with me.

21 To him that ouercommeth, will I grant to sitte with me in my [n] throne, euen as I ouercame, and sitte with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

i Perswading thy selfe of that which thou hast not.
k Thus the hypocrites boast of their owne power and doe not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eyes of thine vnderstanding to be opened. Prou. 30.12. Hebr. 12.5.
m Nothing more displeaseth God then indifferencie and coldnesse in religion, and therefore he will spewe such out as are not zealous and feruent.
n In my seate royall, and to be partaker of mine heauenly ioyes.

CHAP. IIII.

1 The vision of the maiestie of God. 2 Hee seeth the throne, and one sitting vpon it, 8 And xxiiii. seates about it with xxiiii. elders sitting vpon them, and foure beastes praysing God day and night.

AFter this I looked, and beholde, a [a] doore was open in heauen, and the first voyce which I heard, was as [it were] of a trumpet talking with me, saying, Come vp hither, and I will shewe thee things which must be done hereafter.

2 And immediatly I was [rauished] in the spirit, and beholde, a throne was set in heauen, & one sate vpon ỹ throne.

3 And [b] he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, & there [was] a raineboWe rounde about the throne in sight like to an emeraude.

4 And round about ỹ throne [were] foure and twentie seates, and vpon the seates I sawe [c] foure and twentie Elders sitting, clothed in white raiment, & had on their heads crownes of golde.

5 And out of the throne [d] proceeded [e] lightnings, and thundrings, & voyces, and there were seuen lampes of fire, burning before the throne, which are the seuen spirits of God.

a Before that he make mention of ỹ great afflictions of the Church, he setteth foorth the maiestie of God, by whose will, wisdome, and prouidẽce all things are created, and gouerned, to teache vs patience.
b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5.6. and the Sonne who is ioyned with him.
c By these are ment, all the holy companie of the heauens.
d From the throne of the Father, and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.
e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.

6 And before the throne there [was] a [f] sea of glasse like vnto [g] christall: and in the ‖ midst of the throne, and rounde about the throne [were] foure [h] beastes full of eyes before and behinde.

7 And the first beast [was] like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast [was] like a flying egle.

8 And the foure beastes had eche one of them sixe winges about him, and they were full of eyes within, and they ceased not day nor night, saying, [i] *Holy, holy, holy Lord God almightie, which was, and which is, and which is to come.

9 And when those beastes gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on ỹ throne, and worshipped him, that liueth for euermore, [k] and cast their crownes before the throne, saying,

11 Thou art * worthie, O Lorde, to receiue glory and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

f The worlde is compared to a Sea, because of the changes and vnstablenes.
g It is as cleare as christall before the eyes of God, because there is nothing in it so litle that is hid from him. ‖ Or, vnder the throne.
h They are called Cherubins, Eze. 10.20.
i We are hereby taught to giue glorie to God in all his workes. Isai 6.3.
k They will chalenge no authoritie, honor nor power before God. Chap. 5.12.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beastes, the xxiiii. elders, and the Angels prayse the Lambe, and doe him worship 9 For their redemption and other benefites.

AND I saw in the right hand of him that sate vpon the throne, [a] a Booke written within, and on the backeside, sealed with [b] seuen seales.

2 And I sawe a strong Angel, which preached with a loude voyce, who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthie to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders said vnto me, weepe not: beholde, the *Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and lo, in the midst of the throne, and of the foure beastes, and in the middes of the Elders, stoode a [c] Lambe as though he had bene killed, which

a A similitude take of earthly princes, which iudge by bookes and writings: and here it doth signifie all the counsels and iudgements of God, which are onely knowen to Christ the Sonne of Dauid, vers. 5.
b That is, many.
Gen. 49.9.
c This vision confirmeth the power of our Lorde Iesus, which is the Lambe of God that taketh away the sinne of the worlde.

Which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the worlde.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken ỹ Booke, the foure beastes, and the foure & twentie Elders fell [f] downe before ỹ Lambe, hauing euery one harpes and golden vialles ful of odours, which are the [g] prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthie to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God *Kings and Priestes, & we shal [i] reigne on the earth.

11 Then I beheld, & heard the voyce of many Angels rounde about the throne, and [about] the beastes and the Elders, and there [were] * thousande thousands,

12 Saying with a loude voyce, Worthie is the * Lambe that was killed to receiue power and riches, and wisdome, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Prayse and honour, and glory, and power [be] vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

d That is, manifolde power.
e Signifying the fulnes of the Spirit, which Christ powreth vpon all.
f The Angels honor Christ: he is therefore God.
g This declareth howe the prayers of the faythfull are agreeable vnto God, read Act. 10.4.chap.8,3
h Our Sauiour Jesus hath redeemed his Church by his blood shedding and gathered it of al nations. 1.Pet.2.9.
i Not corporally.
Dan.7.10.
Chap.4.11.

CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that this containeth a generall prophesie to the ende of the worlde.

AFter, I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beasts say, as [it were] the [b] noyse of thunder, Come and see.

2 Therefore I beheld, and lo, there [was] a [c] white horse, and he that [d] sate on him, had a bowe, and a crowne was giuen vnto him, and hee went foorth conquering that hee might ouercome.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were merueylous things to come.
c The white horse signifieth innocencie, victorie, and felicitie which shoulde come by the preaching of the Gospell.
d Hee that rideth on the white horse, is Christ.

3 And when hee had opened the seconde seale, I heard the seconde beast say, Come and see.

4 And there went out another horse, [that was] [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, & lo, [g] a blacke horse, and hee that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A [h] measure of wheate for a [i] penie, and three measures of barly for a penie, and oyle, and wine hurt thou not.

7 And whē he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a [k] pale horse, and his name that sate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the [l] fift seale, I saw vnder the altar [m] the soules of them, that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, Howe long, Lorde, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayde vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the sixt seale, and lo, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackecloth of heare, and the [q] moone was like blood.

13 And the [r] starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And [s] heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were moued out of their places.

15 And

e Signifying, ỹ cruel warres that insued when the Gospell was refused.
f Who was Satan.
g This signifieth an extreme famine and want of all things.
h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meat for one day.
i Which amounted about foure pence halfepenie.
k Whereby is ment sickneſſe, plagues, pestilence, and death of man and beast.
‖ Or, the graue.
l The continuall persecution of the Church noted by ỹ fift seale.
m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custody in the heauens.
n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the worlde.
o That is, the brightnes of the Gospell.
p The traditions of men.
q The Church miserably defaced with idolatrie and afflicted by tyrants.
r Doctours and preachers that depart frō the trueth.
s The kingdome of God is hid, & withdrawen from men, and appeareth not.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And saide to [t] the mountaines and rockes, * [u] Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

t Realmes, kingdomes, and persons, that did seeme to be as stable in the faith as mountaines. Isa.2.19. hose. 10.8. luke 23.30.

u Such men afterward, of what estate so euer they be, shalbe desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgemẽts.

CHAP. VII.

4. 9 Hee seeth the seruants of God sealed in their foreheads out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shall wipe away all teares from their eyes.

AND after that, I sawe foure Angels stande on the foure corners of the earth, holding the foure [a] windes of the [b] earth, that [p] windes should not blowe on the earth, neither on the [c] sea, neither on any [d] tree.

a The spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for [p] foure writers thereof, and [p] preachers of the same through the whole worlde.

b Meaning, the men of the earth.

c That is, the Ilands.

d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome & beare, except the winde blowe vpon them.

2 And I sawe another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

‖ Or, Christ.

3 Saying, [e] Hurt ye not the earth, neither the sea, neither [p] trees, till we haue [f] sealed the seruants of our God in their foreheads.

e God preuenteth the dangers and euils, which otherwise woulde ouerwhelme the elect.

4 And I heard the number of them, which were sealed, & there [were] sealed [g] an hundreth & foure & fourtie thousand of all the tribes of the children of Israel.

f Those that are sealed by [p] spirit of God, and marked with the blood of the Lambe, and lightned in faith by the worde of God, so that they make open profession of the same, are exempted from euill.

5 Of the tribe of Juda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of [p] tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [h] Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

g Though that this blindnes be brought into the worlde by the malice of Satan, yet the mercies of God reserue to him selfe an infinite number which shall be saued, both of the Iewes and Gentiles through Christ. h Hee omitteth Dan, and putteth Leui in, whereby he meaneth the twelue Tribes.

8 Of the tribe of [i] Joseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousād.

i That is, the tribe of Ephraim, which was Josephs sõne.

9 After these things I beheld, and lo, a great multitude, which no man coulde number, of all nations and kinreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long [k] white robes, and [l] palmes in their handes.

k In signe of puritie.

l In token of victorie and felicitie.

10 And they cryed with a loude voyce, saying, [m] Saluation [commeth] of our God, that sitteth vpon the throne, and of the Lambe.

m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.

11 And all the Angels stood rounde about the throne, and [about] the Elders, and the foure beastes, and they fel before the throne on their faces, and worshipped God,

12 Saying, Amen. Prayse and glorie, and wisedome, and thankes, & honour, and power, and might, [be] vnto our God for euermore, Amen.

n There is no puritie nor cleannesse, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white.

o That is, of the maiestie of God the Father, the sonne and the holy Ghost.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he sayde to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in [n] the blood of the Lambe.

p Meaning continually: for els in heauen there is no night. Isa.49.10.

15 Therefore are they in the presence of the throne [o] of God, and serue him day and [p] night in his Temple, and hee that sitteth on the throne, will dwell among them.

q For all infirmitie and miserie shalbe then taken away.

16 * They shall [q] hunger no more, neyther thirst any more, neither shall the sunne [r] light on them, neither any heate.

r They shall haue no more griefe & paine, but still ioy and consolation.

17 For the [f] Lambe, which is in the [t] middes of the throne, shall gouerne them, and shall leade them vnto [u] the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

s Jesus Christ the mediatour and redeemer.

t Which is very God.

u He shal giue them life and conserue them in eternall felicitie. Isa.25.8. chap.21.4.

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

AND when he had opened the [a] seuenth seale, there was [b] silence in heauen about halfe an houre.

a Under the first seale hee touched in generall the corruption of the doctrine: but vnder the seuenth hee sheweth the great danger thereof, & what troubles, sects, & heresies haue bene & shalbe brought into [p] church thereby.

b That [p] hearers might be more attentiue.

2 And

2 And I saw the seuen Angels, which stoode [c] before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stoode before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon ỹ golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel [k] powre the trumpet, and as [it were] a great [k] mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of [l] shippes were destroyed.

10 Then the third Angel blewe the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became Wormewood, and many men dyed of the [n] waters, because they were made bitter.

12 And the fourth Angel blewe the trumpet, & the third part of the [o] sunne was smitten, and the third part of the [p] moone, & the third part of the [q] starres, so that ỹ third part of them was [r] darkened: and the day [was smitten,] that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the mids of heauen, saying, with a loude voyce, [s] Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

c He sheweth the only remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Jesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.
d He meaneth by fire ỹ grace of god wherby we are purged and made cleane, Isa. 6, 6
e He powreth the graces of the holy ghost into the hearts of the faithfull.
f When this grace is declared, meruelous rebellions arise against it by reason of the wicked, who can neither abide to heare their sinnes touched, nor mercie offred.
g That is, proclaimeth war against the Church, and troubles by false doctrine, and so admonisheth them to watch.
h That is, the most part of men were seduced.
i Euen the very elect were sore tryed and proued.
k Diuers sects of the heretiks were spred abroade in the world.
l Meaning the ship masters, & so them that had any gouernment.
m That is, some excellent minister of the Church, which shall corrupt the scriptures.
s Horrible threatnings against the Infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blowe their trumpets: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet, & I sawe [a] a starre which was fallen from heauen vnto the earth, & to him was giuen the [b] key of the bottomles pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the [c] smoke of a great fornace, and the sunne, and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locustes vpon the earth, & vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not [i] kill them, but that they should be [k] vexed fiue moneths, and that their paine should be as the paine that commeth of a [l] scorpion, when he hath stung a man.

6 *Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them.

7 *And ỹ forme of the locustes [was] like vnto [n] horses prepared vnto battell, and on their heads [were] as [it were] [o] crownes, like vnto golde, and their faces [p] [were] like the faces of men.

8 And they had heare as the [q] heare

a That is, the Bishops & ministers, which forsake the word of God, and so fall out of heauen & become Angels of darkenes.
b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.
c Abundance of heresies and errors, which couer with darkenesse Christ and his Gospel.
d Locusts are false teachers, heretikes, and worldly subtill Prelats, with Monkes, Fryers, Cardinals Patriarkes, Archbyshoppe, Bishops, doctors, Bacheilers and Maisters which forsake Christ, to mainteine false doctrine.
e False & deceiuable doctrine, which is pleasant to the flesh.
f That is, secretly to persecute & to sting with their taile as Scorpions

n Which here signifie false and corrupt doctrine. o That is, of Christ who is the Sunne of iustice, meaning, that men by boasting of their workes and merits obscure Christ and tread his death vnder feete. p That is, of the Church. q Of the ministers and teachers, which haue not taught, as they ought to doe. r These are plagues for the contempt of the Gospell.

doe: such is the facion of the hypocrites. g For the false Prophets can not destroy the elect, but such as are ordeined to perdition. h That is, the infidels whome Satan blindeth with the efficacie of errour, 2. Thess. 2. 11. i Though the elect be hurt, yet they cannot perish. k The elect for a certaine space and at times are in troubles: for the grashoppers endure but from Aprill to September, which is fiue moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. Isai. 2. 19. hose. 10. 8. luke 23. 30. chap. 6. 16. m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgment of God against it, when men embrace errour, and refuse the true simplicitie of Gods worde. Wisd. 16. 9. n Which signifieth that the Popes clergie shall be proude, ambitious, bolde, stoute, rash, rebellious, stubburne, cruell, lecherous, and authours of warre and destruction of the simple children of God. o They pretende a certaine title of honour, which indeede belongeth nothing vnto them, as the Priestes by their crownes and strange apparell declare. p That is, they pretende great gentlenesse and loue: they are wise, politike, subtill, eloquent, and in worldly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

of women, and their [r] teeth were as the teeth of lyons.

9 And they had [s] habbergions, like to habbergions of yron: and the sound of their [t] wings [was] like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the [x] Angel of the bottomlesse pit, whose name in Hebrewe [is,] [y] Abaddon, and in Greeke hee is named Apollyon.

12 One Woe is past, [and] beholde, yet two Woes come after this.

13 ¶ Then the sixt Angel blewe the trumpet, and I heard a [z] voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the nomber of horsemen of warre were twenty thousand times ten thousand: for I heard the nomber of them.

17 And thus I sawe the horses in a vision, and them that sate on them, hauing fierie habbergions, and of Jacinth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, [that is,] of the fire, and of the smoke, and of the brimstone which came out of their mouthes,

19 For their power is in their [c] mouthes, and in their tayles: for their tayles were like vnto serpents, & had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their hands that they should not worship deuils, and *idoles of golde, & of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

r Signifying their oppressiõ of the poore and crueltie against Gods Children.
s Which signifieth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly princes.
t For as though they had wings, so are they lifted vp aboue the common sort of men and esteemed most holy, and doe all things with rage & fiercenesse.
u To infect and kill with their venemous doctrine.
x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.
y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.
z Which was the voyce of Christ, sitting on the right hand of the father.
a Meaning the enemies of the East countrey, which should afflict the Church of God, as dyd the Arabians, Saracins, Turkes and Tartarians.
b This signifieth the great readinesse of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d And therefore were iustly destroyed.
Psal. 115.4, & 135.15.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mightie [a] Angel come downe from heauen, clothed w̃ a cloude, and the [b] rainebowe vpon his head, and his face was as the [c] sunne, and his [d] feete as pillars of fire.

2 And he had in his hand a litle [e] booke open, and he put his right foote vpon the sea, and [his] left on the earth,

3 And cryed with a [f] loude voyce, as when a lyon roareth: and when he had cryed, seuen [g] thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: But I heard a voyce from heauen saying vnto me, *[h] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his hand to heauen,

6 And sware [i] by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the thinges that therein are, and the sea, & the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall beginne to blowe the trumpet, euen the [k] mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto [l] me againe and said, Go, & take the litle booke which is open in the hand of the [m] Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayde to him, Giue me the litle [n] booke. And he said vnto me, *Take it, & [o] eate it vp, & it shall make thy bellie bitter, but it shalbe in thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] sweete as honie: but when I had eaten it, my

a Which was Jesus Christ that came to comfort his church against the furious assaults of Satan and Antichrist: so that in all their troubles, the faithfull are sure to finde consolation in him.
b Jesus Christ beareth the testimonie of Gods loue toward vs.
c It ouercame all the darknes of the Angel of the botomles pit.
d Straight, strong, & pure from al corruptions.
e Meaning the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist the gospel shoulde be preached through al the world: so that the enemies shalbe astonied.
g The whole graces of Gods spirit bent themselues against Antichrist.
Dan. 12.4.
h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children.
i That is, by God with whom Christ by his diuinitie is equall.
k The faithful shall vnderstand and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glorie of the iust at the resurrection.
l As Saint Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers to discouer the Pope, and Antichrist.
m Meaning Christ.
n That is, the holy Scriptures: which declareth that the minister must receiue them at the hand of God, before he can preach them to others. Exo. 3.1.
o Which signifieth that the ministers ought to receiue the word into their hearts, & to haue graue & deepe iudgement, & diligently to studie it, & with zeale to vtter it.
p Signifying that albeit that the minister haue consolation by the worde of God, yet shall he haue sore, and grieuous enemies, which shall be troublesome vnto him.

bellie

bellie was bitter.

11 And he sayd vnto me, Thou must prophecie [q] againe among ỹ people and nations, and tongues, & to many Kings.

[q] Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The temple is measured. 3 Two witnesses raised vp by the Lord, are murdered by the beast, 11 But after received to glorie. 15 Christ is exalted, 16 And God prayed by the foure and twentie Elders.

[a] Which declareth that Christ Jesus will build his Church and not haue it destroyed: for he measureth out his spirituall Temple.

THen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise & [a] mete the Temple of God, and the altar, and them that worship therein.

2 But [b] the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] citie shall they treade vnder foote [d] two and fourtie moneths.

[b] The Jewish Temple was deuided into three partes: the body of ỹ Temple which is called ỹ court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto ỹ hie Priest once a yeere entred: in respect therefore of these two latter, the first is sayde to be cast out, because as a thing prophane it is neglected whē the Temple is measured, and yet the aduersaries of Christ boast that they are in the temple, and that none are of the Temple but they.

[c] That is, the Church of God.

[d] Meaning a certaine time: for God hath limited the times of Antichristes tyrannie.

3 But I will giue [power] vnto my [e] two witnesses, and they shall prophecie a [f] thousand, two hundreth, and three score dayes, clothed in [g] sackcloth.

4 These are two [h] oliue trees, and two candlesticks, standing before the God of the [i] earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus must he be killed.

6 These haue power to shut [l] heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into [m] blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue finished their testimonie, the [n] beast that commeth out of the bottomles pit, shall make warre against them, & shall [o] ouercome them, and kill them.

8 And their corpses shall lye in the streetes of the great [p] citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal see their corpses three dayes and an halfe, & shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon ỹ earth, shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophets [q] vexed them that dwelt on the earth.

[q] The infidels are tormented by hearing the trueth preached.

11 But after three dayes and an halfe, the spirit of life [comming] from God, shall enter into them, & they shall [r] stand vp vpon their feete: and great feare shall come vpon them which sawe them.

[r] Which shall be at the last resurrection.

12 And they shall heare a great voyce from heauen, saying vnto them, [s] Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

[s] For it seemed that Antichrist had chased them out of the earth.

13 And the same houre shall there be a great earthquake, & the tenth part of the citie [t] shall fal, and in the earthquake shalbe slaine in nomber seuen thousand: and the remnant shall be afraide, [u] and giue glorie to the God of heauen.

[t] Of ỹ power of Antichrist.

[u] When they shall vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shall fall from the Pope and glorifie God.

14 The second Wo is past, [and] beholde the third Wo wil come anon.

15 And the seuenth Angel blewe the trumpet, and there were great voyces in heauen, saying, The [x] kingdomes of this world are our Lords, & his Christs, and he shall reigne for euermore.

[x] Albeit Satan by ỹ Pope, Turke and other instruments troubleth the world neuer so much, yet Christ shall reigne.

16 Then the foure and twentie Elders, which sate before God on their seates, fel vpon their faces, and worshipped [y] God,

[y] Jesus Christ.

17 Saying, [z] We giue thee thankes, Lorde God almightie, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

[z] This declareth the office of the godly which is to giue God thanks for the deliuerance of his, & to prayse his iustice for punishing of his enemies.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, & that thou shouldest giue reward vnto thy seruants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were [a] lightnings, and voyces, and thundrings, and earthquake, and much haile.

[a] Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faythfull.

[e] Whereby are signified the excellent graces of them which beare witnesse to the Gospell. [f] Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two. [g] In poore and simple apparell. [h] Whereby are signified the excellent graces of them which beare witnesse to the Gospell. [i] Who hath dominion ouer the whole earth. [k] By Gods worde, whereby his ministers discomfit the enemies. [l] They denounce Gods iudgment against the wicked, that they cannot enter into heauen. [m] Which is to declare & procure Gods vengeance. [n] That is, the Pope which hath his power out of hell, & commeth thence. [o] He sheweth how ỹ Pope, gaineth ỹ victorie, not by Gods word, but by cruell warre. [p] Meaning ỹ whole iurisdiction of ỹ Pope, which is compared to Sodom for their abominable sinne, & to Egypt because the true liberty to serue God is taken away from the faithful: & Christ was condemned by Pilate who representeth the Romane power which should be enemie to the godly.

AND there appeared a great wonder in heauen: A [a]woman clothed with [y] sunne, and the [b]moone [was] vnder her feete, and vpon her head a [c] crowne of twelue starres.

2 And she was with childe and [d] cried trauailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e] red dragon hauing [f] seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his tayle drewe the [g] thirde part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So she brought forth a [h] man childe, which should rule all nations with a *rod of yron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fled into [i] wildernes where she hath a place prepared of God, that they should feede her there a thousand, two hundreth and three score dayes.

7 And there was a battell in heauen. [k] Michael & his Angels fought against the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l] heauen.

9 And the great dragon, that olde serpent, called the deuill & Satan, was cast out, which deceiueth all the worlde: he was [euen] cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud e voyce, saying, Nowe is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for [y] accuser of our brethren is cast down, which accused them before our God day and night.

11 But they ouercame him by [y] blood of the Lambe, and by the worde of their testimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon sawe that he was [o] cast vnto the earth, he persecuted the woman which had brought forth the man [childe.]

14 But to the woman were giuen two wings of a great eagle, that she might flie into the wildernes, into [p] her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And [y] serpent cast out of his mouth water after the woman like a flood, that he might cause her to be caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her seede, which keepe the commandements of God, and haue the testimonie of Jesus Christ.

18 And I stoode on the sea sand.

a In this third vision is declared howe the Church which is compassed about with Jesus Christ the sonne of righteousnesse, is persecuted of Antichrist.
b The Church treadeth vnder foote whatsoeuer is mutable and inconstant, with all corrupt affections and such like.
c Which signifieth God and his word.
d The Church euer wt a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.
e The deuill, and all his power which burneth with furie, and is red with the blood of the faythfull.
f For he is the prince of this world, and almost hath the vniuersall gouernment.
g By his flatteries and promises he gaineth many of the excellent ministers and honorable persons, and bringeth them to destruction.
h Which is Jesus Christ the first borne among many brethren, who was borne of the virgin Marie, as of a speciall member of the Church. Psal. 2. 9.
i The Church was remoued from among the Jewes to the Gentiles, which were as a barren wildernes, and so it is persecuted to and fro.
o And was ouercome of Christ, then he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1, 8 The beast deceiueth the reprobate. 2, 4, 12 And is confirmed by another beast. 17 The priuiledge of the beastes marke.

AND I sawe a [a] beast rise out of [y] sea, hauing [b] seuen heads, and [c] ten hornes, & vpon his hornes [were] ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a [d] Leopard, & his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his [f] heads as [it were] wounded to death, but his [g] deadly wound was healed, and all the world wondred [and] followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe [i] two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

a Here is the description of the Romane empire which standeth in crueltie and tyrannie.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperors after Nero, and also is compassed about with seuen mountaines.
c Which signifie many prouinces.
d By these beasts are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame.
e That is, the Deuill.
f This may be vnderstanded of Nero, who moued the first persecution against the Church,

a Jesus Christ and his members, as Apostles, Martyrs, and the rest of the faythfull. l For the dragon was depriued of all his dignitie, and had no more place in the Church. m They put their liues in danger so oft as neede required. n Meaning them that are giuen to the worlde and fleshly lustes.

and after slewe himselfe, so that the familie of the Ceasars ended in him. g For tutes, ordinances, decrees, ceremonies, and religion of the Romane Empire. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire. i Antichristes time and power is limitted.

7 And

7 And it was giuen vnto him to make warre with the Saints, & to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose [m] names are not *written in the booke of life of the Lambe, which was slaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe [o] into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, & the faith of the Saints.

11 And I beheld another beast comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but hee [r] spake like the dragon.

12 And hee did all that the first [s] beast could do before him, and hee caused the earth, and them which dwell therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast shoulde [a] speake, and should cause that as many as would not [b] worship the image of the beast, should be killed.

16 And hee made all, both small and great, riche and poore, free and bonde, to receiue a [c] marke in their right hande or in their foreheades.

17 And [d] that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is Wisedome. Let him that hath wit, count the number of the beast: for it is the number [e] of a man, & his number is sixe hundreth, threescore and sixe.

k In their bodies, not in soule.

l He meaneth that vniuersall departing whereof Saint Paul speaketh to the Thessalonians.

m Antichrist hath not power ouer the elect. Chap. 3.5.

n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christs death.

o They which led soules captiues, go themselues into captiuitie.

p As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyrannie.

q Which signifie the priesthood and the kingdome, and therefore he giueth in his armes two keyes, and hath two swords caried before him. So Boniface the viii. which first ordained the Jubile, shewed himselfe one day in apparell as a Pope, and the next day in harneis as the Emperour, and the two hornes in the Bishops Mitre are signes hereof.

r He spake diuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.

s For the Pope in ambition, crueltie, idolatrie, and blaspheme did followe and imitate the ancient Romanes.

t Brought them to idolatrie and astonished them with the name of that holy Empire (as he termeth it.)

u The man of sinne according to the operation of Satan shalbe with all power, signes and miracles of lyes, 2. Thess. 2.9, 10.

x Before the whole Empire which representeth the first beast, and is the image thereof.

y For the first empire Romane was as the paterne, and this seconde empire is but an image and shadow thereof.

z For except the Pope confirme the authoritie of the King of Romanes, hee is not esteemed worthie to be made Emperour.

a The same thinges which the Pope, or false prophets instruct him in.

b Receiue the ordinances and decrees of the seate of Rome, and to kisse the vileins foote, if he were put thereunto.

c Whereby he renounceth Christ: for as faith, the worde and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer, their chrismatories, greasings, bowes, othes, and shauings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes.

d He that is not sealed with Antichrists marke, cannot be suffered to liue among men.

e Such as may be vnderstand by mans reason: for about 666. yeeres after this reuelation the Pope or Antichrist began to be manifest in the worlde: for these characters χξς signifie 666: and this number is gathered of the small number, λατεινος which in the whole make 666. and signifieth Latcinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, and in respect thereof he contemneth the Hebrewe and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

CHAP. XIIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospell, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords haruest.

AND I looked, & lo, a [a] Lambe stoode on mount Sion, and with him an [b] hundreth, fourtie and foure thousande, hauing his Fathers [c] Name written in their foreheads.

2 And I heard a voyce from heauen, as the sounde of many [d] waters, and as the sounde of a great thunder: and I heard [e] the voyce of harpers harping with their harpes,

3 And they sung as [it were] a newe song before the throne, and before the foure beastes, and the Elders, and no [f] man coulde learne that song, but the hundreth, fourtie and foure thousande, which were bought from the earth.

4 These are they, which are not [g] defiled with women: for they are virgins: these followe the Lambe [h] whither soeuer hee goeth: these are bought from men, being the [i] first fruites vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without [k] spot before the throne of God.

6 ¶ Then I sawe another [l] Angell flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them, that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 *Saying with a loud voyce, [m] Feare God, & giue glorie to him: for the houre of his iudgement is come: and worship him that made *heauen and earth, and

a Jesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the number of the Church should bee great, and that they should speake boldly and aloude, and so glorifie the Lord.

e None can praise God, but the elect whome he hath bought.

f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome.

g For their whole delight is in the Lambe Jesus, and they loue none but him.

h Which declareth that the faithfull ought to liue iustly and holyly, that they may be the first fruites, and an excellent offering of the Lorde.

i For as much as their sinnes are pardoned, and they are clad with the iustice of Christ.

k By this Angell are meant the true ministers of Christ which preache the Gospell faithfully. Psalm. 145. 6.

l The Gospell teacheth vs to feare God and honour him, which is the beginning of heauenly wisedome. Acles 14.15.

the sea, and the fountaines of waters.

8 And there folowed another Angel, saying, *It is fallen, it is fallen, [m] Babylon the great citie: for she made all nations to drinke of the wine of the [n] wrath of her fornication.

9 ¶ And the thirde Angell followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue [his] marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the [o] pure wine, which is powred into the cuppe of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And [p] smoke of their torment shall ascende euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of [p] Saintes: here are they that keepe the commandements of God, and the faith of Jesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, [q] Blessed [are] the dead, which hereafter die ‖ in the [r] Lorde. Euen so saith the spirit: for they rest from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a white [s] cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the cloude, *[t] Thrust in thy sickle, and reape: for the time is come to reape: for the harueste of the earth is ripe.

16 And hee that sate on the cloude, [u] thrust in his sickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And an other Angel came out from the [x] altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the [y] wine presse was troden without the citie, and blood came out of the wine presse, vnto the [z] horse bridles by the space of a thousande and sixe hundreth furlongs.

in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

AND I saw another [a] signe in heauen, great & marueilous, [b] seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as [it were] a [c] glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the *seruant of God, and the song of the Lambe, saying, Great and marueilous [are] thy workes, Lord God almightie: iust and true [are] thy *‖ wayes, King of Saintes.

4 *Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely [art] holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen.

6 And [y] seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and [d] bright linen, and hauing their [e] breastes girded with golden girdles.

7 And one of the [f] foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glorie of God and of his power, and no man was able to [g] enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

Isai.21.9. iere.51.8. chap.18.2.

m Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of the Church of God, oppression and slauerie, with destruction of the people of God; confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it be great and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, and rest with God.

‖ Or, for the Lords cause.

r Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to go vp. Ioel.3.13. matth.13.39. t The ouerthrowe of the people is compared to an harueste, Isai.19.5. also to a vintage, Isai.6.3. u This is spoken familiarlie for our capacitie, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruants when his harueste is ripe, and not that Christ hath neede to be tolde, when hee should come to iudgement for the comfort of his Church, and destruction of his enemies.

x This was Christ who is also the altar, the Priest and sacrifice.

y That is, a certaine place appointed, and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight

a This is the fourth vision which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Meaning an infinite nomber of Gods ministers, which had infinite maners and sortes of punishments.

c Signifying this brittle and inconstant world mixt with fire, that is, troubles and afflictions, but the saints of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie. Exod.15.1. Psal.145.17.

‖ Or, actes, and deedes. Iere.10.7.

d Which is to declare that Gods iudgements are cleare, iust, and without spot.

e As readie to execute the vengeance of God.

f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

g God giueth vs full entry in to his Church by destroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the full ende of all things.

CHAP.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take heede and watche.

AND I hearde a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the [seuen] vials of the wrath of God vpon the earth.

2 And the first went, and powred out his viall vpon the earth: and there fell a noysome, and a grieuous [a] sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angell powred out his viall vpon the sea, and it became as the [b] blood of a [c] dead man: and euery liuing thing dyed in the sea.

4 And the thirde Angell powred out his viall vpon the riuers and fountaines of waters, and they became [d] blood.

5 And I heard the Angel of the [e] waters say, Lord, thou art iust, which art, and which wast, and Holy, because thou hast iudged these things.

6 For they shedde the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, [f] true and righteous are thy iudgements.

8 And the fourth Angell powred out his viall on the sunne, and it was giuen vnto him to torment men with [g] heate of fire,

9 And men boyled in great heate, and [h] blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 And the fift Angell powred out his viall vpon the throne of the [i] beast, and his kingdome [k] wared darke, and they gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel powred out his viall vpon the great riuer [l] Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should be prepared.

13 And I sawe three [m] vncleane spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

14 For they are the spirits [n] of deuils, working miracles, to go vnto the [o] kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 (*Behold, I come as a thiefe. Blessed [is] he that watcheth and keepeth his [p] garments, least hee walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrewe [q] Armagedon.

17 ¶ And the seuenth Angell powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, [r] It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great [s] citie was deuided into three partes, and the [t] cities of the nations fell: and great Babylon came in remembrance before God, *to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

a This was like the first plague of Egypt, which was sores and boyles or pockes: and this reigneth commonly among Canons, Monkes, Fryers, Nunnes, Priestes, and such filthy vermine which beare ỹ marke of the beast.
b This is like to the first plague of Egypt, which signifyeth all kindes of pestilences and contagious diseases.
c That is, corrupt and infect.
d The first plague of Egypt was like vnto this.
e He bringeth foorth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.
f For as much as thou destroyest the rebels, and preseruest thine.
g Signifying famine, drought, and hote diseases which proceede thereof.
h The wicked were harde hearted and stubborn when God punished them.
i This answereth to the ninth plague of Egypt, which signifyeth that the Popes doctrine is an horrible plague of God which keepeth men still in darke ignorance and errors.
k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospell shall shine.
l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures, and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ haue taken away by disclosing their wicked deceite.
m That is, a strong number of this great deuill ỹ Popes ambassadours which are euer crying and croking like frogges and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of craftie deceit to maintaine their rich Euphrates against the true Christians.
n Albeit they call themselues spirituall and holy fathers.
o For in all Kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ.
p Of righteousnes and holines, wherewith we are clad through Iesus Christ.
q As if hee would say, the craftinesse of destruction when as Kings and Princes shall warre against God, but by the craft of Satan are brought to that place where they shall be destroyed.
r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.
s Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are Neuters which are neither on the one side nor of the other.
t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. Iere. 25.15.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

THEN there came [a] one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the great [b] whore that sitteth vpon many [c] waters,

2 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken

a Which was Christ Iesus who will take vengeance on this Romish harlot.
b Antichrist is compared to an harlot, because hee seduceth the worlde with vaine wordes, doctrines of lyes, and outward appearance.
c Meaning diuers nations and countreis.

with the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a skarlet coloured [d] beast, full of names of [e] blasphemie, which had seuen heads, and tenne hornes.

4 And the [f] woman was arayed in purple & skarlet, and guilded with gold, and precious stones, and pearles, & had a cup of golde in her hande, full of [g] abominations, and filthines of her fornication.

5 And in her forehead [was] a name written, [h] A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Jesus: and when I sawe her, I wondered with great marueile.

7 Then the Angell sayde vnto mee, Wherefore maruellest thou? I wil shew thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and tenne hornes.

8 The [i] beast ỳ thou hast seene, was, and is not, and shal ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here [is] the minde that hath Wisedome. The seuen heades are [k] seuen mountaines, whereon the woman sitteth: they are also [l] seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the [m] eight, and is one of the seuen, and shall go into destruction.

12 And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 [n] These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall [o] ouercome them: *for he is Lorde of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the [p] tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath [q] put in their hearts to fulfill his will, and to do with one consent for to giue their kingdome vnto the beast, vntill ỳ wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the Kings of the earth.

CHAP. XVIII.

3, 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

AND after these thinges, I sawe [another] Angell come downe from heauen, hauing great power, so that ỳ earth was lightned with his glorie.

2 And hee cryed out mightily with a loude voyce, saying, *[a] It is fallen, it is fallen, Babylon the great [citie,] and is become the habitation of [b] deuils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull birde.

3 For [c] all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen, say, [d] Go out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [e] come vp vnto heauen, and God hath remembred her iniquities.

6 [f] Reward her, euen as she hath rewarded you, and giue her double according to her workes: [and] in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for she saith in her heart, *I sit being [g] a Queene, and am no [h] widow, and shall see no mourning.

8 Therfore shall her plagues come at

d The beast signifyeth the ancient Rome: the woman that sitteth there on, the newe Rome, which is the Papistrie, whose crueltie and bloodshedding is declared by scarlet.
e Full of idolatrie, superstition and contempt of the true God.
f This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures, as is expounded, vers. 18, whose beautie onely standeth in outwarde pompe and impudencie and craft like a strumpet.
g Of false doctrines and blasphemies.
h Which none can knowe to auoyde, but the elect.
i This is the Romane empire which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thither shall returne.
k Which are about Rome.
l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then fourtene yeres and reigned as Kings: Domitian then reigned, and after him Coccius Nerua which was the seuenth.
m Hee meaneth Traian the Emperour who was a Spanyard and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.
n He signifieth the horrible persecutions which haue bene vnder the Empire of Rome, and in all other Realmes subiect to the same.
o And breake them to shiuers as a potters potte. 1.Tim.6.15. chap.19.16.

p Diuers nations as the Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shal rise against it, & destroy it.
q That in stead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues & theirs wholly vnto him.

Isai.21.9. ierem.51.8. chap.14.8.
a This description of the ouerthrowe of the great whore, is like to that whereby the Prophets vse to declare the destruction of Babylon.
b He describeth Rome to be the sinke of all abomination and diuelishnesse, and a kinde of hell.
c The greatest part of the worlde hath bene abused and seduced by this spirituall whoredome.
d When God threateneth the wicked, hee euer comforteth and counselleth his, what they ought to do, that is, that they doe not communicate with the sinnes of the wicked.
e The Greeke worde is, that her sinnes so follow one another, and so rise one after another, that they grow to such an heape, that at length they touche the very heauens.
f Blessed is hee that can repay to the whore the like, as is written, Psal.137.8,9. Isai.47.8.
g The glorious boasting of the strumpet.
h But full of people and riches.

one

one day, death, and sorow, & famine, and she shalbe burnt with fire: for strong is the Lord God which will cõdemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

i Both they that temporally haue had profit by the strumpet, and also the spirituall marchants shall for sorowe and want of their gaine crie out and despaire.

11 And the [i] marchants of the earth shall weepe and waile ouer her: for no man byeth their ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, & of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thine [k] wood, and of all vessels of yuorie, and of al vessels of most precious wood, & of brasse, and of yron, and of marble,

k Which is very odoriferous and precious.

13 And of cinamom, and odours, and oyntments, and frankinsence, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and [m] soules of men.

l Such as the wantons vse at Rome.

m This is the vilest ware that these marchants sell, and best cheape, which soules notwithstanding the sonne of God redeemed with his precious blood 1.Pet.1,19.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and al things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

n That is, the things which thou louedst best.

15 The marchants of these things which were waxed rich, shall stand a far off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, & skarlet, and guilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and al the people that occupie ships, and shipmen, and whosoeuer trauaile on the sea, [illegible]ll stande a farre off,

18 And crie, when they see the smoke of her burning, saying, What [citie was] like vnto this great citie?

o And so shew signes of great sorowe.

19 And they shall cast [o] dust on their heades, and crie weeping, and wayling, and say, Alas, alas, the great citie, wherin were made riche all that had shippes on the sea by her ‖costlinesse: for in one houre she is made desolate.

‖Or, noble estate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath [p] giuen your iudgement on her.

p And hath reuenged your cause in punishing her. Iere.51.63.

21 Then a mightie Angell tooke vp a stone like a great milstone, * and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, and shall be [q] founde no more.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercie.

22 And the voyce of harpers, & musitians, & of pipers, & trumpetters shalbe heard no more in thee, & no craftes man, of whatsoeuer craft [he be,] shalbe found any more in thee: and the sounde of a milstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome & of ỹ bride shalbe heard no more in thee: for thy [r] marchants were ỹ great men of the earth: & with thine inchantments were deceiued all nations.

r The Romish prelates and marchants of soules are as kings & Princes: so that their couetousnes and pride must be punished: secondly their craftes and deceites: and thirdly their crueltie.

24 And in her was founde the blood of the Prophets, & of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auẽging ỹ blood of his seruãts. 10 The Angel will not be worshipped. 17 The foules & birds are called to the slaughter.

AND after these thinges I heard a great voice of a great multitude in heauen, saying, [a] Hallelu-iah, saluation, and glory, and honor, and power [be] to the Lord our God.

a That is, praise ye God, because the Antichrist and all wickednes is taken out of the worlde.

2 For [b] true and righteous [are] his iudgements: for he hath condemned the great whore, which did corrupt ỹ earth with her fornication, & hath auẽged the blood of his seruãts [shed] by her hand.

b So that all the Saints are confirmed and ought nothing to doubt of the saluation of the faithful.

3 And againe they saide, Hallelu-iah: and her [c] smoke rose vp for euermore.

c The wicked shalbe burned in continuall fire, that neuer shall be extinguished.

4 And the foure and twenty Elders, and the foure [d] beastes fell downe, and worshipped God that sate on ỹ throne, saying, [e] Amen, Hallelu-iah.

d By the foure beasts are meant all creatures.

e Signifying, that his iudgements are true and iust, and that we ought to praise him euermore for the destruction of the Pope.

5 Then a voyce came out of ỹ throne, saying, Praise our God, al ye his seruãts, and ye that feare him, both smal & great.

6 And I heard like a voice of a great multitude, and as the voyce of many waters, and as the voyce of strong thũdrings, saying, Hallelu-iah: for [our] Lorde God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the [f] marriage of the Lambe is come, and his wife hath made her selfe ready.

f God made Christ ỹ bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be ioyned with our head.

8 And to her was granted, that she shoulde be arayed with pure fine linen & shining: for the fine linen is the righteousnesse of Saintes.

9 Then [g] he saide vnto me, Write, *Blessed [are] they which are [h] called vnto ỹ Lãbs supper. And he said vnto me,

g That is, the Angell. Mat.22.2.

chap.14.13. h Whome God of his free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

These

These wordes of God are true.

10 And I fell before his feete, *to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, & one of thy brethren, which haue the i testimonie of Jesus. Worship God: for ỹ k testimonie of Jesus, is ỹ Spirit of prophecie.

11 And I saw heauen open, & beholde, a white l horse, & he that sate vpon him, was called, m Faithfull and true, and he n iudgeth and fighteth righteously.

12 And his eyes [were] as a flame of fire, and on his head [were] o many crownes: and hee had a name written, that no man p knewe but himselfe.

13 And * hee was clothed with a garment dipt in q blood, & his name is called, THE r WORDE OF GOD.

14 And the s warriers which were in heauē, followed him vpō white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sworde, that with it he shoulde smite ỹ heathen: for he * shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

16 And hee hath vpon his garment, & vpon his u thigh a name written, *THE KING OF KINGS, AND LORDE OF LORDES.

17 And I saw an Angell stand in the x sunne, who cryed w a loude voyce, saying to all the foules ỹ did flie by the mids of heauē, Come, & gather your selues together vnto ỹ supper of the great God,

18 That ye may eat ỹ flesh of Kings, & the flesh of hie Captaines, & the flesh of mightie men, & the flesh of horses, and of them ỹ sit on them, & the flesh of all free men and bond men, & of small and great.

19 And I saw the beast, & the Kings of the earth, & their y warriers gathered together to make battell against him, ỹ sate on the horse & against his souldiers.

20 But the beast was z taken, & with him that false Prophet that wrought myracles before him, whereby he deceyued them that receyued ỹ beasts marke, and them that worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the swoorde of him ỹ sitteth vpon ỹ horse, which commeth out of his mouth, & all the foules were filled full w̄ their flesh.

CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, he and his are cast into the lake of fire.

AND I sawe an a Angel come downe from heauen, hauing the b keye of ỹ bottomles pit, & a great chaine in his hand.

2 And hee tooke the dragon that olde serpent, which is the deuill and Satan, and hee bound him c a thousand yeeres,

3 And cast him into the bottomles pit, and he shut him vp, and sealed [ỹ doore] vpon him, that hee shoulde deceiue the people no more, till the d thousand yeres were fulfilled: for after that hee must be loosed for a litle season.

4 And I sawe e seates: and they sate vpon them, and iudgement was giuen vnto them, and [I sawe] the soules of them, that were beheaded for the witnes of Jesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a f thousand yeere.

5 But ỹ rest of the g dead men shal not liue againe, vntil the thousand yeeres be finished: this is the h first resurrection.

6 Blessed & holy is hee, ỹ hath part in the first resurrection: [for] on such the i seconde death hath no power: but they k shalbe ỹ Priests of God & of Christ, and shall reigne with him a l thousand yeere.

7 And when the thousand yeeres are m expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: [euen] n Gog and Magog, to gather them together to battell, whose number [is] as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuil ỹ deceiued them, was cast into a lake of fire & brimstone, where the beast & the false prophet shall be tormented euen day & night for euermore.

11 And I sawe a great white throne,

Chap. 22. 8, 9.

i Who am charged to testifie of Jesus, or which am partaker of the same Gospel and faith.

k Hee sheweth ỹ none ought to be worshipped but onely God: and that hee is of their nomber whom God vseth to reuele his secrets vnto the Prophets, that they may declare them to others, also ỹ we must beleeue no other spirit of prophecie, but that which doth testifie of Jesus, and leade vs to him.

l Whereby is signified that Jesus Christ our iudge shall be victorious and shall triumph ouer his enemies.

m Hee meaneth Christ.

n So that the wicked shall tremble before his face.

o To shewe that he was ruler of all the world.

p That is, none can haue so full reuelation howe Christ is very God, eternall, infinite and almightie, as he himselfe.

Isai 63. 1, 2.

q Whereby is signified his victorie, & the destruction of his enemies.

r Signifying that Jesus Christ, which is the word, is made flesh, & is our Lorde, our God & ỹ iudge of the quicke and dead.

s This declareth that his Angels shall come with him to iudge the world.

t Which driueth the wicked into eternall fire. Psal. 2. 9. chap. 2. 27.

u Which declareth his humanitie, wherein he is Lord of all, and shall iudge the world. 1. Tim. 6. 15. chap. 17. 14.

x This signifieth that the day of iudgement shalbe cleare and euident, so that none shalbe hid: for the trumpet shall blow aloude and all shall vnderstand it.

y For the Pope and the worldly princes shal fight against Christ, euen vntill this last day.

z The ouerthrowe of the beast and his, which shall be chiefely accomplished at the seconde comming of Christ.

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which shoulde treade downe the serpents head.

b Hereby he meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubburnnes.

c That is, from Christes natiuitie vnto the time of Pope Syluester the seconde: so long ỹ pure doctrine should after a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that suffer for Christes sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Jesus Christ in true faith, and to rise from sinne in newnes of life.

i The death of soule, which is eternall damnation.

k Shalbe true partakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are ment diuers and strange enemies of ỹ Church of God, as ỹ Turke, the Sarazins, & others, reade Eze. 38. 2, & 39. 1, 2. by whom ỹ Church of God should be grieuously tormēted.

and

and ° one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe ẏ dead, both great and small stand before God: and the ᵖ bookes were opened, and *another booke was opened, which is [the booke] of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And ẏ sea gaue vp her dead, which were in her, and ᵠ death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And ʳ death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fire.

o Which was Christ, prepared to iudgement with glorie & maiestie.
p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke. Phil.4.3. chap.3,5. and 21,27.
q Vnderstanding all kindes of death, wherby men haue bene slaine.
r Hell & death which are the last enemies, shalbe destroyed.

CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

AND I sawe *a newe heauen, and a new earth: ᵃ for *ẏ first heauen, and the first earth were ᵇ passed away, & there was no more sea.

2 And I Iohn sawe the ᶜ holy citie newe Ierusalem come ᵈ downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God [is] with men, & hee will dwel with them: & they shalbe his people, and God himselfe shalbe their God ẇ them.

4 *And God shall wipe ᵉ away all teares from their eyes: & there shalbe no more death, neither sorowe, neither crying, neither shall there be any more paine: for the first things are passed.

5 And hee that sate vpon the throne, said, *Behold, I make all things newe: and hee sa[id] vnto me, Write: for these wordes ar[e] faithfull and true.

6 And he said vnto me, It is done, *I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of ẏ ᶠ well of ẏ water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and hee shall be my sonne.

8 But the ᵍ fearefull & vnbeleeuing, and the ʰ abominable & murtherers, and whoremongers, and sorcerers, and idolaters, & all liers shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

Isa.65,17. and 66.22.
a All things shalbe renued and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called, the day of restauration of all things, Actes 5,21. 2.Pet.3.13.
b For all things shalbe purged from their corruption, and the faithfull shall enter into heauen with their head Christ.
c The holy company of the elect.
d Meaning, that God by his diuine maiestie will glorifie and renue his, and take them vnto him. Isa.25.8. chap.7.17.
e All occasions of sorrowes shall be taken away: so that they shall haue perpetuall ioye. Isa.43.19. 2.cor.5.17. Chap.1.8. and 22.13.
f I that am the eternall life, will giue vnto mine to drinke of the liuely waters of this euerlasting life.
g They which feare men more then God.
h They which mocke and iest at religion.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the ⁱ bride, the Lambes wife.

10 And he caried me away in the spirit to a great & hie mountaine, & he shewed me the great ᵏ citie, holy Ierusalem, ˡ descending out of heauen from God,

11 Hauing the glorie of God: & her shining was like vnto a stone most precious, as a ᵐ Iasper stone cleare as crystal,

12 And had a great ⁿ wall and hie, and had twelue ° gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part [there were] three gates, [&] on the Northside three gates, on the Southside three gates, [and] on the westside three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue ᵖ Apostles.

15 And he that talked with me, had a golden reede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and hee measured the citie with the reede, twelue thousand furlongs: and the length, & the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundreth fourty and foure cubits, by the measure of mã, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure gold like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation [was] Iasper: the seconde of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the sixt of a Sardius: ẏ seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus, the eleuẽth of a Iacinct: the twelfth an Amethyst.

21 And ẏ twelue gates [were] twelue perles, and euery gate [is] of one pearle, and the streete of the citie [is] pure golde, as shining glasse.

22 And I saw no Temple therein: for the

i Meaning the Church, which is married to Christ by faith.
k By this description is declared the incomprehensible excellencie, which the heauenly companie do enioy.
l It is said to come downe from heauen, because all the benefites that ẏ Church hath they acknowledge it to come of God thorough Christ.
m Euer greene & flourishing.
n Signifying that the faithful shalbe surely kept in heauen.
o That is, place inough to enter: for els we knowe there is but one way and one gate, euen Iesus Christ.
p For the Apostles were meanes whereby Iesus christ the true foundation was reuealed to the worlde.

the Lord God almightie and ỹ [q] Lambe are the Temple of it.

23 *And the citie hath no neede of the sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 *And the people which are saued, shall walke in the light of it: and the [r] Kings of the earth shall bring their glorie and honour vnto it,

25 *And the gates of it shal not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in ỹ Lambes* Booke of life.

q This declareth ỹ Christ is God inseparable with his Father. Isa.60.19. Isa.60.3,5.

r Here we see as in infinite other places that Kings and Princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lorde. Isa.60.11. Phil.4.3. chap.3,5. and 20.12.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitefulnesse & light of the citie of God. 6 The Lorde giueth euer his seruants warning of things to come. 9 The Angell will not be worshipped. 18 To the worde of God may nothing be added nor diminished therefrom.

AND he shewed me a pure [a] riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and ỹ leaues of the tree [serued] to heale the [d] nations with.

3 And there shalbe no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 *And there shalbe no [e] night there, & they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shal reigne for euermore.

6 And he said vnto me, These words are faithfull and true: and the Lorde God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed [is] hee that keepeth the wordes of the prophecie of this booke.

8 And I am John, which sawe and heard these things: and when I had heard and seene, *I [f] fell downe to worship before the feete of the Angel, which shewed me these things.

9 But he said vnto me, See thou [do it] not: for I am thy felowe seruant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke: worship God.

10 And he sayd vnto me, [g] Seale not the wordes of ỹ prophecie of this booke: for the time is at hand.

11 Hee that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with me, * to giue euery man according as his worke shalbe.

13 I am *Alpha and Omega, the beginning and the ende, the first and ỹ last.

14 Blessed [are] they, that do his commandements, that their right may be in the [h] tree of life, & may enter in through the gates into the citie.

15 For without [shalbe] dogs and enchanters, & whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i] lies.

16 I Jesus haue sent mine Angel, to testifie vnto you these things in ỹ Churches: I am the roote & the [k] generation of Dauid, & the bright morning [l] starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, [m] Come: and let him that is a-[n] thirst, come: and *let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth ỹ wordes of ỹ prophecie of this booke, *If any man shal adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

19 And if any man shal diminish of the wordes of ỹ booke of this prophecie, God shal take away his part out of the booke of life, and out of ỹ holy citie, and from those things which are written in this booke.

20 Hee which testifieth these things, sayeth, [p] Surely, I come quickly. Amen. Euen so [q] come, Lord Jesus.

21 The grace of our Lorde Jesus Christ [be] with you all, Amen.

a He alludeth to the visible paradise to set forth more sensibly the spirituall: and this agreeth with ỹ which is written, Ezek.47.1.

b Meaning, that Christ who is the life of his Church, is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which some time were vnpure as Gentiles, but nowe are purged and made whole by Christ. Isa.60.19,20.

e The light shallbe vnchangeable, and shine for euer. Chap.19.10.

f Now this is the seconde time that hee suffered himselfe to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie & readines to fall, except God strengthen vs miraculously with his spirit. Deut.4.2. and 12.32. prou.30.6.

g This is not then as the other prophesies which were commanded to be hid, till the time appointed, as in Dan.12.4. because that these things shoulde bee quickely accomplished, and did nowe begin. Rom.2.6. Isa.41.4. and 44.6. chap.1,8. and 21.6.

h They shall liue eternally with the sonne of God.

i That maintaine false doctrine, and delight therein.

k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this worlde.

m Let them be afrayde of Gods horrible iudgements, and assoone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. Isa.55.1.

o That is, when God beginneth to reforme our will by his spirit.

p Seeing the Lorde is at hand, we ought to be constant and reioyce, but wee must beware we esteeme not the length nor shortnes of the Lords comming by our owne imagination, 2.Peter 3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Jesus.

THE ENDE.